

Al-Jamee'u LiAhkaami-s-Salaah

Book Two – Ahkaam As-Salaah

Chapter One

As-Salaah: Its Hukm (ruling) and its times:

The Obligation (Fard) of As-Salaah:

In the Arabic language As-Salaah (prayer) means Ad-Du'aa (supplication) and a man prays (Sallaa) when he supplicates (Da'aa). The legislative Salaah is called Salaah so as to include within it the Du'aa (supplication). As-Salaah was made obligatory (Fard) on the night of Al-Israa (ascension to the heavens) at first with fifty prayers in the day and night and then it was lightened to five prayers which would be equal in reward to the fifty. Anas (ra) said: <<On the night of Al-Israa the Prophet (saw) was obliged with fifty prayers and then it was decreased until it was made five. It was then called O Muhammad this does not change my word so with these five there if fifty (in reward)>>. Narrated by At-Tirmidhi, Ibn ul-Mundhir and Abdur-Razzaaq. It was also reported by Al-Bukhaari, Ahmad and An-Nasaa'i from Anas in a long Hadeeth about the Israa. It was mentioned within it: <<...Here are five and here is fifty, my word does not change...>>. Ahmad narrated that Ibn 'Abbaas said: <<Fifty prayers were obligated upon your Prophet (saw) so he asked His Rabb 'Azza wa Jalla (to lighten this) so He (swt) made it five>>.

So there are five obligatory Salawaat (prayers) in the day and night, and this knowledge from the Deen that must be known by necessity and I find it sufficient to mention one Hadeeth that mentions them. It has been narrated by Talhah Ibn 'Ubaidillah (ra) and he said: <<A man from Najd with unkempt hair came to The Messenger of Allah (saw) and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. The Messenger of Allah (saw) said: You have to offer prayers perfectly five times in a day and night. The man asked: Is there any more (praying)? He (saw) replied: "No, but if you want to offer the Nawafil prayers (you can)>>. Narrated by Al-Bukhaari, Maalik, Al-Bayhaqi and Ibn ul-Mundhir.

The Merit of As-Salaah:

The Salaah is the second Rukn (pillar) from the Arkaan (pillars) of Islaam after the Shahaadah. 'Umar Ibn Al-Khattaab (ra) said that the Messenger of Allah (saw) said: <<Islaam is built upon five, A Shahaadah (testimony) that there is not Ilaah (deity) except Allah and that Muhammad is the Messenger of Allah, to establish (perform) the Salaah, to give Zakaah, Hajj and fasting in Ramadhaan>>. Narrated by Al-Bukhaari, Muslim, At-Tirmidhi and An-Nasaa'i. The prayer is the first action that people will be held account for on the day of Judgement. Abu Hurairah (ra) said that he heard the Messenger of Allah (saw) saying: <<The first thing for which the servant will be held accountable for and questioned about on Yaum-ul-Qiyaamah (the day of Judgement) is his obligatory prayers. If he completed them (then fine) otherwise it would be added to by the extra (Naafileh) prayers and then this will occur with the rest of his obligatory actions in the same manner>>. Narrated by Ahmad, Abu Daawood, Ibn Maajah, At-Tirmidhi and An-Nasaa'i.

The Salaah is the most beloved action to Allah Subhaanahu as 'Abdullah Ibn Mas'ood (ra) narrated: <<I asked the Prophet (saw): Which action is most beloved to Allah? He said: The Salaah at its (right) time. He asked: Then what? He (saw) replied: To be kind and obedient to your parents. He asked: And then what? He (saw) answered: Jihaad in the way of Allah. He

informed me of these and had I sought more he would have added to them>>. Narrated by Al-Bukhaari and Ahmad narrated it with the same meaning from a man from the Sahaabah.

The Salaah wipes out the sins and gets rid of the evil deeds as Abu Hurairah (ra) reported that he heard the Messenger of Allah (saw) saying: << If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him? They said: Not a trace of dirt would be left. The Prophet added: That is the example of the five prayers with which Allah blots out (annuls) evil deeds>>. Narrated by Al-Bukhaari and Muslim. And 'Abdullah Ibn 'Umar narrated that he heard the Prophet (saw) saying: <<When a servant prayers his sins are brought forth and placed on his head or shoulders and then every time he makes Rukoo' (bowing) or Sajdah (prostrations) his sins fall from him>> as recorded by Ibn Hibbaan and Al-Bayhaqi. 'Ubaadah Bin Saamit (ra) said that he heard the Messenger of Allah (saw) saying: <<Whoever performs the five prayers, making them complete without decreasing from their due right then he has a promise with and from Allah (swt) that He (swt) will not punish him...>> as recorded by Ibn Hibbaan.

The Hukm of As-Salaat-ul-Maktoobah (obligatory):

The Salaah is a Rukn (pillar) from the Arkaan of Islaam, it is Fard and Waajib upon every Muslim who has mental capacity, is mature in age, male and female. As for the young who has not yet reached the age of puberty then he is not legally responsible before the Shar'a (laws). However in relation to the Salaah it has been requested from the guardian to command the young with the performance of the Salaah and it is not required from the guardian except to order its performance until he reaches the age of ten at which stage it is requested from the guardian to beat his son if he does not comply with the command and refrains from the prayer. This illustrates the importance and high standing that Salaah has in relation to Muslims. 'Amru Bin Shu'aib related from his father from his grandfather 'Abdullah Ibn 'Amru (ra) that he said that the Messenger of Allah (saw) said: <<Command your children with prayer when they are seven years old, and beat them upon it when they have reached ten years of age, and separate between them in their beds>> as reported by Abu Daawood, Ahmad and Al-Haakim. Sabrah reported that the Messenger of Allah (saw) said: <<Teach the child of seven years of age the prayer and beat him the one who has reached ten years upon it (its performance)>> as related by At-Tirmidhi and Ahmad reported it with a different wording.

So the child of seven years of age is commanded by the Shar'a to perform the Salaah and is beaten at the age of ten although he is not yet legally responsible (Mukallaf) because puberty is a condition of Takleef (being legally responsible). This command to pray and the beating is there so that the child gets used to the Salaah and practising its performance and not because he is legally responsible. 'Aa'isha (ra) said that the Prophet (saw) said: <<The pen is lifted from three: the one who is asleep until he awakes, the boy until he reaches puberty and the insane until he regains his mind>> as recorded by Ahmad, Al-Bukhaari, Abu Daawood, At-Tirmidhi and An-Nasaa'i.

In relation to the one who leaves his Salaah then this could be either due to laziness and carelessness or due to denying its obligation and defiance to it. The one who leaves it due to laziness and neglect then he is a Faasiq (rebellious) and 'Aasi (sinful) who is punished with a Ta'zeer which is a punishment administered by a ruler or judge as a deterrent. The one leaves it due to denying it however he is considered a Kaafir (disbeliever and Murtadd (apostate) from the Deen of Allah Subhaanahu, he is given three days to repent and if he does not he is killed. 'Ubaadah Bin As-Saamit (ra) said: <<Allah has obligated five prayers upon his worshippers, the one who meets Him having fulfilled them then nothing will be lost from him when he meets Him and he will have a promise from Allah that He will enter him into Jannah (paradise), the one who meets Him and has fallen short then he will meet Him without a promise, if Allah wills he will punish him and if he wills he will forgive him>> as narrated by Ahmad and Ibn Maajah. Abu Daawood reported it with the following wording: <<Allah Ta'Alaa has obligated five prayers, whoever perfects his Wudoo' and the performance of his Salaah in its times and perfects his Rukoo' and Khoshoo'(concentration and focus) then he

has a promise from Allah that he will be forgiven and the one who does not do this then he will not have a promise from Allah, if He wills he will be forgiven and if He wills he will be punished>>. The one who leaves his Salaah falling short relates to the first text and the one who does not perform it relates to the second text. Falling short means leaving a part of it and not performing it means leaving it entirely and both of these situations fall under the mercy of Allah (swt) and his will to grant forgiveness. We also know that Allah (swt) does not forgive the Mushrik and does not forgive the one who apostates from His deen and this is known from necessity in the Deen. Allah (swt) says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills. (An-Nisaa'a 48)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ شَتْمًا مَّا اتُّوا وَهُمْ كُفَّارًا فَلَن يَغْفِرَ اللَّهُ لَهُمْ

Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers, - Allâh will not forgive them. (Muhammad (34)

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. (Al-Baqarah 217)

We understand (from all of this) that the one who leaves his Salaah either partially or entirely is not a Mushrik or Murtadd and remains as a Muslim who is rebellious (Faasiq) and disobedient ('Aasi).

Somebody may say however that the first text about falling short does not indicate the one who partially leaves his Salaah but rather is related to the one who has shortcomings within his Salaah itself in terms of Khushoo', concentration and tranquillity and other than this. And that that the second text does not relate to the one who leaves his Salaah in its entirety and the phrase ('Who does not do it') is connected to the afore stated perfection in Wudoo' and the Salaah in other than its time as well as the lack of perfection in the Rukoo' and Khushoo'. In response to this we present a clear evidence narrated by 'Ubaadah Bin Saamit (ra) that does not permit an understanding other than that of leaving the Salaah in its entirety. He related that he heard the Messenger of Allah (saw) saying: <<There are five prayers which Allah has made obligatory on His servants. If anyone offers them, not losing any of them, and not treating them lightly, Allah guarantees (promises) that He will admit him to Paradise. If anyone does not offer them, Allah does not provide any promise for such a person. He may either punish him or admit him to Paradise>> as narrated by Maalik, Abu Daawood, An-Nasaa'i and Al-Bayhaqi. Ahmad narrated it with the following wording: <<...He may either punish him or forgive him>>. I am reminded in this place of many Saheeh Ahaadeeth that many but not all of the Fuqahaa have turned away from and have found trouble in understanding their textual meanings and have not paid attention to them. I will mention some of these:

- a) Abu Bakr related from his father Abu Moosa Al-Ash'ari that the Messenger of Allah (saw) said: <<Whoever prays the Bardain will enter Jannah>>. Narrated by Muslim, Al-Bukhaari, Maalik and 'Abdullah Bin Ahmad. The Bardain are the two prayers of Fajr and 'Asr.

- b) ‘Amaarah Bin Ru’aibah (ra) said that I heard the Messenger of Allah (saw) saying: <<He will never enter the fire, the one who prays before the sun rises and the one prays before the sun sets, meaning Fajr and ‘Asr>>. Narrated by Muslim, Abu Daawood, Ibn Khuzaimah, Ahmad and An-Nasaa’i.
- c) Fudaalah (ra) said: <<The Messenger of Allah (saw) taught me and some of what he taught me is this: Observe the five prayers regularly. He said: I told (him): I have many things that keep me busy at these times; so give me a comprehensive advice which, if I follow, should be enough for me. He said: Observe the two afternoon prayers (al-asrayn). But the term al-asrayn (two afternoon prayers) was not used in our language. Hence I said: What is al-asrayn? He said: A prayer before the sunrise and a prayer before the sunset (i.e. the dawn and the afternoon prayers)>>. Narrated by Abu Daawood and Ahmad. I say here: Is not the one who falls short in performing Salaat-ul-Fajr and ‘Asr considered having abandoned the five Salawaat as having partially abandoned the Salaah and with that remains a Muslim?

As for the Ahaadeeth like the one reported by Buraidah (ra) when he said that he heard the Messenger of Allah (saw) saying: <<The covenant which is between us and between them is the Salaah and whoever leaves it has disbelieved (kafar)>> as narrated by Ahmaf, Ibn Maajah, An-Nasaa’i and At-Tirmidhi. Also the Hadeeth narrated by Jaabir Bin ‘Abdullah (ra) that he heard the Messenger of Allah (saw) saying: <<Between a man and Shirk and Kufr (disbelief) is the leaving of As-Salaah>> narrated by Muslim, Ahmad and At-Tirmidhi. These (two) indicate the great severity of someone leaving the Salaah and it is similar in type (and style) to what ‘Abdullah Ibn Mas’ood (ra) narrated that the Messenger of Allah (saw) said: <<Insulting a Muslim is Fusooq (sinful rebelliousness) and fighting/killing him is Kufr (disbelief)>> as collected by Al-Bukhari and Muslim and also like what Abu Hurairah related that the Messenger of Allah (saw) said: <<Two (things) are found among men which are tantamount to Kufr (disbelief): slandering one's lineage and lamentation on the dead>> recorded by Muslim and Ahmad. Also Abu Dharr (ra) narrated that the Messenger of Allah (saw) said: <<No person who claimed knowingly anyone else as his father besides (his own) committed nothing but Kufr>> narrated by Muslim and Al-Bikhaari and that Jaabir (ra) narrated from the Prophet (saw) that: <<Whoever has been given a gift and finds it (the means) then he recompenses for it and whoever does not find it then he praises/commends. The one who commends has been grateful and the one who is silent has disbelieved (Kafara)...>> narrated by At-Tirmidhi, Abu Daawood, Ibn Hibbaan and Al-Bayhaaqi. At-Tirmidhi said: [The meaning of whoever is silent has disbelieved refers to him having disbelieved (rejected) the blessing]. And also like this is what Ibn ‘Abbaas reported from the Messenger of Allah (saw) that he said: <<I was shown Hell and I have never seen a more terrible sight and I saw that most of its inhabitants were women. They said: for what reason? He replied: Because of their Kufr (disbelief). It was said: Their disbelief in Allah? He (saw) replied: They were disbelieving (i.e. ungrateful) to their husbands and ungrateful for the bounties that they had...>>. Narrated by Al-Bukhaari and Muslim.

Therefore fighting a Muslim, slandering the lineage, lamenting the dead, claiming another as his father, ingratitude to being given a gift and a wife denying the merits and good of her husband are all without doubt sinful acts of disobedience but they do not take someone outside of the Millah (the Deen of Islaam), and Kufr (disbelief) has only been linked to them (and these actions) as a severe warning. The word Kufr (disbelief) here has been used according to its linguistic meaning which means to conceal and cover. It is said that he Kafara Shay’an to mean that he covered something up or concealed it like the farmer kafara the seeds with soil i.e. he covered them. The linguistic meaning like this has been used in the Kitaab of Allah (swt) when He (wt) said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ ... وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those from you who believe and work righteous acts that he will surely grant them succession in the earth...and whoever (kafara) denies after that then he will be from amongst the Faasiqeen (disobedient and rebellious (An-Nur Ayah 55)

His (swt) statement (whoever Kafara) has been explained by the Mufasssiroon to mean to deny the blessing and favour (ni'mah). Similarly Allah (swt) says:

أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِالنَّعْمَةِ الَّتِي كُفِّرُوا عَنْهَا

Is it that you believe in Baatil (falsehood) and deny (disbelieve in) the blessings of Allah (An-Nahl Ayah 72)

The Ayah preceding this explains its meaning:

أَفَبِالنَّعْمَةِ الَّتِي كُفِّرُوا عَنْهَا...

So is that you deny the blessing of Allah

So Kufr (disbelief) is declared upon the one who leaves the Millah (Deen) as it has also been used in relation to Haraam actions that do not take someone outside of the Millah and it is only by the Qareenah (indication in the text(s)) that specify for us which of the two meanings is meant. So where some texts have described the abandoning of Salaah as being Kufr there is a Qareenah present that takes it towards the linguistic meaning and we mentioned this (Qareenah) earlier. It is therefore not valid to consider the one who has left the Salaah as being outside of the Millah and whoever has considered the abandoning of the Salaah as Kufr has made an error in his judgement.

The Obligatory Salawaat and their timings:

Allah (swt) has made five salawaat obligatory upon the Muslims in the day and night. They are Salaat-ul-Fajr or Salaat-us-Subh or Salaat-ul-Ghadaa which is two Rak'ah, Salaat-uzh-Zhohr which is four Raka'at, Salaat-ul-'Asr or Salaat-ul-Wustaa which is four Raka'at, Salaat-ul-Maghrib which is three Raka'at and Salaat-ul-'Ishaa or Salaat-ul-'Atamah which is four Raka'at. Mu'aadh Bin Jabal (ra) said: <<The Messenger of Allah (saw) dispatched me and he said: You will come to a nation from the people of the book (Ahl-ul-Kitaab) so call them to bear witness that there is no Ilaah except Allah and that I am the Messenger of Allah. If they obey you in this then inform them that Allah has made obligatory upon them five Salawaat in every day and night...>> as narrated by Muslim.

The Shar'a has specified a time for each of these five Salawaat. Jaabir Bin 'Abdullah (ra) said: <<The angel Jibreel came to Prophet Muhammad (saw) and said to him, "Stand up and pray Zhuhr". So the messenger of Allah (saw) prayed 'Zhuhr' when the sun had declined from its zenith. Then the Angel Jibreel came again at the time of 'Asr' and said, 'Stand up and Pray Asr' Then Prophet Muhammad (saw) prayed 'Asr' when the shadow of everything was equal to itself. Then Jibreel came the next day to Prophet Muhammad(saw) and said, "Stand up and pray Zhuhr". Then Prophet Muhammad (saw) prayed Zhuhr when the shadow of everything was equal to itself. Then Jibreel came again at 'Asr' time and said, "Stand up and pray Asr". Then he prayed Asr when the shadow of everything was twice its length. Then Jibreel said, (after praying 10 prayers with Prophet Muhammad (saw) in two consecutive days) that "the time of prayer is in between these two times". Narrated by Ahmad and An-Nasaa'i. Al-Bukhaari said: [This is the most correct narration in relation to the times of prayers]. 'Abdullah Ibn 'Amru related that the Prophet (saw) said: <<The time of the Zhohr prayer (lasts) as long as it is not 'Asr, and the time of the 'Asr prayer (lasts) as long as the sun does not turn pale and the time of the Maghrib (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down, and the, time of the 'Ishaa (lasts) by midnight and the time of the morning prayer (lasts) as long as the sun dots not rise>> as narrated by Muslim, Ahmad and An-Nasaa'i.

By examining these two Hadeeth we find that they explain the best times to perform the Salaah but not the times they are permitted to be prayed in and between. They are the times that it is recommended for a Muslim to perform his Salawaat in and they are the very time that the Messenger of Allah (saw) stuck to in the performance of his obligatory Salawaat. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) did not pray his Salaah at the end of its time until Allah took him>> as narrated by Al-Haakim.

As for what came in other texts related to increasing the times of prayer we shall present them later and these are the times in which it is permitted from the Muslims to perform their

Salawaat. They are known as the 'Permissible times' or the 'times of necessity' or the 'times of dislike (Karaahah)'. We will now mention in detail the times of each of the five Salawaat:

1-The time of Salaat-uzh-Zhohr

The time of Zhohr begins at the Zawaal of the sun, when the sun has passed through and moves away from the highest point (meridian) and it ends when the shadow of everything has reached the same length i.e. when Salaat-ul-'Asr begins as was mentioned in the Hadeeth of Jaabir above. The whole time of Salaat-uzh-Zhohr is a time of choice so the Salaah can be performed in anytime within this period without there being any preference in anytime in it. Salaat-uzh-Zhohr is the first of the obligatory Salawaat that the Messenger of Allah (saw) prayed behind Jibreel (as) in Makkah according to the Hadeeth of Jaabir and it is also understood from the Hadeeth of Naafi' Bin Jubair and others who said: <<When the Prophet (saw) woke up from the night that he was raised up (Israa), Jibreel came to him suddenly, he descended when the sun was going, and it was named the first because of that. He stood and called to his companions: Congregational prayer so they gathered. So Jibreel prayed with the Nabi (Prophet) and the Messenger prayed with the people. He made the first two Rak'ah longer and the remaining two. Then Jibreel made Salaam over the Prophet (saw) and the Prophet (saw) mad Salaam over the people. Then in the same way he came out for 'Asr...>> as narrated by Abd-ur-Razzaq. Also Naafi' Bin Jubair narrated from Mut'im from Ibn 'Abbaas (ra) that he said that the Messenger of Allah (saw) said: << The Messenger of Allah (saw) said: Jibreel (as) led me in prayer at the House (i.e. the Ka'bah) twice. He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when the shadow of everything was as long as itself; he prayed the sunset prayer with me when one who is fasting breaks the fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me when food and drink become forbidden to one who is keeping the fast>> as narrated by Abu Daawood, Ibn ul-Mundhir, At-Tirmidhi, Al-Haakim and Ibn Abi Shaibah. This Hadeeth shows that the prayers began with Salaat-uzh-Zhohr. The meaning of 'a thong of a sandal' is that Zhohr begins when there is the slightest shadow.

And as Salaat-uzh-Zhohr occurs at midday at a time in the hot countries when the heat is severe this can cause hardship to those who are praying. As an ease to this hardship the time period of this Salaah is a matter of choice and it is a Sunnah to delay this prayer in the hot days to its end point and this is called Al-Ibraad (cooling) and the ruling of this is recommended (Mandoob) in all situations whether the prayer is individual or in Jamaa'ah (congregation) or in the Masjid or outside of it. Anas (ra) narrated: <<When it was hot the Messenger of Allah (saw) would pray Ibraad (at its end time) and when it was cold he would hasten it (i.e. pray at its beginning time>> as recorded by An-Nasaa'i and Ibn Abd-ul-Birr. It is also mentioned in the Hadeeth from Abu Dharr (ra): <<The Mu'adhdhin of the Messenger of Allah (saw) made the Adhaan for Zhohr so the Prophet (saw) said: Abrid, Abrid (delay until it is colder) or he said: Wait, wait. He said: The severity of the heat is the breath of Hell-fire so when the heat is severe then perform Ibraad with the Salaah (delay until it is colder at its end part)>> as narrated by Muslim. Al-Bukhaari, Ahmad, Abu Daawood and At-Tirmidhi narrated it with differences in the wording.

2-The time of Salaat-ul-'Asr and it is As-Salaat-ul-Wustaa (the middle prayer):

Salaat-ul-'Asr begins when the shadow of everything reaches the same length as the things themselves and ends when the sun sets. Notice that we say when the sun sets and not when it becomes pale as was mentioned in the Hadeeth of Muslim mentioned earlier. It is also not when the shadow reaches twice its length like what was mentioned in the Hadeeth reported by Ahmad we quoted earlier. This is because these two Hadeeth as we explained specify the time of choice for 'Asr only without indicating the complete time which is explained in other texts. So 'Asr has a time of preference which ends when the sun pales and it has a time of Daroorah (necessity/emergency) or a permissible time that begins when the sun pales and ends when the

sun sets in the western horizon. This is what has been reported by Abu Hurairah (ra) who said that the Messenger of Allah (saw) said: <<...Whoever makes one Rak'ah of Salaat-ul-'Asr before the sun sets has made 'Asr>> as narrated by Muslim.

The best time for Salaat-ul-'Asr is the time between its beginning and when the sun pales, this is its preferable time and this is the time in which Jibreel (as) prayed the two prayers with the Messenger of Allah (saw). After this is the Jaa'iz (permissible) time otherwise known as the time of 'Daroorah' (Necessity) or 'Karaahah' (dislike) which lasts until the sun disappears (sets). The meaning of 'Ghuroob Ash-Shams' (sun setting) is when the whole shape of the sun has disappeared so 'Asr lasts until the whole sun is completely hidden.

Salaat-ul-'Asr has been called As-Salaat-ul-Wustaa (as mentioned in the Qur'aan) due to its merit (standing) and it ('Asr) is the Salaat-ul-Wustaa according to the strongest view. 'Ali (ra) said: <<When it was the day of the Ahzaab (confederates) the Messenger of Allah (saw) said: May Allah fill their graves and houses with fire just as they besieged us and kept us busy from As-Salaat-ul-Wustaa until the sun disappeared>> as reported by Muslim and Al-Bukhaari. As-Salaat-ul-Wustaa was mentioned in two Hadeeth collected by Muslim; that 'Ali (ra) said that the Messenger of Allah (saw) said on the day of Ahzaab: <<They have kept us busy from As-Salaat-ul-Wustaa, Salaat-ul-'Asr...>> and from 'Abdullah Ibn Mas'ood (ra) who said that the Messenger of Allah (saw) said: <<They have kept us busy from As-Salaat-ul-Wustaa, Salat-ul-'Asr...>>.

Al-Bukhaari also reported a Hadeeth linking this expression to Al-'Asr as narrated by 'Ali (ra): <<We were with the Prophet (saw) the day of Al-Khandaq (trench) and he said: May Allah fill their graves and houses with fire as they have kept us busy from As-Salaat-ul-Wustaa until the sun has disappeared and it is Salaat-ul-'Asr>>. It was also mentioned in by Ibn ul-Mundhir, Abd-ur-Razzaq and Al-Bayhaqi from 'Ali (ra): On the day of Al-Ahzaab we prayed 'Asr between Maghrib and 'Ishaa so the Prophet (saw) said: They have kept us busy from As-Salaat-ul-Wustaa, Salaat-ul-'Asr. May Allah fill their graves and bellies with fire>>. And also from 'Abdullah Ibn Mas'ood (ra) that he said that the Messenger of Allah (saw) said: <<As-Salaat-ul-Wustaa>> is Salaat-ul-'Asr>> as reported by At-Tirmidhi. Ahmad and Al-Bayhaqi reported it from Samurah.

Allah (swt) has given it a special mention when He said:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salaah ('Asr).

And stand before Allah with obedience (Surah Baqarah Ayah 238)

Just as the Noble Messenger of Allah (saw) gave special mention of it and its preference when he said: <<He who misses the 'Asr parayer is like the one who has been deprived of his family and wealth>> as narrated by Muslim from Ibn 'Umar (ra). Abu Basrah Al-Ghaffaari (ra) said: << The Messenger of Allah (saw) led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it (or wasted it), and he who guards it has two rewards in store for him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star)>> as narrated by Muslim, An-Nasaa'i and Ahmad.

3-The time of Salaat-ul-Maghrib:

The previously mentioned Hadeeth of Jaabir about the times of prayer informs us that there was one time in which Jibreel (as) prayed it in two consecutive days when <The Sun disappeared>. This was also mentioned in the Hadeeth narrated by Ibn 'Abbaas (ra) when he related: <<Jibreel came to the Prophet (saw) and prayed all of the prayers in two (different) times except for Salaat-ul-Maghrib>> as narrated by Al-Haakim. However the following was mentioned in the Hadeeth of 'Abdullah Ibn 'Amru that we quoted earlier in relation to the prayer times: << ...the time of the Maghrib (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down...>>. In relation to these we say that the Hadeeth of Jaabir specifies the time of choice and preference which is also indicated in the hadeeth of Ibn 'Abbaas which is straight away when the sun goes down. As for the Hadeeth related by 'Abdullah Ibn 'Amru it specifies the whole duration of Maghrib, that it

regions when the sun had disappeared and ends when the red twilight (evening glow) vanishes and this is also indicated by a Hadeeth narrated by ‘Uqbah Bin ‘Aamir (ra) from the Prophet (saw) who said: <<That my Ummah will remain good (or upon goodness) or upon its Fitrah (natural state) as long as they don’t delay Maghrib until the stars shine brightly intertwined>> as reported by Ahmad, Abu Daawood, Al-Haakim and Al-Bayhaqi. Ibn Maajah and Al-Haakim also narrated it from Al-‘Abbaas Bin Abdul Mutallib (ra) which made the intertwining shining of the stars the end of Maghrib. Buraidah (ra) narrated from the Prophet (saw) : <<That a person asked the Messenger of Allah (saw) about the time of prayer. Upon this he said: Pray with us these two, meaning two days... He then commanded and Iqama for the evening prayer was pronounced, when the sun had set...He observed the evening prayer before the twilight had vanished...He (saw) then said: Where is the man who inquired about the time of prayer? He (the inquirer) said: Messenger of Allah I here I am. He (the Holy Prophet) said: The time for your prayer is within the limits of what you have seen>> as narrated by Muslim (note: large parts of this long Hadeeth are not quoted indicated by ...). So the Messenger of Allah (saw) prayed Maghrib when the sun set (disappeared) on one day and prayed it before the evening glow (twilight) disappeared on the second day and so this period (between these two times) indicates the time for Maghrib and the text is Qaati’ (definite) in textual meaning confirming what we have said.

It is Sunnah to perform Maghrib early and at its earliest time before the darkness becomes strong and the stars become visibly spread in the sky as has been indicated in the two Hadeeth from Jaabir and Ibn ‘Abbaas mentioned earlier. And also due to what Salamah Bin Al-Akwa’ (ra) narrated saying: That the Messenger of Allah (saw) used to pray Maghrib when the sun had set and disappeared beyond the horizon>> as related by Muslim and Al-Bukhaari.

4-The Time of Salaat-ul-‘Isha

The time of Salaat-ul-Ishaa begins when the red evening glow (twilight) disappears from the sky until the break of dawn (Fajr) or in other words it begins at the time when the Moon descends, when it goes (down) on the third night of the Hijri month as reported by Nu’maan Bin Basheer (ra) when he said: <<I am the most knowledgeable of people about the time of this Salaah, Salaat-ul-Ishaa the last (prayer). The Messenger of Allah (saw) prayed it until when the moon went down on the third night (of the month)>> as narrated by Al-Haakim, Ahmad and Ibn Hibbaan. ‘Ishaa ends when the spreading light of Fajr appears, when it spreads on the horizon which is opposite from when light goes up vertically and this is called the Fajr Saadiq (truthful) distinguishing it from the Fajr Kaadhib (deceitful). Samurah Bin Jundub (ra) related that the Messenger of Allah (saw) said: << The Adhan of Bilaal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar and you can eat food till the streaks of whiteness spread like it (horizontally)>>. Narrated by Muslim.

Where Salaat-ul-Fajr follows ‘Ishaa then the time of ‘Ishaa extends until Salaat-ul-Fajr and not only until a third of the night or half of it has passed like what is understood from the Hadeeth narrated by Jaabir we quoted about the times of Salaah. This is similar to what we mentioned in relation to Salaat-ul-‘Asr and Maghrib where the specification found in the Hadeeth of Jaabir indicates the time of preference and not the time of Daroorah (time outside the preferred time) and this also applies to Salaat-ul-‘Ishaa. So specifying a third of the night or half the night reflects the best and preferred time for it only. At-Tahaawi reported from ‘Aa’ishah (ra) with a Saheeh Sanad (chain) her words: <<The Prophet (saw) did not pray (‘Ishaa) and until half the night was passed and the people in the Masjid had fallen asleep. He then went out and prayed and said: This is from its time but it could be hard for my Ummah>>. Abu Qataadah (ra) narrated in a long Hadeeth saying that the Messenger of Allah (saw) said: <<Excessiveness is not in sleep but rather being excessive is the one who does not pray until the time of the next prayer has come>> narrated by Muslim. According to the meaning of this Hadeeth had there not been any Ahaadeeth that say that Fajr ends when the sun has risen then it would have been valid to say that Fajr continues until Zhohr. Therefore in conclusion Salaat-ul-‘Ishaa is valid until the beginning of the time of Salaat-ul-Fajr.

The preferred time ends in the middle of the night or around it and then after that the permitted time begins until Fajr. ‘Abdullah Ibn ‘Amru (ra) said: <<The Messenger of Allah (saw) was asked about the times of Salaah so he said...the time of ‘Ishaa is until half the night>> as recorded by Muslim, Ahmad and Abu Daawood.

It is also recommended to delay ‘Ishaa until the time between a third of the night and half of the night whether prayed individually or in Jamaa’ah (congregation) unless there is hardship in this in which case it is performed in its beginning time. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<If it hadn’t been a hardship upon my Ummah I would have delayed Salaat-ul-‘Ishaa until a third of the night or half of it>> as narrated by Ibn Maajah and Ahmad. This hardship would include the weakness of the weak person or the illness of the ill person as has been narrated by Abu Sa’eed (ra) that he said: <<We prayed with the Messenger of Allah (saw) Salaat-ul-‘Atamah (‘Ishaa) and he did not come out until about half of the night had passed. He said: Take your seats so we sat and He (saw) said: The people have (already) prayed and gone to their beds, and you will never stop being in Salaah whilst waiting for the Salaah and if it wasn’t for the weakness of the weak and the sickness of the sick I would have delayed this Salaah until the middle of the night>> as reported by Abu Daawood, Ahmad and An-Nasaa’i. What is meant by Salaat-ul-‘Atamah in the Hadeeth is Salaat-ul-‘Ishaa. Its best name (however) is Salaat-ul-‘Ishaa as mentioned in the Hadeeth narrated by Ibn ‘Umar (ra) that the Messenger of Allah (saw) said: << Do not let the Arabs (Bedouins) gain the upper hand in the naming of your ‘Ishaa prayer because verily it is (called) ‘Ishaa in the Book of Allah. They call it ‘Atamah because they milk their camels late>> and similar to this was narrated by Ibn Maajah from Abu Hurairah (ra) with the wording: << Do not let the Arabs (Bedouins) gain the upper hand in the naming of your prayer because it is ‘Ishaa, they only say ‘Atamah because of their lateness with camels>>. The Arab Bedouins used to delay milking the camels until the darkness had set in, which is the meaning of ‘Atamah, so they began to give Salaat-ul-‘Ishaa this name for this reason.

5-The time of Salaat-ul-Fajr:

The time of Salaat-ul-Fajr or Salaat-us-Subh or Salaat-ul-Ghadaa at the break of dawn and lasts until the sun has risen meaning that it starts at the appearance of the first part of it (the sun). Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Whoever makes (catches) a Rak’ah of the Subh before the sun has risen has made the Subh (prayer)...>> narrated by Muslim.

The Muslim has a choice of praying it early in its first part which is called the ‘Taghlees’ or praying the ‘Isfaar’ which is delaying it until its end is near. Anas (ra) said: <<The Prophet (saw) was asked about the time of Salaat ul-Ghadaa so he prayed (once) when the sun (first) rose and after (a second time) when it was Isfaar and then he (saw) asked: Where is the person that asked about the time of Salaat-ul-Ghadaa? It is between these two times>>. As narrated by Al-Bazzaar. At-Taghlees however i.e. praying at its beginning time is slightly more preferable as ‘Aa’ishah (ra) narrated: <<The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness>> as reported by Al-Bukhaari, Ahmad and Muslim. Mas’ood Al-Ansaari (ra) said that the Messenger of Allah (saw): <<...Prayed As-Subh one time when it was dark (Taghless) and then prayed another time when it was light (Isfaar) and then he prayed when it was dark (Taghlees at its early time) after that until he died and did not return to praying it in the time of Isfaar (near to its end)>> as narrated by Abu Daawood and Ibn Hibbaan, Ibn Khuzaimah and Al-Bayhaqi narrated it as a part of a longer Hadeeth.

So praying in its earlier time (At-taghlees) is preferable, especially in the long winter nights when the sleeper is more able to have a longer sleep. As for in the summer nights then for the Musalli to delay until the end of the Fajr prayer could be more productive as the night is short and the people can sleep so that the Imaam gives them time for them to catch the Salaah. As for the Ahaadeeth that order the Isfaar (the delayed prayer) and that it is of greater reward,

then the meaning here is different from that of delaying but rather related to ascertaining and making sure that Fajr has occurred or begun (by waiting for light to clearly appear).

The situation when the Imaam delays the Salaah from its time:

It is recommended (Mandoob) for the Imaams of the Masaajid and the Hukaam (rulers) of the state to perform all of the prayers in the Masaajid at its earlier time and not to delay it from the times of preference. If it is known that an Imaam or ruler delays the prayer then it is legislated (permitted) for the Musalleen (those praying) to not wait to perform Salaah with him and they can pray as individuals. If they then want to pray with the Imaam or ruler after that in the Masjid then there is no problem with that and their Salaah in this case would be counted as Naafilah (extra). Abu Dharr (ra) said that the Messenger of Allah (saw) said: <<How will you be if you have leaders upon you who delay the Salawaat from their times? He said I said: What do you order me then (in this situation)? He (saw) said: Pray the Salaah in its time and if you are with them (later) then pray and it will count as a Naafilah>> as narrated by Muslim. Abu 'Aaliyah Al-Baraa said: <<Ibn Ziyad delayed the prayer. 'Abdullah b. Saamit came to me and I placed a chair for him and he sat in it and I made a mention of what Ibn Ziyad had done. He bit his lips (as a sign of extreme anger and annoyance) and struck at my thigh and said: I asked Abu Dharr as you have asked me, and he struck my thigh just as I have struck your thigh, and said: I asked the Messenger of Allah (saw) as you have asked me and he struck my thigh just as I have struck your thigh, and he (saw) said: Observe prayer at its prescribed time, and if you can say prayer along with them do so, and do not say: I have observed prayer and so I shall not pray>> as recorded by Muslim, Ahmad, An-Nasaa'i and Ibn Hibbaan. 'Abdullah Ibn Mas'ood (ra) said that the Messenger of Allah (saw) said: <<It might be that you come across a people that pray the Salaah in other than its time so if you come across them pray in your houses at the time that you are aware of and then pray with them and make it a Subhah (Naafilah)>> as narrated by Ibn Maajah. 'Ubaadah Bin As-Saamit said that the Prophet (saw) said: <<There will be Umaraa (leaders) who will be busy with matters and will therefore delay the prayers from their time so make your prayer with them (in jamaa'ah) Tatawwu' (Naafilah)>> also recorded by Ibn Maajah.

The question arises here why should the prayer be Naafilah and not Maktoobah (obligatory) as long as the Imaam is still going to complete the Maktoobah? This is because the Muslim is not allowed to pray the obligatory prayer twice in the same day so he can't pray Zhohr or Maghrib for instance twice or any other obligatory Salaah more than once in a day. Sulaimaan Bin Yassar the servant of Maymoonah said: <<I came to Ibn 'Umar and he was sitting on the floor (tiles) whilst the people were praying so I said: Are you not going to pray? He replied: I have already prayed and I asked: Will you not pray with them? He said that he had heard the Messenger of Allah (saw) saying: Do not pray a Salaah in the day twice>> as narrated by Ibn Khuzaimah, Ahmad, Abu Daawood, An-Nasaa'i and Ibn Hibbaan.

Catching a Rak'ah from a Salaah within its time:

Whoever catches a Rak'ah from any obligatory Salaah before its time has ended has caught the Salaah and continues through with it into the time of the Salaah that follows it and Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: <<Whoever catches a Rak'ah of Subh (fajr) before the sun has risen has made the prayer of Subh and whoever has caught (or prayed) a Rak'ah of 'Asr before the sun has set has made the 'Asr prayer>> narrated by Muslim. Al-Bukhaari in a similar version recorded: <<If one of you catches a Sajdah (prostration) from Salaat-ul-'Asr before the sun has set he should complete his Salaah and if he was to catch a Sajdah from Salaat-us-Subh before the sun has risen then he should complete his Salaah>>. This is not specific to the prayers of Subh and 'Asr alone but is rather a general rule for all of the obligatory prayers and Abu Hurairah (ra) also narrated from the Messenger of Allah (saw) that he said: <<Whoever catches a Rak'ah of a Salaah has made the Salaah>> as recorded by Al-Bukhaari and Ahmad recorded the wording <<...He has made all of it (i.e. the whole Salaah)>>. This does not however mean that the Muslim is permitted to

delay his Salaah until it reaches this final point and if he did (intentionally) he would be considered neglectful and sinful. He would have resembled in his Salaah the Munaafiqeen (Hypocrites) as Anas Bin Maalik (ra) narrated that he heard the Messenger of Allah (saw) saying: <<That is the Salaah of the Munaafiq, he sits and watches the sun until it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it>> as recorded by Muslim.

The Salaah is caught if its Rukoo' (bowing) is caught and if this is missed then he has missed a Rak'ah and it is obligatory not to count it. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: << If you come to a prayer and we are in Sujood (prostration) then prostrate with us but do not count it, and whoever has caught a Rak'ah has made the Salaah>> as recorded by Al-Haakim and verified as saheeh by him and also reported by Ad-Daaraqutni. 'Abdullah Ibn 'Mas'ood (ra) said: <<Whoever has missed the Rukoo' then it does not count (by making) the Sujood>> as reported by Abd-ur-Razzaaq.

The times of Salaah in the polar axis:

The polar axis is the area that surrounds the North Pole and it represents a clear separation between the lands that contain a night and day in every twenty-four hour period and those in which the day and night respectively can last for more than twenty-four hours and this increases the more that we head towards the north until we find a situation where the day can last a complete six months and likewise the night can also remain for a period of six months. Of the lands that fall into this polar area are the north of Finland, Norway and Sweden from amongst the Scandinavian countries and parts of northern Siberia in Russia, most of Greenland and Archipelago in Northern Canada amongst other similarly located places. In these lands the day lasts more than twenty-four hours and similarly the night so the question in this case is: How do Muslims perform their obligatory Salawaat in these lands and are the times of Salaah known there?

The answer to this question is that the Shar'a has specified the times of the obligatory Salawaat in the day and the night and made it obligatory upon us to stick to these times and complete restrict ourselves to them. Allah (swt) says:

إن الصلاة كانت على المؤمنين كتاباً موقوتاً

Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours (An-Nisaa 103)

We have already mentioned the evidences concerning the times that it is obligatory to be restricted with in the preceding section and there is no exception in the Shar'a or any abrogation in relation to these times. They therefore remain firm and there can be no bring forward or delay in them without any regard to where the land is situated on the world map, they remain firm as they are and are binding on the lands that fall in both the northern and southern hemisphere without distinction.

These times are the Sabab (reason) for the existence of the obligatory Salawaat meaning that these Salawaat do not come into existence and are not performed except when these times occur. Prayers performed in other than these times are not considered valid or accepted and this is the understanding upon which Muslims have always worked with and none have disagreed in this.

Built upon this we say that the Muslim inhabitants of those regions have the same understanding applied upon them as the rest of the Muslims in terms of the obligation of observing these times without any consideration to the shortness or length of the day or night in the respective land. So the inhabitants pray the Fajr prayer within its time from the beginning of Fajr until the sun has risen and then they wait until the time of Zhohr which is between the passing of the sun from its Zenith to the time that the shadow reaches a full length (the beginning of 'Asr) and then they wait until the time of Maghrib which begins when the Sun disappears and lasts until the rays of light have disappeared at which time 'Ishaa begins. No consideration is given to the increase or decrease in the period of these times because in our locations (Muslim lands) an increase occurs in the summer and the shortening of times occurs in the winter and there is no loss or problem in that.

What happens in these lands is that the sun rises in the morning, it then centers across the highest point of the sky to the south a little and then when it is near to going down in the west it then moves towards the north above the horizons and then completes its normal cycle until it returns to the east without it being hidden in the western, northern and eastern horizons. It then returns to center in the high point of the sky a little to the south and remains shining in the sky in the southern part normally in which the times of Zhohr and 'Asr appear. Then instead of going to the west to set in which the times of Maghrib and 'Ishaa occur it then diverts towards the Northern horizon, above it slightly, without disappearing so that it completes its twenty-four hour cycle without the sun disappearing and shining throughout the period. This repeats twice, three times, ten times or one hundred times according to our ascending towards the north in the Polar axis.

Taking note of this event we find that we can pray Fajr at the beginning of this continuously repeated cycles (only) one time, then we can perform the Zhohr and 'Asr prayers in their times in every cycle but we cannot perform either Maghrib or 'Ishaa prayers because their timings have not occurred. So the sun remains shining a number of cycles and does not set and as such night does not come. In this way where the cycles of the Sun which occur more the further North you go we only perform the Zhohr and 'Asr Salaahs and we do not pray Maghrib or 'Ishaa because nightfall does not come and as such their times do not occur. This is the Hukm (ruling) for these lands and it is the same Hukm in our own lands in terms of being restricted to its (set) times, so when the times occur we perform the Salaah and if the times come forward or are delayed then we adjust our Salaah according to that. If the times have not come throughout a day or two days or a week or month or greater than the prayers of Fajr, Maghrib and 'Ishaa then in this case there would be no obligatory prayer upon us. It is possible for the people residing in those lands to increase their 'Tatawwu' (extra non-obligatory) prayers due to the length of the time they have and Allah (swt) will give of reward what he gives to the inhabitants of these regions.

It could be asked by someone: Why do we not estimate with the times of the neighbouring lands which have a normal day and night which encompass twenty-four hours together whilst paying attention to the movement of the sun in the northern direction so when the sun nears the western horizon and then begins to divert back from it a little then at this time we pray Maghrib and after that we pray 'Ishaa. And when the sun then nears the place of its normal rising in the eastern horizon we then pray Fajr. This could be based on the Saheeh Hadeeth narrated by An-Nawaas Bin Sam'aan (ra) when he said: << That Allah's Messenger (saw) made a mention of the Dajjaal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil) as very significant and we felt as if he were in the cluster of the date-palm trees... We said: Allah's Messenger, how long would he stay on the earth? He said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer)...>> as narrated by Muslim, Abu Daawood, At-Tirmidhi and Ahmad from a long Hadeeth. Here the Messenger of Allah (saw) requests that they estimate those long days in the time when Ad-Dajjaal surfaces according to normal days. They say that this is a Saheeh Daleel (evidence) for those who live in those regions we have discussed to be obligated with estimation just as it is an evidence for the obligation of estimation in the time of Ad-Dajjaal?

To answer this long question we say the following:

- 1) That what has been mentioned in the Ahaadeeth that mention the Dajjaal and paranormal events should not be taken literally but they are rather metaphorical and representative and this can be illustrated by example in a number of Ahaadeeth that show this:
 - a) Hudhaifah (ra) said that the Messenger of Allah (saw) said: << I know more than you as to what there would be along with the Dajjaal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as

water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire>> as recorded by Muslim.

- b) Hudhaifah (ra) heard the messenger of Allah (saw) saying: <<He said that the Dajjaal would appear and there would be along with him water and fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water...>> narrated by Muslim.
- c) Abu Hurairah (ra) said that the Messenger of Allah (saw) said: << Shall I not inform you about the Dajjaal what no Apostle of Allah narrated to his people? He would be blind and he would bring along with him an Image of Paradise and Hell-Fire and what he would call as Paradise that would be Hell-Fire>> narrated by Muslim.

These Ahaadeeth clearly demonstrate that the supernatural events which the Dajjaal brings with him like the paradise and hell-fire are not actual and literal but are rather metaphorical and similar to this is found in our Hadeeth: <<...A day like a year and a day like a month and a day like a Jum'ah (week)...>>. It is necessary to understand these days in a metaphorical way and should not be understood literally. The meaning is that these days will be incredibly hard and severe upon the Muslims so the first day of it would be similar to a whole year in terms of hardship and horrors suffered, and the second day will be like a whole month's and so forth. It is therefore necessary to understand this Hadeeth and others which relate to Ad-Dajjaal in this manner.

- 2) Indeed there is another Hadeeth that contradicts the meaning of the Hadeeth if it is taken literally. Abu Hurairah (ra) narrates that the Messenger of Allah (saw) said: << Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people), afflictions will appear and there will be much 'Al-Harj.'" They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing>> as narrated by Al-Bukhaari and Muslim. So this Hadeeth which discusses the last days or period of time which naturally include the time of Ad-Dajjaal, mentions that the days will pass by close together and quickly, meaning that they will be shorter than normal days and that the Barakah (blessing) in that time will be less. This is the literal meaning and it clashes with the Hadeeth <...a day will be like a year...> so there is no choice in this case except to understand the Ahaadeeth according to their metaphorical meanings.
- 3) Allah Subhaanahu created the universe and fashioned it with fixed and firm principles and laws that do not change unless a miracle occurs from one of the Anbiyaa' (Prophets). Outside of this exception none of mankind including Ad-Dajjaal whatever his might or tyranny can change these laws. Verily Allah (swt) created the sun and obliged upon it a firm system, He (swt) created the night and day with its clear unchanging manner and movement and they will remain upon this condition of night and day (alternating as they do) as Allah (swt) has willed it until He (swt) inherits the earth and what is on it and the sky and what is in it. So no Ad-Dajjaal and no one else from amongst mankind can bring about any change to this system and laws, so the Dajjaal and no one else can speed the movement of the sun or slow it just as it is impossible for him to change the length of the days and nights even a little bit let alone what has been mentioned in the Hadeeth of a 'day being like a year'!! This is completely impossible for a man to do without doubt. So upon this understanding we are obliged to understand the Hadeeth with the explanation that it has come in a Majaazi (metaphorical) and demonstrative form only.
- 4) At-Tasdeeq (belief) so that it becomes a part of the Aqueedah necessitates that it is Jaazim (decisive). This Aqueedah based on a decisive manner never accepts anything that has not come from an Ayaah of Qur'aan with a definite meaning or a Hadeeth Mutawaatir with a definite meaning to become part of it.

So the opinion that the first day of Ad-Dajjaal will reach a year, the second day a month and the third day a week cannot be believed in a decisive way (Tasdeeq Jaazim) because it has come in a Hadeeth which is not Mutawaatir and this in respect

to its generality and absoluteness. This belief would also clash with the firm laws of the creation and universe and it also clashes with another Saheeh Hadeeth which is equal in strength as we mentioned above. So it follows that we cannot use this as an evidence to estimate those days with our current days (i.e. use what is mentioned in this Hadeeth as an evidence for prayer times in the polar axis regions).

- 5) We will now look at the Sanad (chain) of the Hadeeth, despite having been reported in Saheeh Muslim. We find that it revolves around the transmitter Al-Waleed Bin Muslim Al-Qurashy Ad-Dimashqi who is alone in reporting this Hadeeth as collected by Muslim, Abu Daawood, At-Tirmidhi and Ahmad and I have not found it narrated from another path. We cannot have complete comfort in what has been narrated alone by one single transmitter especially when it concerns the Aqueedah (belief) or discusses the issue of miracles and paranormal occurrences.

After revising the books about Hadeeth we have found that many of the Ulamaa have made it (this Hadeeth) trustworthy and we admit this and mention this. However I have also found many different statements which have been attributed to the greatest of Ulamaa and A'immah in the 'Ilm of Hadeeth who have not accepted this Hadeeth that he has uniquely come with and which has been recorded by Muslim and others. We know that dispraise comes before adjustment and this especially so in this case when the Hadeeth includes the occurrence of supernormal events and miracles that do not come through a Nabi (Prophet) or Rasool (Messenger)!!

This is a selection of some of the Ulamaa's opinions:

Abu Daawood said: [Al-Waleed relayed from Maalik ten Ahaadeeth which did not have a basis and four of them were from Naaafi']. Adh-Dhahabi said: [If Al-Waleed narrated from Ibn Juraih or Al-Awzaa'i then it is not relied upon because it is a fraud from the liars]. Ahmad Bin Hanbal said: [Al-Waleed was Rafaa'an (i.e. mentioned Hadeeth without a complete or even partial Sanad)] and he (Ahmad) also said as mentioned by Al-Maroozi: [Al-Waleed mad many mistakes].

He said about it: I asked Ahmad about Al-Waleed and he said: [His Hadeeth are mixed with those that have been heard and those that have not and there are those that are rejected]. Ad-Daaraqutni said: [Al-Waleed used to report from Al-Awzaa'i Ahaadeeth from Al-Awzaa'i from weak Shuyookh from Shuyookh who met Al-Awzaa'i so the weak names were dropped and they were attribute (straight) to Al-Awzaa'i]. 'Ali bin Al-Mudaini said: [Abdur-Rahmaan Bin Al-Mahdi informed us about Al-Waleed and then I heard about Al-waleed and I have not seen from the two Shaams like him, he was alone in narrating Saheeh Ahaadeeth which nobody else shared in (i.e. reported)]. Ibn Sa'd said: [The verifying of some of them sought to reject his Hadeeth] and Abu Mashur said: [Al-Waleed would take from Ibn Abi As-Safar the Hadeeth of Al-Awzaa'i and Ibn Abi As-Safar was a liar].

Therefore Al-Waleed made mistakes, fabricated and narrated invalid Ahaadeeth, his Hadeeth were mixed and narrated from liars and concealed them in the chain etc... So is it valid for us after all of this dispraise from the great Ulamaa of Hadeeth to then accept his narration which he alone narrated and which include miracles and supernormal occurrences? And then in addition is it valid that we take it as an evidence to extract the ruling of estimating (between prayer times) and bring forth an opinion based upon it?

For these five reasons we establish firmly with confidence that it is not valid to be used as an evidence in our Mas'alah (subject). The Hukm (ruling) therefore remains 'Aam (general) that the known prayer times are fixed and obligatory to hold on to for those who live in our reality or those who live in a part of the world and this is because these times have not been abrogated nor has any exception fallen upon them.

The Merits of the two prayers of As-Subh and Al-'Asr:

We have said in the section (The time of Salaat-ul-'Asr) that Allah (swt) has specified Salaat-ul-'Asr with a special mention and the Messenger of Allah (saw) has specified Salaat-ul-'Asr

with a greater mention and position of preference. We add here that the Messenger of Allah (saw) mentioned the two prayers of Subh and 'Asr with a shared merit over and above the merits of the remaining Salawaat. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: << The Angels (Malaa'ikah) follow (your deeds) up in the night and day and they gather at the time of Salaat-ul-Fajr and Salaat-ul-'Asr. Then those who stayed the night with you will ascend and their Rabb will ask them and He is more aware about them: How did you leave my servants (worshippers)? So they will say: We left them while they were praying and we came to them when they were praying>> as narrated by Muslim. Ahmad, Al-Bukhaari, An-Nasaa'i and Ibn Khuzaimah also narrated it with different Alfaazh (words and expressions).

The Qadaa of the missed prayer:

If the Salaah is not performed in its time it is considered missed, it could be as a result of forgetfulness or sleep or even due to a deliberate shortcoming. If the Salaah has been missed due to sleep or forgetfulness then it is obligatory to perform it according to the following way:

- 1) The prayer missed due to sleep and forgetfulness is performed immediately at the time of waking or as soon as it is remembered. This is because it is its time and it isn't allowed to delay from it. Anas Bin Maalik (ra) said that the Messenger of Allah (saw): <<If one of you has missed his Salaah due to lying down (sleeping) or carelessness (forgetfulness) then he should pray it as soon as he remembers because Allah (swt) has said: 'Establish the Salaah for my remembrance'>> as narrated by Muslim and Ahmad.
- 2) If a Muslim wishes to perform a forgotten Salaah which he missed due to being distracted or asleep at the time of the (next) obligatory Salaah and has not yet prayed it then he prays the missed Salaah first and then prays the obligatory one. Jaabir Bin Abdullah (ra) said: <<'Umar bin al-Khattab had been cursing the pagans of the Quraysh on the day (of the battle) of al-Khandaq. (He came to the Holy Prophet) and said: "Messenger of God! By God, I could not perform the 'asr prayer till the sun set." Upon this the Messenger said: "By God, I, too, have not performed it." So we went to a valley. The Messenger of God performed ablution and we too performed ablution, and then the Messenger of God performed the 'asr prayer after the sun had set and then performed the *maghrib* prayer after it>> narrated by Muslim. This prayer missed due to sleep, forgetfulness or business (distraction) if performed according to this mentioned way does not result in sinfulness as the one who missed it has by performing the Salaah made Kaffaarah for it and it has been reported from Anas (ra) that the Prophet (saw) said: <<Whoever has missed a Salaah then he performs it as soon as he remembers and there is no Kaffaarah for it except that. Qataadah said: 'And Establish the Salaah for my Remembrance>> as recorded by Muslim, Al-Bukhaari and Ahmad.

As for the one who has missed his Salaah due to deliberately neglect and falling short without a (legitimate) Shar'i excuse then he has committed a great sin and is required to make sincere Taubah (repentance) for this great sin and this missed Salaah does not have a Kaffaarah (expiation) for it. This is because the Kaffaarah is only for the missing of the Salaah because of a Shar'i excuse like sleep, forgetfulness and carelessness. If someone makes up his missed Salaah then the sin does not fall from him but rather hopes to benefit from the Qadaa to demonstrate the sincerity of his Taubah (seeking of forgiveness).

If the Qadaa of the Muslim (making up) of prayers is for a period where he left it intentionally then the sin does not fall from him and therefore if someone was to make Qadaa for his missed Salawaat after his death the sin would likewise not drop from him. This is because the accepted Salaah is the one performed by the person (originally) responsible for it and at its right time as Allah (swt) says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

That: 'Verily the Salaah is obligatory upon the believers at its set (written) times' (Soorah An-Nisaa 103). It has also not been established that the Messenger of Allah (saw) ordered that a Muslim should make Qadaa for a missed prayer on behalf of another Muslim or that someone did this and the Messenger (saw) consented to his action. This is because the acts of 'Ibaadah (worship) are Tawqeefiyyah (revealed as they are) and Qiyaas in them is not valid except if a clear 'Illah (legal reason) is found in the texts.

The way to perform the missed prayer is like this: The one who prays the missed Salaah prays it in its normal state as if it was not missed and as if it was prayed in its normal time. So it is prayed in accordance to if it is read aloud or quietly and with Iqaamah and in Jamaa'ah. Therefore if he were to pray a missed Subh prayer after the sun has risen it is allowed for him to make the Iqaamah, pray it aloud and in Jamaa'ah (congregation) and similarly if it were 'Asr and he prayed it at night after remembering then he can pray it with Iqaamah in Salaah but quietly. Abu Qataadah (ra) in a story related to their sleeping past the time of Fajr said: <<...Then Bilaal made the Adhaan for Salaah so the Messenger (saw) prayed two Rak'ah and then prayed Al-Ghadaa (Fajr) and did what he did in any other day>> as narrated by Muslim. The two Rak'ah before Fajr meant the two Sunnah normally prayed before it.

The Adhaan is legislated here (permitted) in this situation when a group of the people are kept busy from the Adhaan in the time as a result of war and this is what happened with the Messenger (saw) and a group of the Muslims in Al-Madeenah Al-Munawwarah in the battle of Al-Khandaq (The trench). People could also be distracted from the Adhaan as a result of a destructive earthquake or flood or something similar in which case the Adhaan is made at the time the Iqaamah for the missed prayer. However if the people dwelling in the land have made the Adhaan and the one who wanted to pray a missed prayer in other than its normal time then this does not require an Adhaan and the Iqaamah is sufficient for him.

Sleeping before Salaat-ul-'Ishaa and talking in the night after praying 'Ishaa:

Sleeping before 'Ishaa and staying up talking after it is Makrooh so it is Mandoob (recommended) for the Muslim not to sleep before he has prayed Salaat-ul-'Ishaa and once he has prayed it is Makrooh (disliked) for him to stay up talking and it is recommended (Mandoob) for him to go to sleep after it. Abu Barazah (ra) said: <<That the Messenger of Allah (saw) disliked sleep before 'Ishaa and talking after it>> narrated by Al-Bukhaari and At-Tirmidhi. Abu Daawood and Ibn Maajah narrated a part of the Hadeeth. It is also reported from him that he said: <<The Messenger of Allah (saw) did not mind some delaying in Salaat-ul-'Ishaa until half of the night and he did not like sleeping before it and talking after it>> as narrated by Muslim.

It is permissible if attached to a need like sleeping in the Musallaa (place of prayer) whilst waiting for the Salaah and the Sahaabah of the Messenger of Allah (saw) used to sleep in the Masjid waiting to pray with the Messenger of Allah (saw). Anas (ra) narrated: <<One night the Messenger of Allah (saw) delayed the Salaah until the middle of the night and then came and said: The people have prayed and slept and you are still here in Salaah waiting for the Salaah...>> as narrated by Muslim and Al-Bukhaari.

Similarly if he is a traveller or if he wants to increase his Salaah or what is like this and 'Abdullah Ibn Mas'ood (ra) said that the Messenger of Allah (saw) said: <<There is no talking after the Salaah, meaning 'Ishaa the last (prayer) except for one of two types of men: The one praying and the Musaafir (traveller)>> as narrated by At-Tabaraani which was mentioned by Adh-Dhahabi who said that: The transmitters are trustworthy.

It also includes the one who has work that he must complete as 'Umar Ibn ul-Khattaab (ra) said: <<The Messenger of Allah (saw) used to stay up talking to Abu Bakr discussing an issue from among the affairs of the Muslims and I was with them>> as narrated by At-Tirmidhi and Ahmad.

Chapter Two

The Masaajid and place of prayer:

The merits/favours of the Masaajid:

From amongst the favours that Allah (swt) has favoured upon the Messenger of Allah (saw) and the Muslims and not upon the previous nations is that He (swt) has made the entire earth a Masjid for them to perform in it their Salawaat (prayers) wherever they are or go. Hudhaifah (ra) said that the Messenger of Allah (saw) said: <<We have been favoured over (the rest of) mankind with three (favours): Our rows have been made like the rows of the Mala'ikah (angels), the whole earth has been made a Masjid for us and dirt has been made a purifier for us if we cannot find water and he mentioned another attribute>> as narrated by Muslim. Jaabir (ra) said that the Messenger of Allah (saw) said: <<The earth has been purified for me and as a Masjid, so wherever a man finds himself when the time of Salaah arrives he can pray there>> as recorded by Ahmad. The word Masjid here means the place of Sujood (prostration) i.e. the place of Salaah so any piece of land is suitable for Salaah and it is allowed to give it the name Masjid.

As for the 'Masjid' it is the place that has been prepared and specified for 'Ibaadah and in regards to its high status many texts have come mentioning them and for example His (swt) saying:

إِنَّمَا يَغْنُمُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

The Masaajid of Allah will only be maintained by those who believe in Allah and the Last Day... (Surah At-Taubah 18)

So Allah (swt) has attributed the Masaajid to Himself and has made its maintenance an evidence for Imaan in Him and the Last Day. Abu Hurairah (ra) said that the Nabi (saw) said: <<If you pass by the Riyaad of Jannah (gardens of paradise) then perform Ar-Rat'a. I asked: O Messenger of Allah what is the Riyaad of Jannah? He replied: The Masaajid. I then asked: What is Ar-Rat'a? He (saw) replied: Subhaanallah, Wal Hamdulillah Wa Laa Ilaaha Illallah Wallahu Akbar>> as reported by At-Tirmidhi. This is sufficient a description to illustrate its high status. Abu Hurairah related from the Nabi (saw) that he said: <<Whoever sets off and goes to the Masjid then Allah has prepared for him an honourable place in Jannah as long as he keeps going>> as reported by al-Bukhaari and Ahmad. Abdullah Ibn 'Amru (ra) said that the Messenger of Allah (saw) said: <<Whoever goes to the Masjid for Jamaa'ah (congregational prayer) then his steps are: one that wipes the sins and the other that adds a good deed whenever he is coming or going>> as related by Ibn Hibbaan, Ahmad and At-Tabaraani. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Whoever purifies himself in his house and walks to a house from amongst the houses of Allah to perform a Fareedah (obligation) from the Faraa'id of Allah then his steps will be: One will make the sins fall and the other will raise his level (position/rank)>> as reported by Muslim, Ibn Hibbaan and Al-Bayhaqi. And Abu Hurairah also related from the Nabi (saw) who said: <<Seven will be shaded by Allah in His shade on the day when there will be no shade except His... and the man who's heart is attached to the Masaajid...>> as narrated by Al-Bukhaari.

As for the building of Masaajid it is a great honour and favour that Allah (swt) rewards with a full recompense. 'Uthmaan Ibn 'Affaan (ra) said: I heard the Nabi (saw) saying: <<Whoever builds a Masjid seeking the face of Allah (i.e. for Allah's sake alone) Allah will build for him

an equivalent in Jannah>> narrated by Al-Bukhaari, Muslim and Ahmad. This does not mean that the building of Masaajid is the legal responsibility of the individual because it is one of the obligatory tasks of the Islaamic State and it is for the Muslims to share and take part in the building of Mosques from their own individual wealth.

Going to the Masjid:

It is Mustahabb (recommended) for the one who hears or knows about the occurrence of the Iqaamah in the Masjid to go calmly to the Masjid and not to hurry his walking and he should know that as long as he is walking and moving then he is in Salaah, meaning under the ruling of the Musalli (one praying). It is therefore Mustahabb for him to rely on what a Musalli should rely on, and this includes walking calmly and comfortably without hurrying and then what he catches of the Salaah he prays with them and he completes thereafter what he has missed by himself. Abu Qataadah (ra) said: <<Whilst we were praying with the Nabi (saw) we heard the noise and racket of men so when they had prayed he (saw) asked: What was that about? They replied: We were hurrying to make the Salaah. He (saw) replied: Do not do that, when you come for Salaah the tranquillity (calmness) is required, so what you catch then pray and what you miss you complete>> as reported by Al-Bukhaari, Muslim and Ahmad. And Abu Hurairah (ra) narrated from the Nabi (saw) that he said: <<If you have heard the Iqaamah then walk towards the Salaah and this should be done with calmness and dignity and do not rush, so what you catch pray and what you have missed complete>> as narrated by Al-Bukhaari, Muslim, Abu Daawood and Ibn Maajah. Abu Hurairah (ra) also narrated that the Messenger of Allah (saw) said: <<When you are rewarded for Salaah then do not come to it whilst speeding, but approach it in calmness and what you catch then pray it and what you have missed then complete it. If one of you is heading towards the Salaah then he is (already) in Salaah>> as narrated by Muslim.

The Manners of the Masjid:

The Masjid is the house of Allah Azza wa Jalla so whoever visits it should observe etiquette and a number of Islaamic manners and behaviours whilst in it. The first of these is that he should make his appearance presentable including his clothing and scent and to keep away from eating anything which leaves a smell that can annoy the other worshippers. Allah (swt) said:

... يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam take your adornment (clean clothes etc...) whilst praying
(Al-'Aaraaf 31)

Jaabir Bin Abdillahi (ra) reported from the Nabi (saw) that he said:<< He who eats of this plant, garlic and another time he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam>> as narrated by Muslim.

It is a Sunnah to enter the Masjid beginning with the right foot and leave beginning with the left due to what Anas (ra) narrated that he used to say: <<It is an action of the Sunnah that when you enter the Masjid you begin with the right foot and when you leave you begin with the left foot>> as reported by Al-Haakim.

Upon entering you say: { بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ { رَحْمَتِكَ } 'In the name of Allah and prayers and peace upon the Messenger of Allah. O Allah open the doors to your mercy to me' and if you add to this with the saying: { أَعُوذُ بِاللَّهِ الْعَظِيمِ }

{وبوجه الكريم وسلطان القديم من الشيطان الرجيم} 'I seek refuge in Allah Al-Azheem and by his Wajh (face) Al-Kareem and by his Sultaan (authority) Al-Qadeem from Ash-Shaitaani Ar-Rajeem' then it is better. And when you leave you say { اللهم صلّ وسلّم على رسول الله ، اللهم } 'O Allah send your prayer and peace upon the Messenger of Allah. O Allah I ask you from your favour' and if you add to this { أو : اللهم أجرنى من الشيطان الرجيم } 'O Allah protect me from Ash-Shaitaan Ar-Rajeem or O Allah save me from Ash-Shaitaan Ar-Rajeem (despised/rejected)' then this is good. Abu Hameed or Abu Asyad said that the Messenger of Allah (saw) said: <<When one of you enters the Masjid then he should say: O Allah open for me the doors to your mercy and when he leaves he should say: O Allah I ask you from your favour>> as recorded by Muslim. Ad-Daarami recorded it as :<<When one of you enters then he should make Salaam upon the Prophet (Nabi), and then say...>> and Ibn Maajah recorded from Abu Hurairah and added the Tasleem upon the Messenger of Allah (saw). Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<When one of you enters the Masjid then he should pray upon the Prophet (saw) and say: O Allah save me from Ash-Shaitaan Ar-rajeem>> as reported by Al-Haakim. So the praying upon the Prophet (saw) is added here. 'Abdullah Ibn 'Amru Bin Al-'Aas (ra) related from the Nabi (saw) : <<That when he entered the Masjid he would say: I seek refuge in Allah Al-Azheem and by his Wajh (face) Al-Kareem and by his Sultaan (authority) Al-Qadeem from Ash-Shaitaani Ar-Rajeem. He asked: Did you get that? I said: yes. He (saw) said: So if he says this Shaytaan then says that he has been protected from me the rest day>> as reported by Abu Daawood. Abu Hurairah (ra) also narrated that the Messenger of Allah (saw) said: <<When one of you enters the Masjid then he should make Tasleem upon the Nabi (saw) and then say: O Allah open for me the doors (gates) to your mercy and when he leaves he should make Tasleem upon the Nabi (saw) and then say: O Allah protect me from Ash-Shaitaan Ar-Rajeem>> as reported by Ibn Maajah. Ibn Hibbaan reported it with the following Lafzh (expression/wording): <<Allahumma Ajirni (save me)>> instead of <<Allahumma 'Aasimni (protect me)>>.

It is also from the Sunnah to lower your voice in the Masjid, and for the Muslim not to raise his voice in speech, making Du'a or reciting the Qur'aan even if it is in his individual Salaah so as not to cause distraction or confusion to any of the other Musalleen (Muslims praying). Al-Bayaadi reported: <<That the Messenger of Allah (saw) exited upon the people whilst they were praying and the voices were raised high with recitation so he (saw) said: Verily the Musalli is conversing with his Rabb so he concentrates in what he is conversing with, and so do not let some of you recite the Qur'aan louder than others from you>> as recorded by Maalik and Ahmad. Abu Sa'eed (ra) said: <<The Messenger of Allah (saw) made I'tikaaf in the Masjid and he heard them reciting the Qur'aan loudly so he opened his curtain and said: Verily each of you is conversing with his Rabb (lord) so don't disturb or annoy one another and do not raise your voices one above the other in recitation or he said in Salaah>> as reported by Abu Daawood, Ahmad, Al-Bayhaqi and Ibn Khuzaimah.

As for when the Masjid is empty of Musalleen or they are far away from you then there is no problem in raising the voice. Ka'ab (ra) related: << Ka'b demanded his debt back from Ibn Abi Hadrad in the Masjid and their voices grew louder till Allah's Messenger (saw) heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka'b, "O Ka'b!" Ka'b replied, "At your service, O Allah's Messenger." (He said to him), "Reduce your debt to one half," gesturing with his hand. Ka'b said, "I have done so, O Allah's Messenger!" On that the Prophet said to Ibn Abi Hadrad, "Get up and repay the debt, to him">> as reported by Al-Bukhaari and Muslim. In this case they raised their voices inside the Masjid and the Messenger of Allah (saw) did not repudiate that.

It is also disliked to inter-cross the fingers whilst in the Masjid as related by Ka'b Bin 'Ujrah who said: <<The Messenger of Allah (saw) came to me whilst in the Masjid and I had inter-crossed my fingers so he said to me: O Ka'b when you are in the Masjid do not intertwine (inter-cross) your fingers because you are in Salaah (i.e. the state of Salaah) whilst you are waiting for Salaah>> as reported by Ahmad. Abu Hurairah (ra) reported that Abu-l-Qasim (saw) said: When one of you makes Wudoo in his house, and then comes to the Masjid, he is in (the state of) Salaah until he returns, so do not belittle this and intertwine your fingers>> as narrated by Al-Haakim and Ibn Khuzaimah. Also Abu Sa'eed Al-Khudri (ra) related that the Messenger of Allah (saw) said: <<If one of you is in the mosque, he should not intertwine his fingers as intertwining of the fingers is from the Satan, and you are in the (state of) prayer while you are in the mosque until you leave it>> as reported by Ahmad.

It is Makrooh to perform buying and selling (conduct trade) in the Masjid just as it is to convene Halaqaat (circles/talks) in it before the Salaah on the day of Jum'ah. 'Amru Bin Shu'aib reported from his father from his grandfather: <<That the Nabi (saw) forbade making Halaqaat before the Salaah on the day of Jum'ah and buying and selling inside the Masjid>> as recorded by An-Nasaa'i.

It is forbidden (Haraam) to spit inside the Masjid or its walls as Anas Bin Maalik (ra) narrated from the Prophet (saw) that he said: Spitting in the Masjid is a sin and its Kaffaarah (expiation) is burying it>> as recorded by Al-Bukhari, Muslim, Ibn Khuzaimah, Ahmad and Abu Daawood.

Causing confusion with speech, harm or throwing rubbish amongst similar actions is forbidden, and this forbidding is even stronger at the time of the Iqaamah of the Salawaat. As for those actions that do not cause confusion, or do not insult or disrespect the sanctity of the Masjid or go against the respect for it and are well mannered then there is no problem in them.

Many actions and affairs which the Messenger of Allah (saw) and his Sahaabah (rah) did perform and conduct in the Masjid have been mentioned in the texts that indicate that they are permitted. The following are some of these actions: [Sleeping, eating, giving charity to others, litigation, permissible play as well as treating the sick and wounded] and here are the evidences for these permissible acts:

- a) 'Ibaad Bin Tameem related from his paternal uncle: <<That he saw the Messenger of Allah (saw) lying in the Masjid with one leg placed over the other>> as reported by Al-Bukhaari, Ahmad and Muslim.
- b) Sahl Bin Sa'd related: <<Allah's Messenger came to the house of Fatima and he did not find 'Ali in the house; whereupon he said: Where is your uncle's son? She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here. Allah's Messenger said to a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque. Allah's Messenger came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger began to wipe it away from him (from the body of 'Ali (ra)) saying: Get up, covered with dust (Arabic: Abu Turab); get up, covered with dust>> as recorded by Al-Bukhaari.
- c) 'Abdullah Ibn ul-Haarith Az-Zubaidy said: <<We use to eat bread and meat inside the Masjid in the time of the Messenger of Allah (saw)>> as recorded by Ibn Maajah.
- d) Abdur-Rahmaan Bin Abi Bakr (ra) said that the Messenger of Allah (saw) said: <<Is there any from among you who has fed a Miskeen (poor person) today? So Abu Bakr (ra) said: I entered the Masjid and there was somebody asking and I found a piece of

bread in the hand of Abdur-Rahmaan so I took it from him and gave it>> as reported by Abu Daawood.

- e) Abu Hurairah (ra) said: <<The Jews approached the Prophet (saw) whilst he was sitting in the Masjid amongst his Sahaabah and they said: O Abu-l-Qaasim there is a man and woman who committed Zinaa (fornication)>> as reported by Abu Daawood. And we also mentioned earlier the Hadeeth of Ka'b and Ibn Abi Hadrad and how the mentioned made judgement in their case.
- f) Abu Hurairah (ra) said: <<The Messenger of Allah (saw) and Al-Habasha (Ethiopians) were playing and 'Umar was preventing them so the Nabi (saw) said: Leave them Ya 'Umar because they are Banu Arfidah (the children of Arfidah)>> as reported by Ahmad. The meaning of Banu Arfidah here indicates that this was a normal game for those people to play.
- g) 'Aa'ishah (ra) said: <<Sa'd (Ibn Mu'aadh) was afflicted (injured) on the day of Al-Khandaq in his medial arm vein so the Prophet (saw) set up a tent in the Masjid so that he good see to him (care for him) from close by...>> as narrated by Al-Bukhaari.

And if we understand that the Masjid was also a residence for the poor Muslims known as Ahl-us-Suffah, we would comprehend that all the actions which are conducted in the household which have a connection to living are also allowed to be performed in the Masjid. And if we add that the Messenger of Allah (saw) who was the head of state used to take the Masjid as the place of ruling from where he would manage the affairs of his state whether to do with appointing the flags/banners, sending out expeditions and emissaries, hold prisoners and receiving delegations, distribute revenues, checking and looking over the actions of the Walis, 'Ameels (governors) and state employees in addition to educating the Muslims about the rules of their deen. If we realise that all of these actions of the citizens and rulers are permitted to be performed in the Masjid then we see that those who limit the Masaajid to the performance of the Salawaat and what is related to them only are mistaken.

As for what is related to the Masaajid and what Muslims do with them in recent times in terms of building and decoration, hanging Ayaat of the Noble Qur'aan or writing upon the walls, or adorning the Minbaars and Mihraabs so that they (the Masaajid) become like luxurious palaces and grand reception halls in terms of their beauty and adornment, then all of this is against the Sunnah and has perhaps reached the point of Haraam. This is because all of these things can infatuate the worshippers and distract them in their Salawaat and in achieving Khushoo' (dedicated focus and concentration in Salaah).

I would like to comment here about the writing of Allah's beautiful names and Ayaat of the Noble Qur'aan upon the walls, Mihraabs and Minbaars in the Masjid. I say that these acts were not performed in the time of the Messenger of Allah (saw) or in the time of the Khulafaa Ar-Raashidoon, and had there been Khair (goodness) in them, or recommended they would have preceded us in this action and they are the ones that come first and are foremost in every action favourable act and merit. Due to this it is necessary that the Masaajid are emptied of all these writings and adornments so that they return to their original simplicity. Ibn 'Abbaas (ra) related from the Nabi (saw): <<I have not ordered you to build the Masaajid flamboyantly. Ibn 'Abbaas said: Adorning them like the Jews and Christians did>> as narrated by Abu Daawood. Anas Bin Maalik (ra) said that the Messenger of Allah (saw) said: <<The day of Judgement will not come until people show off (take pride) in the Masaajid>> as narrated by Ahmad and Ad-Daarami and Umm 'Uthmaan Bint Sufyaan narrated that the Nabi (saw) said: <<...There should not be anything in the house that distracts those who are praying>> as reported by Ahmad. The house mentioned here refers to the Al-Masjid Al-Haraam.

The most favoured Masaajid:

All Masaajid are equal in favour and merit with the exception of four, which have an increased merit and they are ranked according to the level of merit attached to them: Al-Masjid Al-Haraam in Makkah and praying in it is equal to one hundred thousand prayers, Al-Masjid An-Nabawi in Madinah and praying in it is equal to one thousand prayers, Al-Masjid Al-Aqsaa in Al-Quds has different narrations in relation to the merit of praying in it; one mentions 1000 prayers and the other that praying in it equals five hundred and the fourth is Masjid Qubaa in Al-Madeenah and the Salaah in it is equal to making 'Umrah. As for the first three Masaajid they are alone in being encouraged to make a visit to, meaning travelling to them for the purpose of 'Ibaadah in them and performing As-Salaah and it has not been legislated to travel to any other Masjid for the purpose of 'Ibaadah. It has been narrated by Abu Hurairah (ra) from the Nabi (saw) that he said: <<Do not travel to any except three Masaajid: Al-Masjid Al-Haraam, Masjid Ar-Rasool (saw) and Masjid Al-Aqsaa>> as recorded by Al-Bukhaari and Jaabir (ra) related that the Messenger of Allah (saw) said: <<The Salaah in my Masjid is better than one thousand in other than them except for Al-Masjid Al-Haraam and the Salaah in Al-Masjid Al-Haraam is better than one hundred thousand prayers in other than it>> as reported by Ibn Maajah. It has been reported that Maymoonah the servant of the Prophet (saw) said: <<I said: O Messenger of Allah, give me a verdict in relation to Bait-ul-Maqdis (Masjid Al-Aqsaa). He said: It is the land in which we will be gathered sent forth and so the Salaah in it is like one thousand elsewhere. I said: What if I am unable to undertake that? He said: then send olive oil as a gift to it and whoever does that it will be as he has gone there>> as narrated by Ibn Maajah. Abu Ad-Dardaa said that the Messenger of Allah (saw) said: <<Salaah in Al-Masjid Al-Haraam is equal to one hundred prayers in other than it, and one thousand prayers in my Masjid and five hundred prayers in Masjid Bait-ul-Maqdis>> as recorded by Al-Bazzaar. 'Abdullah Ibn 'Amru (ra) related from the Messenger of Allah (saw): <<That Soleymaan Bin Daawood (as) asked Allah Tabaarak wa Ta'Alaa for three things and was granted two and he was nearly granted the third. He asked for a Kingdom that none after him would have the like so He (swt) gave it to him, He asked Him (swt) for wisdom in his ruling and He (swt) granted it and he asked Him (swt) that whoever came to the house, meaning Al-Bayt Al-Maqdis not wishing except to offer Salaah in it would leave from it like the day that he was born from his mother. So the messenger of Allah (saw) said: And I wished that he had given him the third>> as narrated by Ibn Hibbaan. Usayd Bin Zhuhair Al-Ansaari (ra) who was a companion of the Nabi (saw) related from him that he (saw) said: <<Salaah in Masjid Qubaa is like the performance of 'Umrah>> as recorded by Ibn Maajah and it was recorded by At-Tirmidhi with the wording: <<The Salaah in Masjid Qubaa is like performing 'Umrah>> without a Hamzah in the word Qubaa.

Salaah on other than the ground:

The Salaah is permitted upon anything that is Taahir (pure), whether it is soil, rock, ice, wood, or if it was cloth laid out like a carpet or mat made from cane bound together, clothing or bedding without any difference between them. Ibn 'Umar (ra) said: <<The Nabi (saw) was asked about praying on a boat asking: How do I pray on a boat? So he (saw) said: Pray in it standing except if you fear sinking/drowning>> as recorded by Al-Bazzaar. Salaah on a boat is praying on wood. Abu Sa'eed Al-Khudri: <<That he entered where the Nabi (saw) was. He said: I saw him (saw) praying upon Haseer

Praying upon a Chair:

- a) Jaabir Bin ‘Abdullah (ra) said: <<The Messenger of Allah (saw) would pray on his riding animal in whichever direction it was facing and if he wished to pray the obligatory Salaah he would descend and face the Qiblah>>. Recorded by Al-Bukhaari and Muslim.
- b) ‘Aamir Bin Rabee’ah (ra) said: <<I saw the Messenger of Allah (saw) praying (Naafileh) upon his riding animal and would pray in any direction it faced and the Messenger of Allah (saw) did not do that with the obligatory Salaah >>. Narrated by Al-Bayhaqi, Al-Bukhaari and Muslim.
- c) Saalim Bin ‘Abdilllah related from his father ‘Abdullah Ibn ‘Umar (ra) that he said: <<The Messenger of Allah (saw) would pray on his ride in any direction that it faced except that he would not pray on it in the Maktoobah (obligatory Salaah>>. Narrated by Al-Bukhaari and Muslim.

Sitting on the back of a an animal and sitting on a chair are considered the same thing and action, because in both actions the person sits on a seat leaving his legs dangling or moving towards the bottom and so these actions share in the same Hukm (legal judgement) and what is applied to one is applied to the other which is the permissibility of praying the non-

obligatory Salaah only upon it. So whoever wants to pray his non-obligatory and Naafilah prayer whilst sitting on a chair it is permissible in the same way as it is permissible to pray sitting on or riding the back of an animal and this Salaah is valid and accepted.

It has not however been allowed by the Shari'a (legal legislation) to perform the obligatory prayers whilst riding the back of an animal and likewise it is not permitted on a chair as the actions are the same in their reality and it has not been narrated from the Messenger of Allah (saw) that he ever prayed the obligatory Salaah upon the back of an animal or sitting on a chair and the texts only mention that he (saw) prayed the non-obligatory prayer on the back of an animal. The texts mentioned even more than that when they described how the Messenger of Allah (saw) used to dismount his animal when he was riding and he perform his obligatory prayers on the ground and had it been permitted to pray the obligatory prayer whilst seated on an animal he would have performed it even if only once to show that it was permitted. He however did not do this even once and he always stuck to praying the obligatory Salaah on the ground so this is a clear Daleel (evidence) that the obligatory prayer is only prayed standing on the ground.

As for the reason for equating between sitting on an animal and sitting in a chair and giving them the same Hukm (legal judgement) then the answer to this is found in what was related by Mu'aadh Bin Anas who was one of the companions of the Messenger of Allah (saw). He mentioned that the Messenger of Allah (saw) said: <<Ride these animals in a good manner and raise them in a good manner and do not take them as chairs>>. Narrated by Ahmad, Ad-Daarami, At-Tabaraani, Al-Haakim and Abu Ya'laa and in another similar report collected by Ahmad he (saw) said: <<Ride them in a good manner and treat them well and do not take them as chairs whilst you are chatting to each other on your way and in the markets..>>. Here the Messenger of Allah (saw) has mentioned that riding an animal is taking them like chairs and that sitting on the backs of animals is sitting on chairs and with that it is established from the reality and from the Shari'a that riding on animals and sitting on chairs is one and the same action. In addition it has been established that what is applied to one is applied to the other without any difference and that the Hukm (legal ruling) of one is also entirely the Hukm of the other.

And the summary of all this is that the Salaah on a chair is permitted by the Shari'a only in the case of the non-obligatory Salawaat and it is not permitted by the Shari'a in the obligatory prayers. This Hukm is 'Aam (general) and is applied upon the healthy just as it is applied on the sick so just as the healthy prays the obligatory Salaah on the ground then it is also Waajib (obligatory) upon the sick person to pray on the ground.

Here we will take some time to discuss the Salaah of the ill person (Al-Mareed): The normal situation of the sick person is that he can make prostration with his forehead whether he is standing in his Salaah like a healthy person or sitting down if he does not possess the strength for standing. If the sick person cannot prostrate then in this case he gestures and this issue will be explained in detail in the section: [The Salaah of the Mareed] in 'Chapter ten':

So it is necessary for the Mareed to prostrate on the ground in all situations if he is capable of this and there is no excuse for leaving the Sujood upon the ground except in the case where he is truly incapable of achieving it. In other than this case he is required to make Sujood because leaving the prostration and not performing it on the ground invalidates his Salaah except as we mentioned when he is incapable of performing it.

So in relation to the Mareed praying whilst seated on a chair we say the following: The ill person who sits on a chair in his obligatory Salaah is examined. If he is able to perform Sujood on the ground in any way from among the ways of sitting whether cross-legged, leaning on his side etc... then there is absolutely no excuse for leaving the Sujood. In this

situation it is not valid for the ill person to pray sitting on a chair as he will not be able to make Sujood on the ground so his Salaah revolves around performing the obligatory Sujood and his ability to do it. As for when the ill person does not have the strength to make Sujood on the ground at all despite all of his efforts to find a way of sitting to manage performing it. Then at this time and this time only is it permitted to pray on a chair because his Salaah will not be accomplished without performing the Sujood on the ground as long as he has the capability. This is a Rukhsah (permission away from the normal rule) which it is hoped that Allah (swt) will accept from him.

The Places in which As-Salaah is not permitted:

These places are the graveyard, the bathroom and the places of Najas (impurity) like the toilet and rubbish dump, the places in which there are statues/images of humans and animals and the Masjid which has been built to harm the Muslims and Islaam like Masjid Ad-Darraar and places other than these are not prohibited to perform the Salaah in. Abu Murthad Al-Ghanawi (ra) said that I heard the Messenger of Allah (saw) say: <<Do not pray at the graves and do not sit on them>> as recorded by Muslim, Abu Daawood, An-Nasaa'i, At-Tirmidhi and Ahmad. Abu Sa'eed (ra) said that the Messenger of Allah (saw) said: <<The whole earth is a Masjid (place for prayer) except for the bathroom and the graveyard>> recorded by Abu Daawood, Ibn Hibbaan and Ibn Khuzaimah and Ad-Daarami reported it and added: <<It was said to Abu Muhammad: Is it allowed to pray in the graveyard? He said: If it is not upon a grave then yes>>. It was recorded in Saheeh Al-Bukhaari: <<'Umar saw Anas Bin Maalik praying by a grave and so he said: The grave, the grave and he did not command him to re-pray>>. Ibn 'Abbaas (ra) said that I heard Abu Talhah say that I heard the Messenger of Allah (saw) say: <<The Mala'ikah (angels) do not enter a house in which there is a dog or an image (pictures/statues)>> recorded by Al-Bukhaari. Al-Bukhaari also reported: <<Ibn Abbaas prayed in the Bai'ah except that a Bai'ah contains statues>>. It is known that idols were an expression of statues/images and vice versa as Allah (swt) says:

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

What are these images, to which you are devoted?" (Al-Anbiyah 52)

In our current time statues/images present in the houses of Muslims are many as a form of decoration for their living rooms or hallways and reception rooms which makes praying in these houses forbidden without the Muslims taking any notice of this big Haraam. Allah (swt) says:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضُرَارًا وَتَفْتِيرًا بَيْنَ الْمُؤْمِنِينَ وَإِنْ رَأَوْا كَرِبَ اللَّهِ وَسَوَّلَهُ مِنْ قَبْلُ وَلِيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ. لَا تَقُمْ فِيهِ أَبَدًا

And as for those who put up a mosque by way of harm and disbelief, and to disunite the believers, and as an outpost for those who made war against Allah and His Messenger (Muhammad SAW) a foretime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars. (107) Never stand you therein... **(At-Taubah**

107-108)

The name Masjid Ad-Darraar is given to every Masjid that was built for other than the sake of Allah (swt) and the purpose of it is to cause harm upon the Muslims and is taken as a center to plot and conspire against them and their Deen. It is not enough to refrain from praying in this Masjid but rather it should be destroyed from its foundations. As for the prohibition (Hurmah) of praying in a place that is impure (najas) then this is known from the Deen by necessity (Ma'loom min Ad-Deen Bid-Daroorah) and it is possible to revise the section: [The ruling of An-Najaasah (impurity) in the Salaah] in 'Chapter four'.

These are the five places in which it is Haraam to pray in and not permitted. However if a Muslim prays in any of these places his pray is valid although sinful and therefore he is not required to re-pray his prayer. This is because there is no evidence that indicates or considers this from being of the actions that invalidate the Salaah i.e. make it Baatil.

The Places in which it is Makrooh (disliked) to perform the Salaah:

These number four places:

- a) A place in which there is distraction for the Musalli (one praying): Like places of amusement and play, or housing with a lot of engravings and drawings, or streets that are full of people as well noisy markets as well as other forms.
- b) Where the camels are kept to feed.
- c) Between the pillars of the Masjid.
- d) To designate for yourself a specific prayer spot.

It is disliked to perform the Salaah in these four places without the request to refrain reaching the level of prohibition:

As for the dislike of performing the prayer in a place of distraction then this is based on what Al-Bukhaari and Muslim recorded from 'Aa'ishah (ra) who said: << That the Messenger of Allah prayed in a cloak which had some designs on it. He looked at the designs and when he finished his Salaah he said: "These designs have distracted me. Take [this cloak] to Abu Jahm Bin Hudhaifah [i.e., the person who gave it to the Prophet] and bring me a plain cloak. These designs have distracted me.">>.

As for Salaah amongst camels being Makrooh this is due to the harm that could befall the Musalli from the evil of camels as whoever stands between camels will be in a state of anxiousness and unease worried about how this would affect his concentration, calmness and focus in his prayer. Ibn Mugaffal (ra) said that I heard the Messenger of Allah (saw) say: <<Do not pray in the resting places of camels because it has been created from the Jinn. Have you not seen its eyes and its rapid fiery movement when it repels you? Pray where the sheep graze because they are closer to showing mercy>>. Narrated by Ahmad and At-Tabaraani

Praying in between the pillars in the Masjid is disliked (Makrooh) is due to the report of 'Abdul Hameed Bin Mahmood who said: << I prayed with Anas bin Malik one Friday, we [prayed] opposite the sawari, we went forward or backward, for Anas said We kept away from this during the time of Allah (SAW)'s Messenger >> as reported by Ahmad and Abu Daawood and At-Tirmidhni related it with the wording: <<We prayed behind an Ameer from amongst the leaders, the people forced us so that we prayed between the pillars. After we had prayed Anas (ra) told us that: In the lifetime of the Prophet (saw) we used to keep away from that>>. Mu'aawihay Bin Qurrah related from his father: << We were forbidden from aligning between "as-sawari" [fences, walls, pillars, etc.] during the time of the Messenger of Allah (saw) , he drove us away from them>>. Reported by Ibn Khuzaimah, Ibn Maajah and Ibn Hibbaan.

This Hukm (ruling) is specific to the Salaah of Jamaa'ah (congregation) and the individual Salaah is permitted between the pillars and posts without any Karaahah (dislike). Ibn 'Umar (ra) said: << The Prophet entered the Ka'ba along with Usama bin Zaid, 'Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter after him. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars>> as reported by Al-Bukhaari, Muslim and Ahmad.

As for taking one space or place in the Masjid and sticking to it without praying elsewhere then this is Makrooh (disliked) and this is due to what was related from Abdur Rahman Bin

Shubh who said: <<The Messenger of Allah (saw) forbade a man from making a place in the Masjid his own to pray like a camel takes possession of a spot>>. Reported by Ibn Abi Shaibah and the following Lafzh (wording) has been reported by Ahmad and Ibn Maajah: <<Verily the Messenger of Allah (saw) forbade three things related to the Salaah: Lightening of the Sujood and rushing in it, stretching out arms on the ground in Sujood without raising them (like a dog or wolf would do) and taking a place for oneself in the Masjid to pray in to the exclusion of all other places like a camel does>>.

And the reason for the prohibition being one of Karaahah (dislike) and not Tahreem (prohibition) is due to what has been related from Salamah Bin Al-Akwa': That he came to the Masjid at the time of Duhaa in the morning, he moved towards the pillar without a Mushaf and prayed close to it. So I said to him – the one relating about him – Are you not going to pray here? And I indicated to the other areas of the Masjid. So he said: I saw the Messenger of Allah (saw) move towards this place>>. Recorded by Ibn Maajah. So due to the Messenger of Allah (saw) having prayed in a certain spot it means that the forbidding of taking a specific place in the Masjid for Salaah is one of Karaahah (dislike).

The Hurmah (prohibition) of taking graves as Masaajid:

We mentioned in the section: [The places in which Salaah is not permitted] that it is not allowed to pray in the Maqbarah (graveyard) and I would like to add more detail to this important subject in which Muslims have exceeded all the limits in and have built Masaajid from graves and have reached the point of using the occupants of the graves as intercessors in their Du'a's to Allah as well as establishing rituals and practices which are idolatrous in nature. In regards to this we say:

There is a difference between the one who prays in a graveyard and the one who prays in a place that contains a grave or a number of graves for the sake of the presence of this grave thinking that praying in it is better and greater with more Barakah (blessing) and where the du'a will be accepted and be responded to more. This is because praying in the graveyard is Haraam – meaning the land that has been specifically designated as a graveyard for the burying of the dead. As for the land in which a dead person or two has been buried but it remains as a land used for other purposes like agriculture, building or development then this is not a Maqbarah (graveyard). Following on from that Salaah is therefore permitted in such areas and not prohibited because the place that has been specified for the burial of dead people and burying them is a Maqbarah (graveyard) without any regard for whether there are many graves there or not. Salaah in a graveyard is Haraam without any regard to whether the prayer is performed in front of a grave or in any part of the whole graveyard area even if there are no graves at that place. This is as long as the name Maqbarah has been designated for that place or area of land.

In relation to praying upon a specific grave seeking Barakah (blessing) from it or taking it as a Masjid then the Haraam is greater and the sin bigger. Jundub (ra) said that he heard the Nabi (saw) saying five (days) before he died: <<...There were those before you who took the graves of their Anbiyaa (prophets) and their righteous people as Masaajid, so don't take the graves as Masaajid, I forbid you from doing this>> as narrated by Muslim. 'Aa'ishah (ra) and 'Abdullah Ibn 'Abbaas (ra) said: <<On his death-bed Allah's Messenger (saw) put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they took the graves of their prophets as Masaajid">>. Narrated by Muslim and Al-Bukhaari and Ahmad reported the same meaning. Abu Hurairah (ra) said that the Messenger

of Allah (saw): <<May Allah curse the Jews, they took the graves of their Prophets as Masaajid>> as narrated by Muslim and Al-Bukhaari. In another narration recorded by Muslim and Al-Bukhaari related by Abu Hurairah (ra): <<Allah cursed the Jews and Christians who took the graves of their Prophets as Masaajid>> and ‘Aa’ishah (ra) related that the Messenger of Allah (saw) said: <<Allah cursed the nation who took the graves of their Prophets as Masaajid>> as reported by Ibn Hibbaan, Ahmad and An-Nasaa’i. ‘Ataa Bin Yasaar reported from the Messenger of Allah (saw): <<O Allah do not make my grave an idol that is worshipped, Allah’s anger became severe on the people who took the graves of their Prophets and Masaajid>>. Reported by Maalik in a Sanad in which the name of the Sahaabi is not present but this does not downgrade it as all of the Sahaabah are trustworthy. ‘Abdullah Ibn Mas’ood (ra) said that the Messenger of Allah (saw) said: <<From the most wretched of people are those who will be alive when the final hour befalls them and those who take graves as Masaajid>> as reported by Ibn Khuzaimah, Ahmad and Ibn Hibbaan. So the Messenger of Allah (saw) has forbidden taking the graves as Masaajid, meaning places for prayer, the one who does that is blameworthy and the expressions used in the Ahaadeeth (Allah’s curse, anger, the most wretched people etc...) are of the strongest form of censure and forbiddance and Tahreem (prohibition). This strongest and severest form of censure and blameworthiness does not extend to those who pray in a graveyard and this is the difference between the two. So every Masjid that is built upon a grave of a Prophet, righteous man, Sahaabi or Scholar it is not permitted to pray in it and it is obligatory to destroy it just like Masjid Ad-Darraar (The Masjid that is built with bad intentions against Muslims and Islaam). Examine the words of the Nabi (saw): <<O Allah do not make my grave an idol that is worshipped>> which indicates that taking the graves as places of worship is idolatry and this comes in the forms of making Tawaaf around the graves, giving money to them, touching them, seeking intercession from them and other similar acts and idolatress rituals.

Examples of these graves which have Masjids built upon them include: Al-Masjid Al-Ibraheemi in Al-Khaleel, Masjid As-Sahaabah in Gaur Jordon and in Mu’tah, Masaajid in Cairo and many Masaajid in Al-Iraq and Iraan. It is not Halaal to pray in any of these Masaajid and it is obligatory to destroy them or in the very least to lock them and prevent the Muslims from their Fitnah.

And as we have mentioned in relation to the Masjid of Ad-Darraar, the graveyard, the bathroom, the places that contain impurities and images we also say in regard to the Masjids built upon graves. That all of these places are Haraam to pray in. However whoever has prayed in any of these places his prayer is valid although sinful and therefore it is not required for him to perform his Salaah again and this can be revised in the heart of the section: [The places in which it is not permitted to perform the Salaah] which we discussed a short while ago.

Transforming and converting the places of worship and graveyards of Kuffaar (disbelievers) into Masaajid:

It is permitted to transform and convert Christian churches, Jewish synagogues, Hindu temples and all other disbelieving places of worship into Masaajid after removing the Munkaraat (forbidden things) from them like idols, statues, crosses and signs or symbols of disbelief. ‘Uthmaan Bin Abi Al-‘Aas: <<That the Nabi (saw) ordered him to transform the places of worship in Taa’if (into Masaajid) in place of their idols>>. Narrated by Abu Daawood.

It is likewise allowed to transform the graves of disbelievers into Masaajid after exhuming and cleaning out the remains. Anas (ra) in the story of the building of the Messenger's Masjid when he arrived in Al-Madeenah related that the Messenger (saw) said: <<O Banu an-Najjaar, sell these lands of yours to me. They said: No, by Allah, we will not demand their price, but do it for the reward from Allah. Anas said: There (in these lands) were trees and graves of the polytheists, and ruins. The Messenger of Allah (saw) ordered that the trees should be cut, and the graves should be dug out, and the ruins should be levelled. The trees (were thus) placed in rows towards the qibla and the stones were set on both sides of the door, and (while building the mosque) they (the Companions) sang rajaz verses along with the Messenger of Allah (saw)>>. Narrated by Al-Bukhaari, Muslim, Abu Daawood and An-Nasaa'i.

The transforming of the disbelievers places of worship was not done as a show of force or aggression against the rights of the Ahl-udh-Dhimmah (non-muslim citizens of an Islaamic state) in their worship as this is not permitted by the Shar'a. It is only allowed if they become Muslim or if they leave the place of worship or if the place of worship had been built in contravention to the laws that bind them as non-Muslim subjects. In these circumstances Muslims can transform and convert these places of worship into a Masjid or any other building related to the needs of the state.

Chapter Three

Al-Adhaan (Call to prayer): Its Hukm (ruling) and its wording

The Obligation of the Adhaan and its wording (Alfaazh):

The Adhaan became obligatory in the first year of Hijrah in Al-Madeenah Al-Munawwarah. 'Abdullah Ibn 'Umar (ra) said: <<The Muslims would gather and calculate the time of prayer, and no one would call them. They spoke about that one day. Some said: We should have a bell like the Christians. Others said: We should have a horn like the Jews. 'Umar then said: Why don't we have one person call the others to prayer?' The Messenger of Allah (saw) said: Stand, Bilal, and make the call to prayer>> as recorded by Muslim, Al-Bukhaari, An-Nasaa'i and At-Tirmidhi. The form (wording) of the Adhaan was seen by the Sahaabah in their dreams and the Messenger of Allah (saw) confirmed it and ordered Bilaal (ra) to make the call to Salaah with this form and this has been related in the Hadeeth from 'Abdullah Bin Zaid Bin Abdi Rabbih (ra) who said: <<At the time when the Messenger of Allah (saw) ordered a bell to be struck to gather the people to prayer I slept and I saw (in my dreams) a man carrying a bell in his hands, and I said: Servant of Allah will you sell this to me? He said: What will you do with it? I replied: We would use it to call the people to prayer. He said: Shall I not guide you to something better than that?' I replied, 'Certainly', so he told me to say :

Allahu Akbar/Allahu Akbar/Allahu Akbar/Allahu Akbar

Ash hadu al laa ilaaha illalla/Ash hadu al laa ilaaha illallah,

Ash hadu Anna Muhammadar Rasoolullah/Ash hadu Anna Muhammadar Rasoolullah

Hayya 'Alas Saalah/Hayya 'Alas Saalah

Hayya 'Alaal Falaah/Hayya 'Alal-Falaah

Allahu Akbar/Allahu Akbar

La ilaaha illallah

He then kept quiet for a while and then said: When the congregation is ready for Salaah you should say:-

Allahu Akbar/Allahu Akbar

Ash hadu al laa ilaaha illallah

Ash hadu anna Muhammadar Rasoolullah

Hayya 'Alas Saalah/ Hayya 'Alal Falaah,

Qad Qaama tis Salaah/Qad Qaama tis Saalah,

Allahu Akbar/Allahu Akbar

La ilaaha illallah.

When I told Allah's Messenger(saw) in the morning what I had seen, he said, "It is a true vision, insha-Allah, so get up along with Bilaal, and when you have taught him what you have seen let him use it in making the call to prayer, for he has stronger voice than you have". So I got up along with Bilaal (ra) and began to teach it to him, and he used it in making the call to prayer. 'Umar bin al-Khattab heard this when he was in his house, and he came out trailing his cloak and said: By Him who has sent you with the truth, I have seen the same vision (in my dream). To this Allah's Messenger (saw) replied, Praise be to Allah>>. Also from 'Abdullah Bin Zaid from a different path, he added: <<He (saw) the ordered the calling of Adhaan and Bilaal the servant of Abu Bakr made the Adhaan and called the Messenger of Allah (saw) to Salaah. He said: He came to him and called him one day at Fajr so it was said to him: Verily the Messenger of Allah (saw) is asleep. He said: So Bilaal called at the top of his voice: As-Salaatu Khairum Min An-Nawm (The Salaah is better than the sleep). Sa'eed Bin Al-Musayyib said: So (from this time) these words were included into the Adhaan for

Salaat-ul-Fajr>>. Recorded by Ahmad, Ibn Maajah, Ibn Khuzaimah and Ibn Hibbaan. The second part and path was recorded by Ahmad and Al-Haakim.

This Hadeeth of ‘Abdullah Bin Zaid mentions the wording of the Adhaan and this is what Bilaal called out with consisting of fifteen words (statements) and the Iqaamah was eleven words (statements). This is what we have taken and say as Bilaal was the Mu’adhdhin of the Messenger of Allah (saw) throughout his life span and therefore the Adhaan of Bilaal is the one that should be considered and adopted.

However a number of A’immah (Imaams) and Fuqahaa have not adopted this form for the Adhaan and have chosen to take the Adhaan of Abu Mahdhoorah with the argument that he learnt the Adhaan when Makkah was opened to Islaam in the seventh year of Hijrah. This is despite the Adhaan of ‘Abdullah Bin Zaid having being legislated at the beginning of Hijrah meaning that the Adhaan of Abu Mahdhoorah came later than that of ‘Abdullah Bin Zaid and as such is obligatory to be taken.

The one who studies the Ahaadeeth finds that the reports of Abu Mahdhoorah have not agreed upon a single form of wording as they have with the reports originating from ‘Abdullah Bin Zaid. So we find a report with nineteen statements and another consisting of seventeen. Abu Mahdhoorah narrated: <<That the Messenger of Allah (saw) taught him the Adhaan with nineteen statements and the Iqaamah consisting of seventeen. The Adhaan was:

Allahu Akbar/Allah Akbar/Allahu Akbar/Allahu Akbar

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Hayya ‘Alas Salaah/Hayya ‘Alas Salaah

Hayya ‘Alal Falaah/Hayya ‘Alal Falaah

Allahu Akbar/Allahu Akbar

Laa Ilaaha Illallah

And the Iqaamah (was as following):

Allahu Akbar/Allah Akbar/Allahu Akbar/Allahu Akbar

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Hayya ‘Alas Salaah/Hayya ‘Alas Salaah

Hayya ‘Alal Falaah/Hayya ‘Alal Falaah

Qad Qaamatis Salaah/Qad Qaamatis Salaah

Allahu Akbar/Allahu Akbar

Laa Ilaaha Illallah

This has been recorded by Ahmad, Abu Daawood, An-Nasaa’i, At-Tirmidhi and Ad-Daarami. Imaam Ash-Shaafi’ took this form the Adhaan i.e. nineteen statements.

Abu Mahdhoorah also related: <<That the Nabi (saw) taught him this Adhaan:

Allahu Akbar/Allahu Akbar

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

He then returned and said:

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Hayya ‘Alas Salaah/Hayya ‘Alas Salaah

Hayya ‘Alal Falaah/Hayya ‘Alal Falaah

Ishaq added:

Allahu Akbar/Allah Akbar

Laa Ilaaha Illallah>>.

This was recorded by Muslim and An-Nasaa’i. Imaam Maalik adopted this form the Adhaan i.e. seventeen statements.

Therefore the narrations from Abu Mahdhoorah do not agree upon a single form in contrast to the narrations of ‘Abdullah Bin Zaid that have shown a single form which is fifteen

statements for the Adhaan and this is the stronger (Murajjih) and considered (Mu'tabar) opinion.

Following on from this the one who looks at the reports of Abu Mahdhoorah with precision finds that it is possible to bring them and the report of 'Abdullah Bin Zaid together so that a shared form of wording can be arrived at comprising of fifteen statements. This is with the view that the repetition found in the narrations of Abu Mahdhoorah – the repeat of the two Shahada's – does not mean that this repetition is firmly fixed in the Adhaan like many have understood. Rather this repetition was due to the method of teaching as the Messenger of Allah (saw) when he passed the knowledge of the wording of the Adhaan to Abu Mahdhoorah and he pronounced the Shahaadatayni he did so with a low voice different to his voice in pronouncement and with the Takbeer. So he ordered him to repeat and to raise his voice so he thought that the repetition of the Shahaadatayni was a requirement in itself whilst this was not intended. It was rather a reflection of the way a teacher acts with his student when the student makes a mistake and the teacher proceeds to correct the issue by repeating it. With this understanding it is possible to establish a correlation between the reports of Abu Mahdhoorah and that of 'Abdullah Bin Zaid in relation to the statements contained in the Adhaan.

Listen to the words of Abu Mahdhoorah when he says that the Messenger of Allah (saw):

<<Taught him this Adhaan>> and <<he taught him the Adhaan>> and in the narration from An-Nasaa'i that: <<The Nabi (saw) said to him: Go and pronounce the Adhaan in Al-Bayt Al-Haraam. I said: How Ya Rasoolallah? So he taught me how the way that you make the Adhaan now>>. Then An-Nasaa'i recorded another narration which mentions how Abu Mahdhoorah met the Messenger of Allah (saw) in a group on the way to Hunain until he mentioned: <<Then the Messenger of Allah (saw) showed me the way of making the Adhaan himself. He said: Say:

Allahu Akbar/Allah Akbar/Allahu Akbar/Allahu Akbar

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

He then said: Return and lengthen your voice and he said: Say:

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Hayya 'Alas Salaah/Hayya 'Alas Salaah

Hayya 'Alal Falaah/Hayya 'Alal Falaah

Allahu Akbar/Allahu Akbar

Laa Ilaaha Illallah

He then called me when I had performed the Adhaan and gave me a pouch containing some silver...>>.

And in the narration recorded by Abu Daawood he said: <<So return (i.e. say it again) and lengthen your voice>> and in a narration from Ahmad: <<Return and lengthen your voice>> and Ibn Maajah recorded: <<Raise your voice>>. The wording 'to return or repeat' is clear in that it is related to teaching and that he (saw) wanted Abu Mahdhoorah to realise his error by asking him to repeat and say it correctly which was related to lengthening and raising his voice in the performance of the Adhaan. Therefore the purpose of the repetition was to correct the error in performance rather than intending adding to the Adhaan through this repetition. With this understanding the Adhaan of Abu Mahdhoorah becomes completely like the Adhaan of 'Abdullah Bin Zaid comprising of fifteen statements and combining between statements is Waajib (obligatory) as long as this is possible and in this case it is possible to combine what has been reported from Abu Mahdhoorah and 'Abdullah Bin Zaid and this is the understanding and opinion that the Ahnaaf (Followers of Abu Haneefah) have adopted.

When the Adhaan of Subh (Fajr) is made: <As-Saalatu Khairum Min An-Nawm> (The Salaah is better than sleep) is added two times following <Hayya ‘Alal Falaah> as has been mentioned in the Hadeeth of ‘Abdullah Bin Zaid and also by what Abu Mahdhoorah said: <<I said: O Messenger of Allah teach me the Sunnah (way) of the Adhaan. He said:...So when it is Salaat-us-Subh (Fajr) you say: As-Salaatu Khairum Min An-Nawm, As-Salaatu Khairum Min An-Nawm>>. Reported by Abu Daawood, Ahmad, Ibn Hibbaan, Al-Bayhaqi and Ibn Khuzaimah. Abu Mahdhoorah also narrated: <<I used to make the Adhaan in the time of the Nabi (saw) for Salaat-us-Subh so when I said: Hayya ‘Alal Falaah I then said: As-Salaatu Khairum Min An-Nawm, As-Salaatu Khairum Min An-Nawm, the first Adhaan>> as reported by Ahmad, An-Nasaa’i and Al-Bayhaqi. Also Anas (ra) said: <<It is from the Sunnah that when the Mu’adhdhin says in the Adhaan of Fajr: Hayya ‘Alal Falaah that he then says: As-Salaatu Khairum Min An-Nawm (The Salaah is better than the sleep)>> as reported by Ibn Khuzaimah and Ad-Daraqutni.

These are the chosen words of the Adhaan only, they are kept to and no addition is made to it like for example: (Hayya ‘Alaa Khairil ‘Amal/Come to the best deed) after (Hayya ‘Alal Falaah) or by saying As-Salaatu was-Salaam upon the Messenger of Allah (saw) at the end. These additions and examples have not been mentioned in Saheeh Ahaadeeth and are therefore rejected and it is not necessary for the Mu’adhdhin to attach As-Salaah (prayers) upon the Messenger (saw) using as a proof what was narrated by ‘Abdullah Bin ‘Amru (ra) when he related that he heard the Nabi (saw) saying: <<When you hear the Mu’adhdhin then say (repeat) what he is saying, then send prayers upon...>> as narrated by Muslim. We will mention this hadeeth in full soon. This text is not however a Daleel (evidence) for this but rather only indicates that this sending of prayers is said by the one who hears the Adhaan and is not said by the Mu’adhdhin himself. If the Mu’adhdhin wishes to say it however there is no harm in this as long as he does not make it part of the Adhaan, he says it in himself (quietly) and does not raise his voice aloud.

The merits of the Adhaan:

The merit and favour of the Mu’adhdhin is great and the reward for saying it is large immense. Al-Baraa Bin ‘Aazib (ra) related: <<That the Nabi of Allah (saw) said...and the Mu’adhdhin, the one who hears him gives him moist and dry dates as Sadaqah and he obtains the reward equal to that of those that pray with him>> as recorded by Ahmad and An-Nasaa’i. The Mu’adhdhin attains the full reward if he does not take a wage for making the Adhaan and performs it seeking Allah’s pleasure alone. ‘Uthmaan Abi Al-‘Aas (ra) said: <<O Messenger of Allah (saw) make me the Imaam of my people. He said: You are their Imaam, take care of their weak and appoint a Mu’adhdhin who does not take a wage for his Adhaan>> as reported by Abu Daawood and Ahmad. It is sufficient for the Mu’adhdhin as an honour and favour that he will be between the people on the day of judgement with the longest neck. Mu’aawiyah said: That I heard the Messenger of Allah (saw) say: <<The Mu’adhdhinoon will have the longest necks on the day of Judgement>> as recorded by Muslim. However if the Mu’adhdhin takes a wage for performing the Adhaan then this is permitted as Abu Mahdhoorah in a long Hadeeth mentioned: <<...So the Messenger of Allah (saw) asked me to make the Adhaan himself...then he called me after I had called the Adhaan and gave me a pouch containing some silver...> as narrated by Ahmad, An-Nasaa’i, Ibn Maajah, Ibn Hibbaan and Abu Daawood.

The Hukm (legal ruling) of the Adhaan:

The performance of Adhaan is Fard Alaa Al-Kifaayah (obligation of sufficiency) upon the people in areas of cities, towns and villages with the exception of those on their farms, open areas or those who were travelling. Abu Ad-Dardaa (ra) said: I heard the Messenger of Allah (saw) say: <<There is not a situation where there are three people in a village and they do not perform the Adhaan and the Salaah is not established amongst them that they will be overcome by Shaytaan...>> as narrated by Ahmad. It is to be noted here that he said: 'Qaryah' (Village). Maalik said that Ibn 'Umar used to say: <The Adhaan is for the Imaam to whom people gather>. At-Tabaraani reported from Ibn Mas'ood (ra) that he said: <The Iqaamah of an area is sufficient>.

The Adhaan is one of the clear symbols of Islaam as Anas (ra) narrated: <<That the Nabi (saw) when he launched an expedition against a people; he would not begin until the morning had arrived and he would then take a look. If he heard an Adhaan he would refrain from them and if he did not then he would launch the expedition>> as recorded by Al-Bukhaari. Where the Adhaan is Fard (obligatory) for the inhabitants of the lands it is Mandoob (recommended) for the travellers, individuals and those who are spread in the fields and agricultural lands. 'Abdullah Ibn Abdur-Rahmaan Al-Ansaari related that Abu Sa'eed Al-Khudri said to him: <<I see that you love the sheep and the open land so if you find yourself amongst the sheep on in the open land raise your voice with the call (Adhaan) because there is not any from amongst the Jinn or Mankind who hears the sound of the Mu'adhdhin except that he bears testimony for him on the day of Judgement. Abu Sa'eed said: I heard it from the Messenger of Allah (saw)>>. Reported by Al-Bukhaari, Ahmad, An-Nasaa'i, Ibn Maajah and Maalik. 'Uqbah Bin 'Aamir said that he heard the Messenger of Allah (saw) say: <<Your Rabb (lord) is pleased with the shepherd of sheep who makes the Adhaan for Salaah in the mountains and then prays. Allah (swt) says: Look at this servant of mine here who makes the Adhaan and establishes the Salaah because of his fear of me. I have forgiven my servant and admitted him in to Jannah (paradise)>> as narrated by Ibn Hibbaan< Abu Daawood, Ahmad and An-Nasaa'i. Anas Bin Maalik (ra) related : <<The Messenger of Allah (saw) heard a man while he was walking to him saying: Allahu Akbar, Allahu Akbar. So the Nabi of Allah (saw) said: upon the Fitrah (true nature of Islaam). So he said: Ash hadu Al Laa Ilaaha Illallah so the Messenger of Allah (saw) said: The fire has been forbidden from him. We looked at him and found that he was a goat herder. The time of Salaah came and he made the call for it (Adhaan)>> as reported by Ibn Hibbaan, Muslim, Ahmad, At-Tirmidhi and Ibn Khuzaimah. The performance of the Adhaan is obligatory upon the men and not the women and this ruling is known amongst all of the Muslims. Ibn 'Umar (ra) said: <<The (Obligation of) Adhaan and the Iqaamah is not upon the women>> as reported by Al-Bayhaqi however the fact that it is obligatory upon the men does not mean that it is not permitted for a woman to make the Adhaan or Iqaamah in a Jamaa'ah (congregation) of women. Al-Bayhaqi narrated a Hadeeth from 'Aa'ishah (ra) who said: <<That she used to make the Adhaan, Iqaamah and lead the women in Salaah and she would stand in the middle of them>> and this of course happened in the household of the Messenger of Allah (saw) and the Adhaan is therefore permitted for the women.

The issues related to the Mu'adhdhin

It is Sunnah for the Mu'adhdhin to raise his voice for the Adhaan whilst standing as this is the best way of delivering the sound and this was before the age of microphone loud speakers. However continuing upon this Sunnah is preferred and better and Ibn 'Umar (ra) said: <<O Bilaal, Stand up and call to the Salaah>> as reported by Al-Bukhaari and Muslim. It is also

Sunnah for him to face the Qiblah (Direction of the Ka'bah) except for when he says the 'Hay'alah' (Hayya 'Alas Salaah and Hayya 'Alal Falaah) where he turns right and then left. Abu Juhaifah (ra) said: <<I saw Bilaal go out to the plain and call the Adhaan, when he reached Hayya 'Alas Salaah, Hayya 'Alal Falaah he leaned his neck right and left but did not turn round (i.e. his body)...>> as narrated by Abu Daawood. There is no doubt that Bilaal did this with the acquiescence and knowledge of the Messenger (saw). All of this is in the situation where the sound of the Adhaan is raised without a loudspeaker however if it is done with a loud speaker then it is not necessary. There is also no harm if the Mu'adhdhin places his fingers in his ears when he calls the Adhaan as this aids in perfecting his performance. Abu Juhaifah (ra) said: <<I saw Bilaal making the Adhaan and turning and I followed his mouth moving from here to there – meaning right and left – and his fingers were in his ears>> as recorded by Ahmad, Al-Bukhaari, Muslim, Abu Daawood and At-Tirmidhi.

It is also Mandoob (recommended) for the Mu'adhdhin to be purified because the Adhaan is Dhikr (remembrance) and it is Sunnah to be in a state of purity whilst making Dhikr. Muhaajir Bin Qunfadh (ra) said: <<He came to the Nabi (saw) whilst he was urinating, I gave him Salaam and he did not reply until he had made Wudoo'. He then apologised and said: I dislike to mention Allah (Dhikr) Azza Wa Jalla except with Tahaarah (purification)>> as reported by Abu Daawood.

It is also preferred that the voice of the Mu'adhdhin is beautiful and powerful. In the Hadeeth of 'Abdullah Bin Zaid mentioned in the section: [The obligation of the Adhaan and its wordings]: <<Sit with Bilaal and teach him what you have seen so that he can make the Adhaan because his voice is better for calling than yours>>. It was also mentioned in the Hadeeth of Al-Baraa Bin 'Aazib which was mentioned in the section: [The Merits of the Adhaan]: <<The Mu'adhdhin is forgiven with the lengthening of his voice and he is given moist and dry dates as Sadaqah (charity)...>>.

Any Muslim can perform the Adhaan even if he is disobedient, ignorant or blind as Maalik Bin Al-Hawirath (ra) related: <<We came to the Messenger of Allah (saw) whilst we were a group of people closely linked, we stayed with him twenty nights. He said: The Messenger of Allah (saw) was merciful and kind and he thought that we missed our people so he asked us about those we had left behind so we informed him. He said: Return to your people and establish amongst them. Teach them and order them that if you attend the Salaah then let one of you perform the Adhaan and the oldest of you should lead the Salaah>> as reported by Ahmad. The saying of the Messenger (saw): <<Then let one of you perform the Adhaan>> is an evidence indicating that there are not any conditions for the Mu'adhdhin as long as he is one of them, i.e. a Muslim. Also the Messenger (saw) had a Mu'adhdhin who was blind and he was Ibn Umm Maktoom. Also as previously mentioned in the section: [The Hukm (ruling) of the Adhaan] the Adhaan is Fard upon the men and not the women and also it is permitted for a capable boy with a powerful voice to perform it as he is included in the statement: <one of you>.

It is also Sunnah to use Tarteel in the Adhaan which means lengthening the letters that can be lengthened in an appropriate manner to increase its beauty so the letters Alif, Waw and Yaa are lengthened and not the other letters. 'Ali Bin Abi Taalib (ra) said: <<The Messenger of Allah (saw) commanded us to perform Tarteel in the Adhaan but not in the Iqaamah>> as reported by Ad-Daaraqutni.

It is however necessary to know that the Tarteel should not be in an exaggerated way so that it is not transformed into a form of singing and if it reached this point then it is forbidden. Ibn 'Abbaas (ra) said: <<There was a Mu'adhdhin of the Messenger of Allah (saw) who sang so the Messenger of Allah (saw) said: The Adhaan is ease and kindness so you need to make

your Adhaan easy and kind otherwise you should not perform it>> as narrated by Ad-Daaraqutni. I am not knowledgeable in the art of song and singing so that I can delve into the differences between it and Tarteel but with that said there is no harm in saying that: If the letters are lengthened upon one pace and tone then this is considered Tarteel whereas if the lengthening is broken with varying tones of strength and weakness then this is singing and Allah (swt) knows best.

The earliest time of the Adhaan:

It is not allowed to call the Adhaan earlier than its due time except in two situations. The first is: The call to Salaat-ul-Jum'ah which is allowed to be called before its time and you will find this discussed in detail in the coming section: [The Nidaa (call) for the day of Jum'ah] in the chapter: [The obligatory prayers other than the Five Salawaat]. The other situation is: The call to Salaat-ul-Fajr in Ramadhaan only and it is also allowed in this situation to make the other earlier so that the one performing Tahajjud can complete his Salaah and also so that the sleeping person can wake up and the neglectful can make sure of consuming food at Suhoor. The evidence that the Adhaan occurs at its earliest time is the Hadeeth related by Jaabir Bin Samurah (ra) who said: <<Bilal used to perform the Adhaan while the sun had not yet pierced (the horizon) and he did not perform the Iqaamah until the Prophet (saw) had come out. So when he (Bilal) saw him he would perform the Iqaamah>> as reported by Ahmad. As for the evidence of the exception of Fajr in Ramadhaan then this is due to the Hadeeth related by Ibn Mas'ood (ra) who narrated that the Nabi (saw) said: <<Do not let one of you be prevented from your Suhoor by the Adhaan of Bilal because he is making the call in the night so that those performing Tahajjud can return and the sleeping be alerted>> as reported by Al-Bukhaari. In this situation it is obligatory to perform the Adhaan a second time at the time when the Salaah of Subh (fajr) begins and the time between them should be light and enough to consume a meal or an amount of time which allows someone to perform his needs and make Wudoo' and this could be estimated in our current time to be equal to ten minutes or a quarter of an hour. 'Aa'ishah (ra) said that the Messenger of Allah (saw) said: << When Bilal makes the Adhaan then eat and drink until Ibn Umm Maktoom makes the Adhaan. She said: And the time between them was not more than the time it took for one to descend and the other to ascend>> as narrated by An-Nasaa'i.

What is said at the time of Adhaan and after its completion:

It is Mandoob (recommended) for the Muslim to say what the Mu'adhdhin says when he hears the Adhaan except when he says: (Hayya 'Alas Salaah and Hayya 'Alal Falaah) in which case he says: Laa Hawla Wa Laa Quwwata Illa Billah. 'Umar Ibn Al-Khattaab (ra) said that the Messenger of Allah (saw) said: <<The Messenger of Allah (saw) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the

Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a response from the heart: There is no god but Allah, he will enter Paradise>> as reported by Muslim, Abu Daawood, Ibn Khuzaimah and Ibn Hibbaan. Abu Sa'eed Al-Khudri (ra) related that the Messenger of Allah (saw) said: <<When you hear the call to prayer then say what the Mu'adhdhin says>> as recorded by Al-Bukhaari, Ahmad, Maalik and Abu Daawood.

As for when the Mu'adhdhin has completed the Adhaan then it is Sunnah for the Muslim to say:

- 1) 'Allahumma Salli Wa Sallim 'Alaa Rasoolillah' (O Allah prayers and peace be upon the Messenger of Allah) or any form of wording that send prayers upon the Messenger (saw).
- 2) 'Allahumma Rabba Haadhi-d-Da'wat-it-Taammah Aati Muhammadan-il-Waseelah Wal-Fadeelah Wab'ath hu Maqaaman Mahmoodan-il-Ladhee Wa'adtahu' (O Allah Lord of this perfect call provide for Muhammad the highest position and the highest degree and raise him to the most honoured of positions which you have promised him).
- 3) 'Ash hadu Al Laa Ilaaha Illallahu Wahdahu Laa Shareeka Lahu wa Anna Muhammadan 'Abduhu wa Rasooluhu. Radeetu Billahi Rabban wa BiMuhammadin Rasoolan wa Bil-Islaami Deenan' (I bear witness that there is no deity except Allah, he is alone with no partner and that Muhammad is His servant and Messenger. I am pleased with Allah as my Rabb and with Muhammad as my Messenger and with Islaam as my Deen).
- 4) 'Allahumma As'aluka-l-'Aafiata fid Dunyaa wal-Aakhirah' (O Allah I ask for your kindness and leniency in this life and in the next).

The Adillah (evidences) for these are the following texts:

- 1) 'Abdullah Ibn 'Amru (ra) related that he heard the Nabi (saw) saying: << When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Waseelah for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. Whoever asks for Al-Waseelah for me he will attain intercession>> Muslim, Ahmad and Abu Daawood.
- 2) Jaabir Bin 'Abdullah (ra) related that the Messenger of Allah (saw) said: <<Whoever says at the time when he hears the Adhaan: 'O Allah Lord of this perfect call provide for Muhammad the highest position and the highest degree and raise him to the most honoured of positions which you have promised him' he will be assured of my intercession on the day of Judgement>>. Reported by Al-Bukhaari, Abu Daawood, An-Nasaa'i and At-Tirmidhi.
- 3) Sa'd Ibn Abi Waqqaas (ra) related that the Messenger of Allah (saw) said: <<Whoever says when hearing the Adhaan: 'I bear witness that there is no deity except Allah, he is alone with no partner and that Muhammad is His servant and Messenger. I am pleased with Allah as my Rabb and with Muhammad as my Messenger and with Islaam as my Deen' his sins will be forgiven>> as reported by Muslim. As for after the Adhaan of Maghrib then it is specifically recommended for the Muslim to add to the preceding words the following: 'O Allah verily this is the coming of your night and the ending of your day and the sounds of those making your Du'aa so forgive me' as reported by Umm Salamah (ra) when she said: <<The Messenger of Allah (saw) taught me to say at the time of the Adhaan of Maghrib: O Allah verily this is the coming of your night and the ending of your day and the sounds of those making your Du'aa so forgive me>> as reported by Abu Daawood and Al-Haakim.
- 4) Similarly it is recommended for the Muslim to increase his Du'aa (supplication) at the end of the Adhaan and before the Iqaamah because the Du'aa at this time is responded to and not rejected. Anas (ra) said that the Messenger of Allah (saw) said: <<The Du'aa is not rejected between the time of the Adhaan and the Iqaamah. They said: So what should we say O Messenger of Allah? He said: Ask Allah for

Al-‘Aafiyah (kindness and leniency) in this life and the next>> as reported by At-Tirmidhi and Ahmad reported a version with the wording: <<The Du’aa is not rejected between the Adhaan and the Iqaamah>>.

Leaving the Masjid after the Adhaan has been called:

It is Haraam for the Muslim who hears the Adhaan whilst he is in the Masjid or the one who enters the Masjid after the Adhaan to exit before performing the obligatory Salaah unless he has a Sharee’ah excuse like fulfilling his needs in the bathroom or making Wudoo’ as long as he has the intention of returning to perform the Salaah. Abu Ash-Sha’thaa said that he heard Abu Hurairah (ra) – who saw a man leaving the Masjid after the Adhaan – so he said: <<As for this (action) he has disobeyed Aba-l-Qaasim (The Messenger (saw))>> as recorded by Muslim and Al-Bayhaqi. Abu Ash-Sha’thaa also related from Abu Hurairah (ra): <<That he was in the Masjid, the Mu’adhdhin called the Adhaan and a man exited. Abu Hurairah then said: As for this he has disobeyed Aba-l-Qaasim (saw). The Messenger of Allah (saw) ordered us not to leave the Masjid if we hear the call until we have prayed>> as reported by Abu Daawood, At-Tayaalissy and Ahmad. At-Tirmidhi comments: [The people of knowledge from the companions of the Prophet (saw) and those who came after them were upon this action, that no one would leave the Masjid after the Adhaan unless it is somebody who needs to make Wudoo or another necessary action].

The Adhaan in our current age:

Some of the radio and TV channels broadcast the Adhaan for the five obligatory Salawaat so people hear the Adhaan from the radio and TV. It is not allowed for the people of a town, village or any residential place to limit themselves to this without making the call of the Adhaan in their Masaajid. The Adhaan on the radio or TV is not sufficient to replace the Adhaan and it is necessary for people of all areas to have the Adhaan called by themselves. As long as the Adhaan is Fard ‘Alal Kifaayah then it is necessary to be performed by the people in the Masaajids in every area in which they reside.

Some people play recordings of the Adhaan of some of the Mu’adhdhineen like those of Masjid Al-Haraam in Makkah and Masjid An-Nabawi in Al-Madeenah. Similarly it is not allowed to play these recorded broadcasts in the Masaajid and for the people to hear them in place of a Mu’adhdhin performing it in that Masjid. This is because calling the Adhaan is Fard Kifaayah upon the people of the area and they must perform this Fard and the playing of a recording does not lift the obligation from the people of the towns and villages in which it is played. So if a Masjid broadcasts a recording then it is considered that no one from amongst the people in the area have fulfilled the obligation of the Adhaan (and are therefore sinful). There are lands in which there are many Masaajid and others where there may only be one. If a town or village has only one Masjid then it is necessary from the Shar’a for somebody to perform the Adhaan live (i.e. not recorded) and it is not permitted for him or other than him to record their Adhaan and then transmit it using a tape recorder and loud speaker when every time of Salaah comes. This would not remove the sin from them.

As for the town or village which contains many Masaajid then in this case the performance of the Adhaan by a Mu’adhdhin in one Masjid from among the Masaajid is considered as fulfilling the obligation for the people in that town or village. In this case it is allowed for the other Masaajid to play recordings and their role in this case would be simply a role of informing the people the time of the Salawaat. This action is not considered the performance of the obligation of the Adhaan and the one who plays it does not receive the reward of performing the Adhaan had he stood and raised his voice himself.

In this second case the Masaajid could form a broadcast network which broadcasts the Adhaan from of its Masaajid. The people of the town hear the voice of one Mu’adhdhin from one Masjid only which is broadcast from all of the Masaajid. This situation is permitted as long as this Adhaan is performed by the Mu’adhdhin himself and not from a recording. If

however a recording was played then this would not serve the purpose and the sin would fall upon all of the people of that town.

What is important in this situation and the second situation which preceded it is that the Adhaan is called by at least one person in a land (area) and then after this has been fulfilled there is no harm if a recorded Adhaan is used in other Masaajid and if someone does not call the Adhaan in person in a land then this is not permitted and the sin would fall upon everyone. It is possible that two village are close to each other with a distance of only two or three miles between them and if the Adhaan is called in a Masjid in one village then the people of the other village can also hear it. In this case the fard of the Adhaan would fall only from the village that has performed the Adhaan and not the other because it is necessary for the people of the other village to make the call of Adhaan as well. This means that it is necessary that the people of each of the two villages perform the obligation of the Adhaan even if the sound of the Adhaan from one reaches the other.

Al-Iqaamah: Its Hukm (ruling) and its Alfaazh (wording):

The Hukm of the Iqaamah is the same as the Adhaan, it is Fard 'Alal Kifaayah for the people who live in an area and Mandoob (recommended) for those who live outside the areas of inhabitation including travellers, farmers, herdsmen and those who live in open areas. Abu Ad-Dardaa (ra) said: I heard the Messenger of Allah (saw) say: <<There is not a situation in which there are three people in a village or Bedouin area and that they do not make the Iqaamah except that Shaytaan will overcome them. So establish the Jamaa'ah (congregation)>> as reported by Al-Haakim, Abu Daawood, An-Nasaa'i and Al-Bayhaqi. Ahmad narrated it with the following Lafzh (wording): <<There is not situation in which there are three people in a village and they do not make the Adhaan and do not perform the Iqaamah for their Salaah except that Shaytaan will overcome them...>> and in another report from Ahmad: <<There is not a situation where there are five houses and the Adhaan is not called for Salaah and the Iqaamah is not made for the Salaah except that Shaytaan will overcome them. If the sheep takes the sheep, then go to the towns...>>. These mention the following references: (village or Bedouin area), (village) and (five houses) which all indicate the inclusion of residences in towns/villages as well the areas where Bedouins dwell and this understanding needs to be stuck to. In two of the versions both the Adhaan and the Iqaamah are mentioned together with the command to perform them so it is obligatory to give them the same Hukm (legal ruling) because there is no Qareenah (legal textual indication) or Daleel (evidence) which differentiates between them in relation to the Hukm (ruling).

It is Sunnah to have a break between the Adhaan and Iqaamah with a period of sitting and not to follow one after the other. So whoever wants to follow the Sunnah he should wait a little after the Adhaan has been completed. Ibn Abi Laylah – from a long Hadeeth – said: <<So our people spoke to us... then a man came from the Ansaar and said: O Messenger of Allah (saw) when I returned to see about your concerns I saw a man (in my dreams) wearing two green garments standing in the Masjid and calling the Adhaan. He then sat for a sitting (while) and then stood once more and said similar to it except that this time he said Qad Qaamatis Salaah... So the Messenger of Allah (saw) said: Verily Allah Azza Wa Jalla has shown you something good (beneficial...>> as related by Abu Daawood. So in this narration it was mentioned that he: <<sat for a sitting>> between the Adhaan and the Iqaamah.

The Iqaamah is performed quickly without elongation or Tarteel due to what was related by 'Ali Ibn Abi Taalib (ra) in the Hadeeth mentioned previously in the section: [The issues related to the Mu'adhdhin] in which it was mentioned <<And do not do this (i.e. elongate) in the Iqaamah>> meaning that it should be said quickly.

The one who wishes to pray the missed prayer as an individual or in Jamaa'ah (congregation) then it is Sunnah for him to make the Iqaamah only and it is not Sunnah for him to call the Adhaan so that he does not mislead the people and confuse them in regards to the times of the Salawaat except if it is in an open (deserted) place in which case it is Sunnah. If the number of missed Salawaat is more than one then the Iqaamat increase accordingly. Abu Sa'eed (ra) said: <<We were kept away from the Salaah on the day of Al-Khandaq until Maghrib had

fallen and that was before what occurred of fighting and when Allah (swt) sufficed us from fighting as He (swt) mentioned:

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَلَكَانَ اللَّهُ قَوِيًّا غَزِيًّا

Allâh sufficed for the believers in the fighting

And Allâh is Ever All-Strong, All-Mighty (Suraah Ahzaab Ayah 25)

The Prophet (saw) commanded Bilaal to make the Iqaamah for Zhohr and he prayed it like he would pray it normally in its normal time. He then made the Iqaamah for 'Asr and prayed it like he would normally in its normal time. He then made the Iqaamah for Maghrib and prayed it like he would normally in its normal time>> narrated by Ahmad, An-Nasaa'i and Ibn Khuzaimah and we previously mentioned this narration in the first chapter.

As for the wording of the Iqaamah the A'immah (Scholars/Imaams) have differed in it. Maalik based his view on the Hadeeth of Anas (ra): <<Bilaal was commanded to make the Adhaan in twos and the Iqaamah in singles>> as recorded by Muslim and Al-Bukhaari. Saying that the Iqaamah is performed with an odd frequency (in singles) with the addition of Qad Qaamatis Salaah so the statements in the Iqaamah are ten in his opinion:

Allahu Akbar/Allah Akbar

Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah

Hayya 'Alas Salaah

Hayya 'Alal Falaah

Qad Qaamatis Salaah

Allahu Akbar/Allahu Akbar

Laa Ilaaha Illallah

And this totals ten statements.

The Ahnaaf (Madhhab of Imaam Abu Haneefah) and Imaam Ath-Thawri have said that the Iqaamah is the same as the Adhaan exactly with the addition of Qad Qaamatis Salaah said twice. So the number of statements according to their view is seventeen:

Allahu Akbar/Allah Akbar/Allahu Akbar/Allahu Akbar

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Hayya 'Alas Salaah/Hayya 'Alas Salaah

Hayya 'Alal Falaah/Hayya 'Alal Falaah

Qad Qaamatis Salaah/Qad Qaamatis Salaah

Allahu Akbar/Allahu Akbar

Laa Ilaaha Illallah

And this totals seventeen statements.

They have based their opinion on what Abu Daawood recorded from Ibn Abi Laylaa from Mu'aadh Bin Jabal (ra) who said: That the Salaah went through three stages just as the Siyaam (fasting) went through three. (In this long Hadeeth Ibn ul-Mathnaa cuts the part narrating the story of the Qiblah in the direction of Bait-ul-Maqdis). He said: The third stage was that the Messenger of Allah (saw) arrived in Al-Madeenah and prayed – meaning towards Bait-ul-Maqdis – for thirteen months. Then Allah (swt) revealed:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنْ نُؤْتِيَكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا لَكُنْ تَمُ فَوَلِّهَا وَجْهَكَ شَطْرَهُ

Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven.

Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction (Al-Baqarah Ayah 144).

So Allah (swt) turned him towards the Ka'bah. (He then completed his Hadeeth). And Nasr the one who had the vision said: Then 'Abdullah Bin Zaid came, a man from the Ansaar. He said about him: He faced the Qiblah and said:

Allahu Akbar/Allah Akbar

Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah

Hayya ‘Alas Salaah/Hayya ‘Alas Salaah
Hayya ‘Alal Falaah/Hayya ‘Alal Falaah
Allahu Akbar/Allahu Akbar
Laa Ilaaha Illallah

He then took a break and stood and said the same except he added after saying Hayya ‘Alal Falaah he then said Qad Qaamatis Salaah, Qad Qaamatis Salaah. He then said: Then the Messenger of Allah (saw) said: Bilaal does it better so Bilaal performed the Adhaan...>>. In addition to what Ibn Abi Shaibah reported from ‘Abdur Rahmaan Bin Abi Laylaa who said: <<The companions of the Messenger of Allah (saw) told us that ‘Abdullah Bin Zaid Al-Ansaari came to the Nabi (saw) and said: O Messenger of Allah, I saw in my dreams a man wearing two green garments standing at the ruins of the wall. He called the Adhaan in pairs and made the Iqaamah in pairs and he sat (in between) for a period of sitting. He said: So Bilaal heard this and stood making the Adhaan in pairs and he made the Iqaamah in pairs and sat for a period of sitting>>. They also used to support their opinion the Hadeeth recorded by Ibn Maajah and related by Abu Mahdhoorah who said: <<The Messenger of Allah (saw) taught me the Adhaan which included nineteen statements and the Iqaamah that comprised of seventeen statements. The Adhaan was:

Allahu Akbar/Allah Akbar/Allahu Akbar/Allah Akbar
Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah
Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah
Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah
Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah
Hayya ‘Alas Salaah/Hayya ‘Alas Salaah
Hayya ‘Alal Falaah/Hayya ‘Alal Falaah
Allahu Akbar/Allahu Akbar
Laa Ilaaha Illallah

And the Iqaamah was seventeen statements:

Allahu Akbar/Allah Akbar/Allahu Akbar/Allah Akbar
Ash hadu Al Laa Ilaaha Illallah/ Ash hadu Al Laa Ilaaha Illallah
Ash hadu Anna Muhammadar Rasoolallah/ Ash hadu Anna Muhammadar Rasoolallah
Hayya ‘Alas Salaah/Hayya ‘Alas Salaah
Hayya ‘Alal Falaah/Hayya ‘Alal Falaah
Qad Qaamatis Salaah/Qad Qaamatis Salaah
Allahu Akbar/Allahu Akbar
Laa Ilaaha Illallah

At-Tirmidhi reported from Abu Mahdhoorah: <<The Nabi (saw) taught me the Adhaan as nineteen statements and the Iqaamah as seventeen>>.

So I say:

In regards to the opinion of the Maalikiyah if it is based on the statement <To make the Iqaamah with an odd (single) frequency> to say that it comprises ten statements, then this is rejected from two angles:

- a) To be restricted to this text and using it without looking at all of the other texts that have mentioned the statements of the Iqaamah means that the Hukm being issued is inevitably open to error or indeed makes it an error in itself. This is because the Maalikiyah who have relied upon this text have adopted the pairing of the Takbeer: Allahu Akbar, Allahu Akbar. Which is in contradiction to the text (they use) so why is that they apply the text to ‘Qad Qaamatis Salaah’ and not with ‘Allahu Akbar’?
- b) Yes this Hadeeth has been reported with the text that has been presented however Al-Bukhaari and Muslim have also related this Hadeeth but with an addition: <Except the Iqaamah (meaning Qad Qaamatis Salaah)> so Al-Bukhaari narrates from Anas

(ra): <<Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqaamah once except "Qad Qaamatis Salaah">>. In another narration recorded by him Anas (ra) said: <<Bilal was ordered to pronounce the wording of Adhan twice and of Iqaamah once only." The sub narrator Isma'eel said, "I mentioned that to Ayyuub and he said (to that), "Except the Iqamaah (i.e. Qad Qaamatis Salaah which should be said twice)>>. Muslim reported: <<Yahya added in his Hadeeth from Abu Ulayyah: I spoke about it to Ayyuub and he said: Except for the Iqaamah (Qad Qaamatis Salaah)>>. Therefore the Iqaamah according to these texts should be eleven statements.

As for the opinion of the Ahnaaf its rejection is from several angles:

- a) The Hadeeth of Abu Daawood comprises of fifteen statements whereas the Hadeeth recorded by Ibn Maajah came with seventeen statements. So which should be taken? In addition the Hadeeth recorded by Abu Daawood has been commented upon by Kamaal Ad-Deen (well known as Ibn ul Himaam Al-Hanafi) who said: [Ibn Abi Laylaa did not meet Mu'aadh and therefore this is a proof for us] and this is an extraordinary (strange) statement!?
- b) The form of Iqaamah from Abu Mahdhoorah has mentioned twos and not singles and this contradicts the many Saheeh reports that say that the Iqaamah is in singles. Anas (ra) said: <<Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqaamah once except "Qad Qaamatis Salaah">> as narrated by Al-Bukhaari and Muslim. Ibn 'Umar (ra) said: <<In the time of the Messenger of Allah (saw) the Adhaan was two times and the Iqaamah one time only except that he used to say: Qad Qaamatis Salaah, Qad Qaamatis Salaah and when we heard that we would make Wudoo' and leave (for the Salaah)>> as recorded by Ibn Khuzaimah, Ahmad, An-Nasaa'i, Abu Daawood and Ibn Hibbaan.
- c) The Hadeeth of Ibn Abi Shaibah it mentioned that Bilal made the Iqaamah in twos which is contradictory to the many many Ahaadeeth which mention that Bilal made the Iqaamah in single statements and that this action of Bilal continued throughout the time of the Messenger of Allah (saw). Due to this is not possible to take this narration and abandon the many Saheeh reports that contradict it. I am reminded here of the statement of Ibn ul-Atheer: [Al-Khattaabi said...and the followers of Abu Mahdhoorah – they are the ones that follow the Adhaan of Makkah – still make the Iqaamah in singles and they relate this from their grandfathers]. If this statement is correct then it clearly settles the dispute and difference.

The most correct form of the Iqaamah therefore eleven statements and relying on it is legislated and worked with. It is:

Allahu Akbar/Allah Akbar
 Ash hadu Al Laa Ilaaha Illallah
 Ash hadu Anna Muhammadar Rasoolallah
 Hayya 'Alas Salaah
 Hayya 'Alal Falaah
 Qad Qaamatis Salaah/Qad Qaamatis Salaah
 Allahu Akbar/Allahu Akbar
 Laa Ilaaha Illallah

Anas (ra) said: Bilal was ordered to say the Adhaan in twos (statements of two) and the Iqaamah in (ones) except for the (words of) Iqaamah (Qad Qaamatis Salaah) as recorded by Al-Bukhaari and Muslim. And according to this order the Iqaamah consists of eleven statements and in the Hadeeth 'Abdullah Bin Zaid which was mentioned in the section: [The obligation of the Adhaan and its wording] it says: <<...You say when making the Iqaamah for the Salaah:

Allahu Akbar/Allah Akbar
 Ash hadu Al Laa Ilaaha Illallah

Ash hadu Anna Muhammadar Rasoolallah
Hayya ‘Alas Salaah
Hayya ‘Alal Falaah
Qad Qaamatis Salaah/Qad Qaamatis Salaah
Allahu Akbar/Allahu Akbar
Laa Ilaaha Illallah...>>

The number of statements is eleven and Ash-Shaafi’, Ahmad, Al-Awzaa’i, Ishaq, Abu Thawr and Dawood hold this opinion.

Chapter Four

The issues related to the Musalli (person performing the Salaah)

At-Tahaarah for Salaah:

It is of the matters known from the Deen of Islaam by necessity that At-Tahaarah (state of purity) is a condition for the performance of Salaah. Purification from the greater and smaller states of impurity and I have not known of a Faqeeh who has said other than this. The companions of the Messenger of Allah (saw), the Taabi'oon and all of the Muslims have followed this however despite the clarity of this issue I will still present a number of texts which have guided to this:

a) Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَهُرُوا

O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourself (bathe your whole body) (Al-Maa'idah Ayah 6)

b) Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body (An-Nisaa Ayah 43)

c) 'Ali (ra) said that the Messenger of Allah (saw) said:

<<The key to Salaah is Wudoo'. Its beginning is Takbeer and its ending is Tasleem>> as recorded by Ahmad, Abu Daawood, At-Tirmidhi and Ibn Maajah.

The first Ayah has commanded Wudoo at the time of establish the Salaah and performing Ightisaal (Ghusl) from impurities at the time of the performance of Salaah. The second Ayah has ordered the Ightisaal (washing) from impurities before the Salaah and the Noble Hadeeth has described Wudoo as the 'Key' to the Salaah meaning that the Salaah cannot be entered into without Wudoo'. These three texts have commanded purification before the performance of Salaah so it is Waajib (obligatory) upon the Muslim to be in a state of purity (Taahir) from the greater and lesser impurities if he wishes to perform the Salaah.

It is possible that somebody may say that the obligation of Tahaarah for the Salaah is uncontested but that does not mean that it is a Shart (condition) for the validity of the Salaah like the rule of turning towards the Qiblah. So even if it is considered as one of the obligations of the Salaah there is not any evidence (daleel) indicating that it is a Shart for the validity of the Salaah. In response to this we say: Yes it is true that an obligation does not mean a Shart (condition) so the Waajib if it is not fulfilled the performer is sinful but his Salaah remains valid whereas if a Shart of the validity of the Salaah is not fulfilled the Salaah becomes

invalid and is not accepted. We say that Tahaarah (purity) is a Shart of validity and not only a Waajib (obligation) and this is because the Shar'a (legislation) considers the Salaah without Tahaarah as not being accepted which means that Tahaarah is a condition of validity. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Allah does not accept the Salaah of the person who has become impure until he makes Wudoo'>> as narrated by Al-Bukhaari and Ahmad and in a version recorded by Muslim: <<The Salaah of any one of you is not accepted if he becomes impure until he has made Wudoo'>>. This text indicates that purity is a condition for the validity of Salaah and its acceptance and the purification includes the making of Wudoo' as well as lifting the greater impurity by means of performing the Ghusl. Purifying with Wudoo' or by Ghusl (complete body wash) due to a greater impurity are both a condition for the correctness and validity of the Salaah and I said at the beginning of this section that this issue is of those that are known from the Deen by necessity.

The covering of the 'Awrah:

The covering of the 'Awrah is a condition (Shart) for the validity of the Salaah and a condition for its acceptance because Allah Azza Wa Jalla does not accept the Salaah of a Muslim whilst his 'Awrah is uncovered and this applies to both male and female and whether the Salaah is performed in public or private. So it is necessary for the Musalli to cover his/her 'Awrah in the Salaah: Allah (swt) says:

... يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam adorn yourselves with the best clean clothes (dress well) when entering every place of worship...

(Al-'Aaraaf Ayah 31)

Ibn Abbaas (ra) mentioned that the Sabab An-Nuzool (reason for revelation) of this Ayah was: <<The situation was such that a woman when she made Tawaaf (circumbulation around the Ka'bah) her chest would be revealed so Allah Ta'Alaa revealed 'adorn yourselves (dress well) when entering every place of worship'>> as recorded by Al-Bayhaqi. The adornment (Zeenah) required in this Ayah relates to clothing and covering the 'Awrah and Ibn 'Umar (ra) relates from the Nabi (saw) that he said: <<When one of you prays he should cover and dress>> as reported by Ibn Hibbaan, Ahmad, Al-Bayhaqi and At-Tahaawi. 'Aa'ishah (ra) related that the Nabi (saw) said: <<Allah does not accept the Salaah of a Haa'id (girl who has reached maturity) except with a Khimaar (head covering)>> recorded by Ibn Maajah, Ahmad, Abu Daawood and Ibn Hibbaan. Muhammad Bin Seereen reported: <<'Aa'ishah (ra) went to Safiyah Umm Talhah and she saw girls who were praying without wearing a Khimaar (head scarf) and they were of menstruating age so 'Aa'ishah said: No girl from amongst them should pray without a Khimaar. The Messenger of Allah (saw) entered my room and there was a girl with me. He threw an Izaar (large cloth to cover) to me and said: This girl and the girl with Umm Salamah have caused distress as I can only see that they have reached the age of maturity>> narrated by Ahmad. His saying: <praying without a Khimaar means that they were praying without covering their heads. Abu Qataadah (ra) said that the Messenger of Allah (saw) said: <<Allah does not accept the Salaah of the woman unless she conceals her Zeenah (charms/'Awrah) and also not from a girl once she has reached the age of menstruation until she covers her head>> as recorded by At-Tabaraani. Umm Salamah (ra) related: <<That she asked the Nabi (saw) does a woman pray with a body cover and Khimaar if she does not have and Izaar (cloth)? He (saw) answered: As long as the covering is long enough to cover the feet so that they don't appear (are exposed)>> as recorded by Abu Daawood and Al-Haakim.

These texts (evidences) have explained that it is a duty of the woman to cover all of her body from her head to feet when praying with the evidence of: <Al-Khimaar/head covering> in the Hadeeth of Ibn Maajah and the Hadeeth recorded by Ahmad and <Until she covers her head>

in the Hadeeth reported by At-Tabaraani and with the evidence of: <the exposing of her feet> in the Hadeeth reported by Abu Daawood and Al-Haakim. There is no exception from covering the entire body except for the face and the hands only due to the words of Allah (swt):

لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

Not to reveal their Zeenah (places of beauty) except for that which is apparent (Soorah An-Noor Ayah 31)

And this exception 'except for that which is apparent' has been explained by Ibn 'Abbaas (ra), 'Aa'ishah (ra) and 'Abdullah Ibn 'Umar to mean the face and hands.

It is a condition in covering the 'Awrah that the cloth is thick (non-transparent) and hides the colour of skin underneath so thin transparent clothing is not permitted. Usaamah Bin Zaid (ra): <<...The Messenger of Allah (saw) said: What's wrong with you that you haven't worn the Qubtiyah (A thin clothing from The Copts of Egypt)? I said: My wife is wearing it. He said: Order her to wear a dress underneath it because I fear that the shape of her bones will be apparent/discernable>>> narrated by Ahmad.

As for the 'Awrah of men it is between the navel and knees and the navel and knees themselves are not 'Awrah but as a precaution the navel should be covered because of its small size and if it is shown it is quite possible for what is underneath to also become visible and therefore he would fall into Haraam. Abu Ayoob (ra) said that I heard the Nabi (saw) say: <<'Awrah is what is above the knees and what is below the navel>> as recorded by Ad-Daraqutni and 'Amru Bin Shu'aib from his father from his grandfather that the Messenger of Allah (saw) said: If one of you has one of his male slaves marry one of his female slaves or servants then don't let her look at anything from his (the owner's) 'Awrah because verily what is between the navel (Surrah) and knees is from the 'Awrah>> as narrated by Al-Bayhaqi.

As for the thighs they are included in the 'Awrah. Muhammad Bin Jahsh said: <<The Nabi (saw) passed by while I was with Ma'mar and his thighs were exposed/revealed. So he said: O Ma'mar cover your thighs because your thighs are 'Awrah>> as narrated by Ahmad and Al-Haakim. And Jarhad said: <<That the Nabi (saw) saw him and his thigh was uncovered in the Masjid and he (saw) was wearing his Burdah (cloak). He said: Verily the thigh is 'Awrah>> reported by Al-Haakim and verified as Saheeh by him as well. At-Tirmidhi related it and said it was Hasan. Ahmad also narrated this Hadeeth with a similar wording. Ibn 'Abbaas (ra) said that the Nabi (saw) said: <<The thigh is 'Awrah>> as reported by At-Tirmidhi and Al-Bayhaqi.

As for what others have relied upon for evidence to say that the 'Thigh' is not 'Awrah and that the 'Awrah only consists of the front and behind (private part areas) only it is as follows: Ahmad reported from 'Aa'ishah (ra): <<That the Messenger of Allah (saw) was sitting with his thighs uncovered, then Abu Bakr sought permission to enter and he permitted him whilst he was in that state, the 'Umar sought permission and he entered whilst he was in the same condition and the 'Uthmaan sought permission and he (saw) then covered himself. When they had gone I said: O Messenger of Allah (saw) Abu Bakr and 'Umar sought permission to enter whilst you were in this condition (i.e. thigh uncovered) and you permitted them to enter and when 'Uthmaan asked permission you covered yourself. He said: O 'Aa'ishah how can I not be shy with a man who by Allah the Angels are shy of?>>. The answer to this is this was an action from him (saw) and the previous Ahaadeeth were a statement and command from him and statements and commands are stronger evidences than actions. Then there is the Hadeeth narrated by Muslim: <<The Messenger of Allah (saw) was lying down in his house and his thighs or legs were exposed and the Abu Bakr sought permission to enter...>>. In this report there is hesitation between whether it was his thighs or legs and the legs are not part of the 'Awrah and so the Hadeeth has become probable and with this probability it is dropped as an evidence. The same can be said about what was narrated by Anas (ra): that the Messenger of Allah (saw) attacked Khaibar until he said: <<The loin cloth of the Nabi of Allah (saw) was pulled away from his thighs and I saw the whiteness of the thighs of the Nabi of Allah (saw)...>> as reported by Ahmad and Al-Bukhaari mentioned a similar version. This Hadeeth concerns the occurrence of an action or incident and the aforementioned were statements and commands and they are stronger in the area of deduction (Istidlaal). From another angle if the

commands of the Messenger of Allah (saw) contradict with his actions then it is probable that these actions are from those matters which are specific to him alone (Khusoosiyat) and his commands remain obligatory to be followed and obeyed like in this case. The result of all this is that it is obligatory upon the Musalli to cover what is between his Surrah (navel) and his knees whilst praying if he is male and it is obligatory on the female to cover her whole body except for her hands and feet.

How to dress in Salaah:

The male and female Muslim are commanded with the obligation of covering their 'Awrah whilst in Salaah and it is recommended for him above this to wear more than what covers his 'Awrah and that something of his clothing is thrown over his shoulders or at least one of them. Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: <<None of you should pray in a single cloth that doesn't cover anything from his (two) shoulders ('Aatiqaihi)>> as narrated by Muslim and in it also mentioned in a report from Ahmad: <<that doesn't cover his two shoulders (Mankibaihi)>> and in another report from him: <<that doesn't cover his shoulder ('Aatiq)>> in the singular. Ahmad recorded from Kaisaan: <<That he saw the Messenger of Allah (saw) leaving the Mataabikh (place of cooking) and going to the well and he was covered by a sheet (Izaar) and was not wearing a cloak. He saw that there were servants praying by the well so he loosened the Izaar (sheet) and then from under his left arm he threw it over his right shoulder and then prayed two Rak'ah...>>.

It is Makrooh (disliked) for the Muslim to cover his mouth with his clothing i.e. it is Makrooh for the face to be veiled or mouth muffled in Salaah. Abu Hurairah (ra) said: <<The Messenger of Allah (saw) forbade the man to cover his mouth in Salaah>> as recorded by Ibn Maajah and Abu Hurairah (ra) also reported: <<That the Messenger of Allah (saw) forbade a cover (that wraps the arms inside) in Salaah and for the man to cover his mouth>> as reported by Ibn Hibbaan, Abu Daawood, Ibn Khuzaimah and Al-Haakim who verified it as Saheeh and Adh-Dhahabi concurred.

It is also Makrooh for the Muslim to pray in a Sammaa, a type of covering where he wraps his body with cloth where it is not raised from any side and there does not remain space or an opening for him to bring his hands out. This is like the throwing of a wide garment over the head and wrapping it around the body from every side and the hands remain inside. Abu Hurairah narrated: <<The Messenger of Allah (saw) forbade two types of dress: The Sammaa (described above) and that a man sits with his garment wrapped around him and he is not wearing anything over his private parts>> as recorded by Muslim, Al-Bukhaari and Ahmad. When a Muslim is praying it is Makrooh (disliked) for him to hem in (enclose) his garment so that he does not leave it where it falls without raising it or gathering it and collecting it between his legs. 'Abdullah Bin Mas'ood (ra) said: <<We were commanded to not hem our hair and our garments and to not to make Wudhoo from where feet have trodden>> as recorded by Maalik. Ibn 'Abbaas (ra) said that the Nabi (saw) said: <<I have been ordered not to hem in hair and garments>> as recorded by Ibn Maajah. In these two hadeeth we find an addition to what we have mentioned about the garment being worn and this is related to the dislike of hemming in the hair and this Hukm is related to the one who has long flowing hair which is rare amongst men in our present time. So the one who has long hair should leave it hanging loose and let it drop to the ground whilst in Sujood without trying to alter it (with braids etc...).

The Messenger of Allah (saw) has also forbidden certain kinds of clothing and it is a duty of the Musalli to stay away from these types in his Salaah by greater reason (Min Baab Awlaa). He therefore does not pray in a silk garment, or one which he has taken into possession illegally or the garment that he has purchased with Haraam money. Likewise he does not pray in clothes that are specific or designed for women and hence become similar to them (in appearance) as well as other types of clothing.

Performing the Salaah with Shoes:

Just as it is permitted to perform Salaah without shoes it is similarly permitted to perform Salaah with slippers and sandals (shoes). ‘Amru Bin Shu’aib related from his father from his grandfather who said: <<I saw the Messenger of Allah (saw) praying barefoot and with sandals>> as recorded by Ibn Maajah and Ahmad. Sa’eed Al-Azdi said: <<I asked Anas Bin Maalik: Did the Messenger of Allah (saw) pray with sandals? He replied: Yes>> as reported by Al-Bukhaari and Muslim and Ibn Mas’ood (ra) said: <<...I saw the Messenger of Allah (saw) praying in slippers (Khuff) and sandals (Na’l)>> as reported by Ahmad extracted from a long Hadeeth.

It is Sunnah for the Muslim to pray one time or a number of times with sandals (shoes) in response to the request of the Messenger of Allah (saw). Sahddaad Bin ‘Aws (ra) said that the Messenger of Allah (saw) said: <<Be different to the Yahhod (Jews) because they do not pray with their shoes/sandals and slippers>> as recorded by Abu Daawood, Al-Haakim and Al-Bayhaqi. As the request came with the Qareenah (linkage) with differentiating with the Yahood this indicates that it is Mandoob and this recommended act is achieved by its performance once and the Hukm for wearing slippers and sandals (shoes) remains thereafter permitted.

It is permitted to pray in sandals and shoes with all of its different types and names unless it is impure in which case it should be purified from the earth until the impurity has been removed. Abu Sa’eed (ra) narrated from the Nabi (saw): <<That he prayed and took off his sandals so the people also took off their sandals. When he was leaving he said to them: Why did you remove your sandals? They replied: We saw you doing it so we also did it. So he (saw) said: Verily Jibreel came to me and told me that they (my sandals) had filth (impurities) on them so when one of you comes to the Masjid (place of worship and prayer) then he should turn his sandals over and examine them. If he sees an impurity then he should wipe it clean with the earth and then he can pray in them>> as reported by Ahmad, Abu Daawood, Ibn Hibbaan, Al-Haakim and Al-Bayhaqi. It is not obligatory to use water to purify the shoes/sandals.

Praying upon a (riding) animal and anything else that you ride (or travel in):

It is permitted for the Musalli to pray non-obligatory prayers upon an animal like a camel, donkey or horse and likewise it is permitted to pray in anything else that you can ride like a plane, boat or train. Ibn ‘Umar (ra) said: <<I saw the Messenger of Allah (saw) praying upon a donkey whilst he was heading towards Khaibar>> as related. An-Naafi’ related from Ibn ‘Umar (ra): <<That the Nabi (saw) used to pray on his riding camel in the direction in which it was going>> as narrated by Muslim and this was also mentioned in another Hadeeth related from Naafi’ from Ibn ‘Umar in which he said: <<That the Messenger of Allah (saw) used to pray his non-obligatory prayer in whichever way his Camel faced>> as narrated by Muslim. Ibn ‘Umar said: <<The Prophet (saw) was asked about praying on a boat. He asked: How can I pray on a boat? He (saw) replied: Stay standing unless you fear drowning>> as narrated by Al-Bazzaar.

And it is recommended for the Muslim to face the Qiblah (Direction of the Ka’bah) at the beginning of Salaah when the intention and Takbeer (Allahu Akbar) is made and after this it does not cause any harm the direction you take on your riding animal or means of transport. Anas Bin Maalik (ra) said: <<The Messenger of Allah (saw) when he wanted to pray a non-obligatory prayer upon his riding camel would face the Qiblah and then make Takbeer for the Salaah. He would then let his camel go and pray in whatever direction it would go>> as narrated by Ahmad.

As for the obligatory Salaah the origin of the rule is to pray on the ground and not on an animal. Saalim Bin Abdullah related from his father who said: <<The Messenger of Allah (saw) used to pray the non-obligatory prayer upon his riding camel in whichever direction it faced and he used to pray the Witr upon it but he would not pray the obligatory (Maktoobah) upon it>> as recorded by Muslim and Jaabir Bin ‘Abdullah (ra) said: <<The Messenger of Allah (saw) used to pray upon his riding camel in the direction it faced and when he wanted to pray the Fareedah (obligatory) Salaah he would descend and face the Qiblah>> as recorded by Al-Bukhaari.

If the Muslim is unable to pray on the ground due to rain or sinking mud then it is permitted to pray the obligatory Salaah upon an animal or in a car and in this situation it is obligatory to face the Qiblah throughout the time of Salaah. Ya'laa Nim Murrah (ra) said: <<That the Messenger of Allah (saw) and his Sahaabah stopped at a mountain pass and it was raining from above and below (the ground) was wet. So the Salaah came and he (saw) commanded the Mu'adhdhin so he called the Adhaan and the Iqaamah. Then the Messenger of Allah (saw) moved forward on his camel and then prayed with them using leaning, he made Sujood (prostration) lower than the Rukoo' (bowing) or (he said) he made his Sujood lower than his Rukoo'>> as narrated by Ahmad and An-Nasaa'i.

As for in a situation of fear or something similar then in this case there is no problem performing the obligatory Salaah upon an animal or anything that is ridden upon and the Muslim can pray any way he sees fit, facing the Qiblah or not facing it. Ibn 'Umar (ra) said: << That he ('Umar) was asked about the Salaah of fear and its description. Then he said: When it was in a state of fear and worse than that they prayed standing on their feet and riding facing the Qiblah and not facing it. Naafi' said: I do not see Ibn 'Umar mentioning that except that it was from the Prophet (saw)>> as narrated by Al-Bukhaari.

The Hukm of An-Najaasah (impurity) in the Salaah:

It is obligatory (Waajib) upon the Musalli to distance himself from a Najaasah (impurity) which is on his clothes or shoes or upon his body as well as the place in which he prays and it is Haraam (prohibited) to pray whilst there is Najaasah on or attached to any of these. The exception to this is when somebody has prayed without knowing beforehand about the impurity and only discovers it after he has completed the Salaah in which case there is no problem or sin attached. Asmaa Bint Abi Bakr (ra) said: <<A woman asked the Messenger of Allah (saw): O Messenger of Allah what would one of us do if they had blood stained on the dress from menstruation? He said: If one of you has blood from menstruation on their clothing then scratch it and sprinkle/spray it with water and then pray>> narrated by Abu Daawood. Abu Sa'eed Al-Khudri said: <<While the Messenger of Allah (saw) was performing Salaah with his companions he removed his shoes and placed them on his left. When the people saw this they threw off their shoes and when the Messenger of Allah (saw) had finished his Salaah he said: What provoked you to throw of your shoes? They replied: We saw you remove your shoes so we also removed ours. He said: Jibreel (as) came to me and informed me that I had an impurity (filth) on my shoes. He said: If one of you approaches the Masjid (place of prayer) then let him check and if he sees something impure or harmful on his shoes then he should wipe it off and then pray in them>> as recorded by Abu Daawood, Ahmad, Ibn Hibbaan, Al-Haakim and Al-Bayhaqi. This Hadeeth is clear in showing that he (saw) prayed whilst he had an impurity on him because he prayed in shoes that had an impurity on them; he then put them to the side and completed his Salaah without repeating or stopping his Salaah.

If the Musalli discovers the Najaasah (impurity) during the Salaah then the issue is examined. If he is able to remove it with little effort like if the Najaasah is upon his shoes, socks, head covering or outer garment then it is permitted to remove it and continue with the Salaah. However if it is upon the clothes that he is unable to remove during his Salaah then it is Waajib (obligatory) to cut (stop) his Salaah and then remove the Najaasah. He then performs his Salaah from the beginning again and this in relation to the Najaasah that is attached to his shoes or clothes.

As for the Najaasah that is upon the body Abu Hurairah (ra) has related from the Nabi (saw) that he said: <<Most of the punishment of the grave is due to urine>> as reported by Ahmad. So the Muslim is commanded with ridding himself of any traces of urine and distancing himself from it in his Salaah and this known in the Deen by necessity (Ma'loom min Ad-Deen Bid Daroorah).

In relation to the impurity found in a place then Abu Hurairah (ra) narrated: <<An Arab Bedouin urinated in the Masjid so the people went for him so the Nabi (saw) said: Leave him and pour water over his urine because verily I have been sent to make things easy and I have

not been sent to make things difficult>> as recorded by Al-Bukhaari. The meaning of this Hadeeth is clear. At the beginning of this section I summarised in the first three lines the obligation to keep away from the Najaasah attached to the clothing, shoes, body and place and the prohibition of praying with it existent in any of these four incidences and we do not add to this that it is from amongst the conditions of the validity of the Salaah. This is in contrast to those who have said that the purity of the clothing, shoes, body and place are a condition (Shart) for the validity of Salaah and this is because there is no Daleel (evidence) to be found that indicates that it is a condition and therefore the command remains upon obligation (Wujoob) only and praying with Najaasah attached to any of the above mentioned categories is valid (Saheeh) but sinful.

Chapter Five

The Qiblah and the Salaah

Facing the Qiblah in the Salaah:

It is known from the Deen by necessity that the Muslims face the Qiblah (prayer direction) when performing the Salaah and the Qiblah of the Muslims was Masjid Al-Aqsa in Bait-ul-Maqdis for nearly a year and an half to begin with and then after that the Qiblah became Al-Ka'bah in Makkah Al-Mukarramah and will remain so until the end of time. Al-Barraa (ra) said: <<We prayed with the Messenger of Allah (saw) towards Bait-ul-Maqdis for sixteen or seventeen months and then we changed towards the Ka'bah>> as narrated by Muslim. Ahmad, An-Nasaa'i, At-Tirmidhi and Ibn Maajah also narrated this with differences in the wording. Ibn 'Abbaas (ra) said: <<The Messenger of Allah (saw) prayed with his companions towards Bait-ul-Maqdis for sixteen months and then the Qiblah was changed>> as recorded by Ahmad, Al-Bayhaqi, Al-Bazaar and At-Tabaraani.

The Messenger of Allah (saw) used to yearn for his land Makkah and he desired within his noble self that the direction of prayer would be changed towards it and then the following was revealed confirming his wish and desire:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنْ نُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَغْلَبُونَ أَنْهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Verily we have seen the turning of your face towards the sky. We shall turn you towards a Qiblah that will please you so turn your face towards Al-Masjid Al-Haraam and wheresoever you (Muslims) are turn your faces in that direction. Certainly the people who were given the scripture know well that this is the truth from their Lord and Allah is not aware of what they do. (Soorah Al-Baqarah Ayah 144)

And Al-Barraa Bin 'Aazib (ra) said: <<The Messenger of Allah (saw) used to pray towards Bait-ul-Maqdis for sixteen or seventeen months and he used to love to face towards the Ka'bah so Allah (swt) revealed: Verily we have seen the turning of your face towards the heaven... so then he turned in the direction of the Ka'bah...>> as narrated by Al-Bukhaari. And facing in the direction of the Qiblah is Waajib and there is no question in that and it is not permitted to leave this and neglect this duty however there is nothing found in the texts or any Daleel (evidence) that facing the Qiblah is a condition meaning that it is not a Shart for the validity and acceptance of the Salaah and it is therefore only Waajib. So whoever prays in other than the direction of the Qiblah intentionally without an (acceptable) excuse has acted sinfully but his Salaah is still accepted. This is because everything that has been mentioned in respect to facing the Qiblah does not account for more than a command and decisive request (Talab Jaazim) and a decisive request in itself does not make it a Shart (condition). So what Abu Hurairah (ra) related from the Nabi (saw): <<Face the Qiblah and make Takbeer>> as reported by Al-Bukhaari is only a command and His (swt) saying: <<...So turn your face towards Al-Masjid Al-Haraam and wheresoever you (Muslims) are turn your faces in that direction... (2:144) is again only a command. And what was reported by Ibn 'Umar (ra): <<Whilst the people were at Qubaa at Fajr time a man came to them and said: The Messenger of Allah (saw) has been revealed to tonight from the Qur'aan and he has been ordered to face the Qiblah, so turn it its direction and the people were facing Ash-Shaam (i.e. Towards Bait-ul-Maqdis) so they turned round in the direction of the Ka'bah...>> as narrated by Al-Bukhaari, Muslim, Ahmad, Maalik and An-Nasaa'i. This is also only a command and is not sufficient to make it a Shart (condition).

Facing the Qiblah is Waajib with the exception of the following situations:

- a) The situation of inability and being incapable of facing the Qiblah like in a situation of being ill to a degree where movement is not possible and therefore he prays where he is or if someone is wounded in a battle and his wounds do not allow him to move to face the Ka'bah and similarly if he is restricted by others for any reason amongst reasons to a tree or a pillar in other than the direction of the Qiblah. So in all of these situations he prays without facing the Qiblah and Allah (swt) has said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not place a burden upon a soul (person) more than it can bear (Al-Baqarah Ayah 286).

And the Messenger of Allah (saw) said: <<...So when I have commanded you with something then do of it what you are capable of doing (utmost capability)...>> as reported by Muslim from Abu Hurairah (ra).

- b) The situation of extreme fear from the enemy. Maalik Bin Naafi' related from 'Abdullah Ibn 'Umar (ra) that he answered when asked about the Prayer of Khawf (fear): <<...So when the fear was more severe than that the men would pray standing and on their rides facing the Qiblah and not facing it. Maalik said that Naafi' said: I do not see 'Abdullah Ibn 'Umar relating this except from the Messenger of Allah (saw)>> as narrated by Al-Bukhaari.
- c) The recommended Salaah upon the riding animal and anything else that can be ridden. Ibn 'Umar (ra) related: <<That the Prophet (saw) used to pray on his riding camel in whichever direction it faced>> as related by Muslim and Ahmad.

And the mention of the non-obligatory prayer has come in a very clear way in another report from Sa'eed Al-Khudri (ra) and Ibn 'Umar (ra): <<That the Nabi (saw) used to pray upon his riding camel in the non-obligatory prayer in whatever direction it faced and he would incline (bend) and make the Sujood lower than the Rukoo>> as recorded by Ahmad and Muslim. In addition to what came from Anas Bin Maalik (ra): <<That the Messenger of Allah (saw) used to pray the non-obligatory prayer upon his camel in travel in a direction other than the Qiblah>> as reported by Ahmad and 'Aamir Bin Rabee'ah (ra) said: <<I saw the Messenger of Allah (saw) praying the Nawaafil (non-obligatory) prayers upon the back of his riding camel in every (or any) direction>> as reported by Ahmad, Al-Bukhaari and Muslim. Jaabir said: <<The Messenger of Allah (saw) used to pray on his camel in any direction that it faced and when he wished to pray the Fareedah (obligatory prayer) he would descend and face the Ka'bah>> as reported by Al-Bukhaari and it has been related by Ad-Daarami, Al-Bayhaqi and Ibn Hibbaan with the wording: <<Verily the Messenger of Allah (saw) used to pray upon his camel towards the east and when he wished to pray the Maktoobah (obligatory prayer) he would descend and face the Qiblah>>.

So in these three situations it is permitted to leave facing the Qiblah and face any direction from amongst all possible directions. As for in any other situation it is obligatory upon the Muslim to determine the direction of the Qiblah and face towards it in his Salaah and there is no harm after performing the process of determination to make an error in the determination of the correct direction and pray in other than the direction of the Qiblah. This could happen when he is travelling for instance and does not know the directions or if the day is cloudy making it hard to see and determine the correct direction. So he prays based on what he thinks most to be likely to be the direction of the Ka'bah and if he finds out later that the direction was incorrect he does not repeat his Salaah and this whether he has found out before the end of the time for Salaah or after it. Mu'aadh Bin Jabal (ra) said: <<We prayed with the Messenger of Allah (saw) on a cloudy day in travel in other than the direction of the Qiblah. So after we had performed the Salaah and made Tasleem the sun came out bright and we said: O Messenger of Allah (saw) we prayed in other than the direction of the Qiblah so he said: Your Salaah has been raised in its full right (worth) to Allah Azza Wa Jalla>> as narrated by At-Tabaraani. And even clearer than this is what was related by Jaabir Bin 'Abdullah (ra) that he said: <<We prayed in a cloudy night, and the Qiblah was hidden and we looked for a sign. When we left we discovered that we had prayed in the wrong direction of the Qiblah so we mentioned this to the Messenger of Allah (saw) and he said: You have done well (the best you

good) and we have not been commanded to re-perform (the Salaah)>> as related by Al-Bayhaqi.

Facing the direction of the Ka'bah but not at it directly and exactly:

It is not obligatory on a Muslim to face the Ka'bah or its place directly itself with the exception of the Muslim who is in the vicinity of Al-Masjid Al-Haraam or in a part of Makkah Al-Mukarramah in which he can see the Ka'bah as in this case it is obligatory to face directly towards the Ka'bah and it is not sufficient to pray in the general direction of where it is present alone because the Ka'bah is the Qiblah and not its direction or its surroundings. However if someone is in Makkah and cannot see the Ka'bah but can still see Al-Masjid Al-Haraam or a side of it then he turns in the direction of the Masjid and this is sufficient. And the Muslim who is outside Makkah but not far away then he determines (through estimation and ijtihaad) the way to face towards Makkah and the further the distance from Makkah the need for determining with the eye becomes lesser and it becomes one of determining the direction and area only. So for example it is obligatory upon those who are far from Makkah like the people of Al-Madeenah to face towards the width that stretches from the furthest right all the way to the furthest left so the Qiblah of the people of Al-Madeenah stretches between the east and west, the east from the left and the west from the right and this is the Qiblah of all of the lands that fall behind Al-Madeenah to the north of it. This includes the lands of Ash-Shaam, Al-Iraq, Turkey and eastern Europe and this Qiblah is indicated in the Hadeeth related by Abu Hurairah (ra) that he said that the Prophet (saw) said: <<The Qiblah is what lies between the east and west>> as narrated by Al-Bukhaari and Ibn 'Umar (ra) related: <<If the west is on your right and the west is on your left then whatever is between them is the Qiblah if you are facing it>> as recorded by At-Tirmidhi.

The opposite of this applies to the people of Yemen and the Horn of Africa because their Qiblah falls between the east and west but the east for them falls on their right and the west falls on their left.

As for the people of the east like Al-Hind, Southern Iran and the lands of Al-Hind then the Qiblah falls between the north and south and the north is what is to their right and the south is what is to their left and the opposite is true for the people of middle Africa and what is beyond it as their Qiblah falls between the North and South where the north lies to the left and the south to the right.

The countries that are at vertical angles to Makkah like Egypt, Jordan, the lands of Turkistaan, the middle parts of the Sudan have to change the estimation according to the change in their respective angles. So the issue (of determining the Qiblah) is wide and has room to maneuver so that it does not cause hardship upon the people by making it obligatory to face the Ka'bah in its exact position or even Makkah itself. Indeed all that is required is to know the general direction however this does not mean that when determining the Qiblah of a Masjid that the exact direction of the Qiblah is not required especially due to the development of compasses that can accurately determine the direction. So whoever possesses a compass is capable of determining the direction of Makkah with precision and in this situation it is not permissible to contravene and go against the precise direction using the argument that what lies between the east and west is the Qiblah. So whoever has the ability to ascertain with accuracy it is not permissible to turn left or right from this direction exactly like the one in Makkah itself cannot turn right or left away from the Ka'bah or Al-Masjid Al-Haraam. So the one who has a compass that accurately determines the Qiblah then the Hukm (legal ruling) is that it is obligatory to follow it in the direction of Makkah itself and not to follow the command which gives room to maneuver (i.e. between the east and west).

The Sutra of the Musalli:

As-Sutra refers here to what the Musalli places in front of him in terms of a staff/walking stick or piece of wood or pot or anything like it with the purpose of defining the place of his prayer so that nobody else shares in this space until he has completed the performance of his

Salaah with comfort and assurance that an animal or person does not pass by and cross over his space of prayer or cause a confusion in his Salaah.

Taking a Sutra is Mandoob (recommended) in the Salaah as Saburah Bin Ma'bad (ra) said that the Messenger of Allah (saw) said: <<When any of you prays he should take a Sutra and even if only with an arrow>> as narrated by Ahmad and Al-Haakim and Ibn 'Umar (ra) related: <<That the Messenger of Allah (saw) when he went out on the day of 'Eid demanded a spear and it was placed between his hands (i.e. in front of him) so he prayed with it in front of him and the people prayed behind him and he did this is the Safar (travel) so after this the Umaraa (leaders) did likewise>> as recorded by Al-Bukhaari and Muslim. Ibn 'Umar (ra) also narrated: <<That the Nabi (saw) used to pray towards his camel (i.e. used the camel as a Sutra)>> as recorded by Muslim, Ibn Hibbaan, Ibn Khuzaimah and Ad-Daarami and Abu Daawood narrated it with the following wording: <<Verily the Nabi (saw) used to pray towards his camel>> and this explains the previous report.

And we extract from these three Ahaadeeth that the Messenger of Allah (saw) used to take a Sutra and ordered (others) to take it which makes it Mandoob (recommended) and not Mubaah (permissible). As for it being Mandoob and not Waajib then this is due to what Ibn 'Abbaas (ra) narrated: <<That the Messenger of Allah (saw) prayed in the open space without anything being in front of him>> as related by Ahmad.

As for where the best place to put the Sutra is? Then the best place is to place it in front of him to the right or to the left and not to place it in the middle as Miqdaad Bin Al-Aswad (ra) said: <<I did not see the Messenger of Allah (saw) praying towards a pillar, staff or tree except that he put it to the right or left and he did not face it directly>> as related by Ahmad. It is also Sunnah for the Sutra to be close to him so that it does not leave more than what is required to perform Sujood (prostration) because the purpose of taking a Sutra is to make sure of the Salaah in a defined place so there is no need to make the space wide enough for its purpose to be put in jeopardy or at risk. Sahl Bin Abi Hathmah (ra) said that the Messenger of Allah (saw) said: <<If one of you prays with a Sutra then let it be near to him so that Shaitaan does not cut across his Salaah>> as related by An-Nasaa'i and Ibn Hibbaan and Al-Haakim and Ibn Khuzaimah related the following version: <<If one of you prays then pray to a Sutra and let him put it near to him so that Shaitaan does not cut across his Salaah>>. The Shaitaan (devil) mentioned here refers to everything that can cut across the space of the Salaah be it a person or animal and greater explanation of this will come later.

The distance of the Sutra should not be more than three arm spans or two meters away from his feet as 'Abdullah Ibn 'Umar (ra) said: <<... Then he prayed – i.e. the Nabi (saw) – and he made a distance between himself and the wall of three arm spans>> as recorded by An-Nisaa'i and Ahmad related this version: <<Then he prayed and the distance between him and the Qiblah (Sutra) was three arm spans>>. Had he made the distance half of this then this would also be considered Sunnah as Sahl Bin Sa'd As-Saa'adi said: <<The distance between the Place of prayer of the Messenger of Allah (saw) and the wall was equal to the space that a sheep could pass through.> as recorded by Muslim, Al-Bukhaari and Ibn Hibbaan. So the Messenger of Allah (saw) took the wall as a Sutra for himself and made a distance between him and the wall the same as what a sheep would need to pass through and this distance is not more than a single meter.

The Sutra of the Imaam:

When the Muslim prays in Jamaa'ah (congregation) and the Imaam takes a Sutra then this Sutra is for all those he is leading and there is no need for anyone except him to take a Sutra. When an Imaam safeguards his space of prayer then it is not permitted for a person or animal to pass between him and his Sutra and his Sutra is sufficient for the Jamaa'ah and those following do not need to do anything after that. 'Amru Bin Shu'aib related from his father who related from his grandfather who said: <<We descended with the Messenger of Allah (saw) at Thaniyah Adhaakhir (a place between Makkah and Al-Madeenah) and the time of Salaah arrived – meaning that he prayed to the wall – so he took the Qiblah and we were

behind him and then an animal came and passed in front of him and he pushed it away until its stomach was on the wall and then passed behind it or like he said he blocked it>> as reported by Abu Daawood and Ibn Abbaas (ra) narrated: <<That the Nabi (saw) was praying and a sheep passed in front of him and then he guided it away until it was attached to the Qiblah (Sutrah)>> as reported by Ibn Khuzaimah, Ibn Hibbaan and Al-Haakim with a Saheeh chain. Ibn ‘Abbaas (ra) said: <<Al-Fadl and I came while we were on a female donkey and the Messenger of Allah (saw) was praying with the people in ‘Arafah so we went past through some of the rows. We descended and left it and then joined the row and the Messenger of Allah (saw) didn’t say to me anything>> as related by Ahmad and Al-Bukhaari.

The first and second Hadeeth indicate that it is obligatory upon the Imaam to push away and repel what passes in front of him when he has taken a Sutrah and the third Hadeeth indicates that the Salaah of those who are being led is not harmed or affected when an animal or person passes in front of him and that repelling the passing person or animal is not obligatory upon them as it was mentioned in the Hadeeth: <<So we passed by/through some of the rows>> which supports our view.

And the following Hadeeth does not require any further explanation to prove that the passing behind the Sutrah (i.e. in front of the Imaam but on the other side of the Sutrah) has no effect (i.e. there is nothing in it) on the Musalli or the one passing and no action is required because the Sutrah (in front of the Imaam) has been safeguarded as related by Abu Juhaifah (ra) who said: <<That the Nabi (saw) prayed with them at Al-Bat’haa’a (a place) two Rak’ah for Zhohr and two Rak’ah for ‘Asr and he had a staff with metal on its edges planted in front of him and a woman and a donkey passed in front of him>> as reported by Al-Bukhaari.

This Hadeeth of Abu Juhaifah has however caused some problems with a number of Fuqahaa who thought that the woman and donkey passed between the Messenger of Allah (saw) and the Sutrah i.e. they thought that the passing occurred between the Imaam and the Sutrah and not from behind it. This led them to deduce from this Hadeeth that the passing of a woman and a donkey in front of the Musalli does not break the Salaah and the truth of the matter is that the woman and donkey passed behind the Sutrah and not in front of it. The Hadeeth says: << A woman and donkey passed in front of him (Bayna yadaihi/between his hands)>> and this does not mean what they have understood and this is due to another narration from Abu Juhaifah himself recorded by Ibn Hibbaan and An-Nasaa’i: <<That the Messenger of Allah (saw) went out in Hullah Hamraa (a place) and put his staff with metal edging (Sutrah) in place and then prayed upon it and a dog, woman and donkey passed behind it>>. In another report also from him and recorded by Muslim and Abu Daawood he said: <<The Messenger of Allah (saw) went out at Al-Haajirah (a place) to Al-Bat-haa’a (a place) so he made Wudoo’ and prayed two Rak’ah for Zhohr and two Rak’ah for ‘Asr and in front of him was his staff with metal edging and a woman and donkey passed behind it>>. These two Hadeeth have therefore made very clear that the passing was done from behind the Sutrah and not from in front of it.

Repelling the person or animal passing when taking a Sutrah:

If the Musalli has not taken a Sutrah then it is not obligatory to repel what passes in front of him just as it is not obligatory to do so if he has taken a Sutrah and the passing takes place behind the Sutrah. Moosa Bin Talhah related from his father who said that the Messenger of Allah (saw) said: <<When one of you places in front of him something like the back of a saddle and then prays; he should not be concerned about what passes behind it>> as related by Muslim, Ahmad, At-Tirmidhi and Ibn Hibbaan. However if he takes a Sutrah and somebody passes in front of it then it is obligatory to repel him even if leads to fighting him as Abu Sa’eed Al-Khudri (ra) narrated that the Messenger of Allah (saw) said: <<When one of you is praying then don’t allow anyone to pass by in front of you and repel him as much as you can and if he refuses then fight him because he is only Shaytaan>> as reported by Muslim and in a version related by Al-Bukhaari he (saw) said: <<When one of you is praying towards a Sutrah which covers him from the people and somebody wants to pass in front of you then

repel him and if he rejects then fight him because he is only Shaytaan>> and this second Hadeeth restricts the repelling to the one who has taken for himself a Sutra.

From the other angle the passing of someone in front of the Sutra is Haraam for the person passing whether it is in the obligatory or Naafilah Salaah, in Jamaa'ah or in the individual Salaah. Abu Juha'im (ra) said that the Messenger of Allah (saw) said: <<If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still forty (years) rather than to pass in front of him Abu Nadr said: I do not know whether he said forty days or months or years>> as reported by Al-Bukhaari and Muslim. This contains a powerful proof for the prohibition (Hurmah) of the passing as well as being an absolute (Mutlaq) evidence for all prayers without restriction. Yazeed Bin Namraan said: <<I met a man sitting (paralysed) at Tabook so I asked him about it so he said: <<I passed in front of the Messenger of Allah (saw) upon a camel or donkey so he said: He has cut (broken) our Salaah so Allah cut of his effect (Atharahu) so I am sitting (unable to move)>> as reported by Ahmad. Abu Daawood narrated similar from Sa'eed Ibn Ghazwaan from his father with a difference in wording. If the passing of this man with his donkey in front of the Messenger of Allah (saw) whilst he was praying was not Haraam then why did he (saw) make such a severe Du'aa against him which caused him to be paralysed.

In Al-Masjid Al-Haraam passing in front of the Musalleen is permitted. The Muslim can therefore pray towards the Ka'bah and those making Tawaaf (circumbulation) can pass in front of him whether they are male, female, old or young without any sin falling upon those performing Tawaaf or upon those praying for not repelling them. Allah (swt) is the most Merciful upon his servants and worshippers and has not made the worship of the Muslims difficult for them in Baiti Al-Haraam due to the mixing of them and the congestion and due to this the Muslims have been excused from performing the Salaah inside Al-Masjid Al-Haraam night and day without those performing the Tawaaf breaking their prayers by walking in front of them. Katheer Bin Katheer related from his father from his grandfather who said: <<I saw the Messenger of Allah (saw) make Tawaaf around Al-Bait seven times. He then prayed two Rak'ah at the edge of the Maqaam and there was nothing between him and those who were performing Tawaaf>> as recorded by An-Nasaa'i, Ibn Hibbaan and At-Tahaawi. It was also narrated by Ibn Maajah and he said: [This is specific to Makkah]. Al-Bukhaari also narrated it in his book At-Taareekh with the wording: <<I saw the Nabi (saw) praying in the edge (meaning the edge of the Tawaaf) and the people were passing in front of him>> and Abdur-Razzaaq related it with the wording: <<I saw the Nabi praying in Al-Masjid Al-Haraam and the people were performing Tawaaf in Al-Bait between him and the Ka'bah in front of him and there was no Sutra between him and them>>. The meaning of these is clear.

The passing (in front of the Musalli) that cuts/interrupts the Salaah:

The passing in front of a menstruating woman – or who has reached the age of menstruation – cuts the Salaah in addition to a black dog and a donkey. This is when they pass in front of the Musalli if no Sutra has been placed or if a Sutra has been placed and it occurs between the Musalli and his Sutra. The reason for saying 'a menstruating woman' is to distinguish her from the young girl who has not reached maturity because the young (boy or girl) do not cut the Salaah under and circumstance and we do not mean the woman who is menstruating at the time that she passes like some Fuqahaa have imagined. We also said a 'black dog' breaks the Salaah to differentiate between dogs of all other colours as the white, red and yellow dogs do not break the Salaah however the donkey breaks the Salaah in all of its form without differentiation, male or female. Abu Dharr (ra) said that the Messenger of Allah (saw) said: <<When any one of you stands for prayer and there is a thing before him like the back of the saddle is a Sutra for him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (saw) as you are asking me, and he said: The black dog is a devil>> as narrated by Muslim. Ahmad, Abu Daawood, Al-Bayhaqi and Ibn Hibbaan narrated this with differences in some of the

expressions related to the back of the saddle. His (saw)'s statement that the black dog is a Shaytaan does not mean that the dog is a Jinn but rather it indicates that it is described with evil just like the Shaytaan is described with evil and Hadeeth have mentioned the Shaytaan in reference to the one who commits evil deeds without meaning that he literally is a Shaytaan. Abu Sa'eed Al-Khudri (ra) narrated: <<We were going with Allah's Messenger (saw). As we reached the place (known as) Al-'Arj there met (us) a poet who had been reciting poetry. Thereupon Allah's Messenger (saw) said: Catch the Shaytaan or detain the Shaytaan, for filling the belly of a man with pus is better than stuffing his brain with poetry>> as narrated by Muslim and Ahmad and Al-'Arj is a village about seventy-eight miles away from Al-Madeenah.

Therefore this Hadeeth narrated by Muslim and others shows that the passing of these three types in front of the Musalli who has not taken a Sutra cuts and breaks the Salaah. In a Hadeeth related by Ibn 'Abbaas (ra) the Nabi (saw) said: <<The Salaah is broken by the menstruating woman and the dog>> as narrated by Abu Daawood, Ahmad and Ibn Hibbaan and Ibn Maajah related it as: <<The Salaah is interrupted (broken) by the black dog and the menstruating woman>>. This Hadeeth specifies the menstruating female and therefore the one who is not is not considered to break the Salaah i.e. the young. Moosa Bin Talhah related from his father who said: <<We were praying and the animals were passing in front of us so we mentioned this to the Messenger of Allah (saw) so he said: If you have in front of you the like of the back of a saddle (or something like that) then it does not matter what passes in front of you. Ibn Numair said: Then he did not worry about what passed in front of him>> as reported by Muslim, Ahmad, Ibn Maajah, Ibn Khuzaimah and Ibn Hibbaan. The understanding taken from this Hadeeth is that whatever passes in front of the Sutra from these three categories breaks the Salaah and if they pass behind the Sutra then it does not break the Salaah.

A number of Fuqahaa and A'immah have held the opinion that these three categories do not break the Salaah using as evidence a selection of Ahaadeeth and we will mention the following from amongst them:

- a) Sakhr Bin 'Abdullah Bin Harmalah heard 'Umar Bin 'Abdul 'Azeez relating from Anas:

<<The Messenger of Allah (saw) prayed with the people and a donkey passed in front of him so 'Ayyaash Bin Rabe'e said: Subhaanallah, Subhaanallah, Subhaanallah so when the Messenger of Allah (saw) said Salaam he said: Who is the one who said Subhaanallah like this? He said: I did Ya Rasool Allah, I heard that the Himaar (donkey) breaks the Salaah. He (saw) said: Nothing breaks the Salaah>> as reported by Ad-Daar Qutni.
- b) Ibraaheem Bin Yazeed said that Saalim Bin 'Abdullah told us from his father – 'Abdullah Bin 'Umar - :

<<That the Messenger of Allah (saw), Abu Bakr and 'Umar said: Nothing breaks the Salaah of a Muslim and repel as much as you can>> as reported by Ad-Daar Qutni and Maalik reported it Mauqoofan (stopping at) 'Abdullah Ibn 'Umar.
- c) Ghafair Bin Ma'daan related from Saleem Bin 'Aamir from Abi Umaamah from the Nabi (saw) who said:

<<Nothing breaks the Salaah>> as reported by Ad-Daar Qutni and At-Tabaraani in Al-Mu'jam Al-Kabeer.
- d) Mujaalid – Bin Sa'eed Al-Hamdhaani – from Abu Al-wadaak from Abu Sa'eed who said that the Messenger of Allah (saw) said:

<<Nothing breaks the Salaah and repel as much as you can because it is only Shaytaan>> as reported by Abu Daawood, Ad-Daar Qutni and Ibn Abi Shaibah.
- e) 'Abbaas Bin 'Ubaidillah Bin 'Abbaas from Al-Fadl Bin 'Abbaas who said:

<<The Messenger of Allah (saw) approached us whilst we were in an open area of ours and 'Abbaas was with him. So he prayed in the desert without a Sutra and a female donkey and female dog were wandering around in front of him, so I did not understand that>> as reported by Abu Daawood, An-Nasaa'i and it was reported by At-Tahaawi with the same meaning.

- f) Ishaq Bin ‘Abdullah Bin Abi Farwah related from Yazeed Bin Aslamam from ‘Ataa Bin Yassaar from Abu Hurairah from the Nabi (saw):

<<The Salaah is not broken by the woman or by a dog and donkey and repel what comes in front of you as much as possible>> as reported by Ad-Daar Qutni.

And we say in response that all of these Ahaadeeth that state that the Salaah is not broken by anything are all not established and do not escape the realm of being weak and indeed extremely weak. These six Ahaadeeth are the most distinguished from amongst those used and none of them are strong enough to oppose and stand up to the Saheeh and Hasan Ahaadeeth we have mentioned previously so they are all abandoned and no attention should be given to them. The first Hadeeth includes Sakhr Bin ‘Abdullah and Ibn ‘Adi said about him: [He narrates from trustworthy with those who are false and the majority of what he relates is rejected from its subject areas] and Ibn Hibbaan said: [It is not permitted to take a narration from him] and Ibn Hajar declared this Hadeeth as Da’eef (weak).

The second Hadeeth includes Ibraaheem Bin Yazeed and Ahmad and An-Nasaa’i said about him: [Abandoned (not related from)] and Yahyaa Bin Mo’een: [He is nothing (has no value or worth)].

The third Hadeeth includes Ghafair Bin Ma’dan and Ahmad said about him: [Da’eef (weak) and Is reporting of Hadeeth is not recognised] and Yahyaa Bin Mo’een said: [He is not trustworthy] and Abu Haatim Ar-Raazi said similar to this.

The fourth Hadeeth includes Mujaalid Bin Sa’eed and Ad-Daar Qutni the one who recopied this Hadeeth classified him as Da’eef (weak) just as Yahyaa Bin Sa’eed, Abdur Rahmaan Bin Mahdi, Ibn Abi Haatim and Ibn Sa’d classified him as weak. Yahyaa Bin Mo’een said: [Deduction is not made from his reports] and Ibn Hibbaan said: [It is not permissible to deduce from what he has reported] and Ahmad Bin Hanbal did not see any worth in what he reported.

The fifth Hadeeth includes a cut in the Sanad (chain) between ‘Abbaas Bi ‘Ubaidullah and his uncle Al-Fadl Bin Al-’Abbaas because ‘Abbaas Bin Ubaidullah did not meet his uncle so this Hadeeth is Munqati’ (interrupted in the chain).

The sixth Hadeeth was related by Ibn Abi Farwah and he is not taken from according to Abu At-Tayyib Muhammad Aabaadi. This is in addition to the fact that Abu Hurairah the narrator of this Hadeeth has also narrated as recorded by Muslim, Ahmad, Ibn Maajah that the Messenger of Allah (saw) said: <<The woman, donkey and dog break the Salaah and protect yourself from that with something like placing the back of a saddle (as a Sutra)>> i.e. this Hadeeth carries the exact opposite meaning.

From this presentation it has become abundantly clear that all of these Ahaadeeth are weak and they are what have been relied upon by those who say that nothing breaks the Salaah. They must therefore be thrown out and not used as a legal proof and this is especially due to their contradiction with the Saheeh and Hasan Ahaadeeth related to this subject area.

Therefore the view that the menstruating woman (i.e. mature woman), the black dog and the donkey break the Salaah has been established and confirmed.

As for the reality of what is meant by ‘breaking the Salaah’ (Qat’) the Fuqahaa have differed in determining it. Some have explained that it makes the Salaah invalid and it becomes obligatory to repeat it when one of the three passes in front and others have explained it to mean that imperfection and a shortcoming has occurred in the Salaah without it being invalidated and they are the ones who hold the strongest opinion. The Arabic language permits the first meaning and it also permits the second meaning as Allah (swt) says in Soorah Yousef Ayah 31:

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

So when they saw him they exalted him and cut their hands

Here it is said: (Qata’na) ‘They cut’ with the meaning of injuring and not severing. The word also means to sever (i.e. cut off completely) as in the statement of Allah (swt):

فَاقْطِعُوا أَيْدِيَهُمْ

So cut off their hands

Therefore it can either mean something being taken away or something being wounded so it therefore becomes necessary for there to be a Qareenah (textual indication) that will tell us

which of these two meanings is applicable to when the Salaah is cut or broken by one of the three types (mature woman, donkey and black dog). We mentioned earlier in the section: [Repelling the passing person when taking a Sutra] a Hadeeth narrated by Yazeed Bin Nimraan which carries a Qareenah that the ‘Cutting’ here intends a shortcoming and deficiency only and not an invalidation and cancellation. It is the statement of the Messenger of Allah (saw): <<The one who cuts our Salaah Allah cuts his trace/effect (Atharahu)>> and in this Hadeeth the Messenger of Allah (saw) did not follow this statement with an order to hi Sahaabah for them to repeat their Salaah which had been cut (broken). The Hadeeth is silent over this command which indicates that the Qat’a (cutting) does not go beyond a deficiency in the Salaah otherwise the Messenger (saw) would have ordered to repeat it and the absence of this indicates that the desired meaning of ‘Cutting’ is a deficiency. So this Hadeeth is a valid Qareenah taking the meaning from ‘severance’ to causing or leading to a ‘deficiency’. What was narrated by Ibn Hibbaan from the way of Ibn Khuzaimah from Abu Dharr (ra) does not take us away from this meaning when he related that the Nabi (saw) said: <<The Salaah is repeated due to the passing of a donkey, woman and black dog. I said: Why the black dog and not the yellow and red? So he said: I asked the Messenger of Allah (saw) as you ask me now and he answered: The black dog is a Shaytaan>>. So this Hadeeth mentions that the Salaah was repeated meaning that it was invalid and severed and therefore denies the meaning of deficiency alone.

In response to this we say: That this Hadeeth revolves around Hishaam – Bin Hassaan – who narrated from Hameed Bin Hilaal from ‘Abdullah Bin As-Saamit from Abu Dharr. And if we return to the Saheeh of Ibn Khuzaimah we find this Hadeeth from a number of paths from Hameed Bin Hilaal from ‘Abdullah Bin Saamit from Abu Dharr and all of these paths with the exception of the one from Hishaam Bin Hassaan mention the wording ‘The Salaah was cut’ and this is the same wording found in the report from Muslim we mentioned previously. The narrators who transmitted this hadeeth from Hameed Bin Hilaal with the wording ‘The Salaah was cut’ include Ahmad Bin Manee’, Sahl Bin Aslamah and Saalim Bin Az-Zinaad. These three and others beside them have narrated from Hameed Bin Hilaal the wording ‘The Salaah was cut’ and they do not say ‘The Salaah was repeated’ with the exception of Hishaam Bin Hassaan from Hameed Bin Hilaal. There is no question therefore that we should take the many reports supported by the report of Muslim that says ‘The salaah was cut’ and to reject the Ghareeb report from Hishaam Bin Hassaan that is unique to him and states that the Salaah was repeated. This is because all of these reports are in essence one report all describing the same incident and it is therefore necessary to outweigh one over the other. In outweighing to find the strongest view we rely upon the narration of Muslim and the many reports that include the statement ‘The Salaah was cut’ and we reject the Ghareeb report which is transmitted by way of Hishaam Bin Hassaan alone and says that ‘the Salaah was repeated’. With that we have firmly established our understanding that Qat’a (cutting) means the attachment of a deficiency only (and not invalidation). This is the meaning of Qat’a that the Sahaabah (ra) understood as found in the Ahaadeeth and Ibn ‘Umar (ra) said: <<If the Musalli knew the deficiency that the passing of something in front of him in his Salaah caused then he would make a Sutra from something between him and the people>> as reported by Abu Nu’aim. And it has been reported that ‘Abdullah Bin Mas’ood (ra) said: <<The passing in front of the Musalli cuts half of his Salaah>> as related by Ibn Abi Shaibah.

Praying towards the sleeping person or an animal:

If there is a person sleeping, male or female or an animal in the direction of the Qiblah of the Musalli then it is permitted to take them as a Sutra for himself in the prayer. This opinion does not negate the opinion concerning the prohibition of a woman crossing and cutting the Salaah or the prohibition of a man doing this as well. This is because the Haraam is connected to the passing through of the man or woman and the one sleeping in front of the Musalli in the direction of the Qiblah is another issue and there is no problem in it. Ibn ‘Umar (ra) related from the Nabi (saw): <<The Messenger of Allah (saw) used pray towards his riding camel that was in the way (of the Qiblah)...>> as narrated by Al-Bukhaari and ‘Aa’ishah (ra) the

wife of the Nabi (saw) said: <<The Messenger of Allah (saw) used to get up to pray from the night and I was in the way between him and the Qiblah on the bedding of his family>> as narrated by Al-Bukhaari. She (ra) also related: <<By Allah I saw the Messenger of Allah (saw) praying while I was laying on the bed between him and the Qiblah. I then needed to see to my needs but hated to sit up and disturb the Messenger of Allah (saw) so I slipped away from where his feet were>> as recorded by Muslim. In these two Saheeh Hadeeth 'Aa'ishah (ra) was in the way whilst laying down and the Messenger (saw) prayed towards her which indicates the permissibility of this act and it is different from the one passing in front which has been prohibited and cuts the Salaah.

So the passing of a woman in front of the Musalli cuts (interrupts) his Salaah whereas praying towards her whilst she is asleep or laying down is permitted. It should go without saying that this is only permissible with a woman from the Mahaarim (married to or forbidden to marry) and not women who are unrelated which is a situation of Fitnah (evil) and will distract the concentration of the Musalli, both of which are Haraam.

The last remaining issue is related to the Musalli performing Salaah upon a rug (mat) that is just the right size to fulfil its purpose and it has been called 'Sajjaadah As-Salaah'. The normal usage of this rug is for the Musalli to stand on the edge of it and place his head in Sujood on the opposite edge and in this situation I do not see the requirement of The Musalli to take a Sutra and this is because the edge of the mat that he performs Sujood on is the end point of the place of Sujood and therefore there is no harm for person or animal to pass behind the mat. So the mat takes the Hukm of the place that has a Sutra and it then becomes Haraam for the people to pass over the mat because in this instance they would have crossed between the Musalli and his Sutra. If they pass in front of the edge of the Sajjaadah (mat) then there is no problem in this for the Musalli or the one passing in front so there is no sin upon the one passing and it is not obligatory upon the Musalli to repel him.

Chapter Six

The Description of the Salaah

The Hukm of the Takbeer of Ihraam:

The Takbeer of Ihraam is the initial Takbeer of the Salaah at the opening of the Salaah and it has been named with this name (Ihraam) because all that was Halaal for the Muslim in terms of speech and actions becomes Haraam after he has uttered it. ‘Ali ibn Abi Taalib (ra) said that the Messenger of Allah (saw) said: The key of the Salaah is purification and its prohibiting (Tahreem) is with the Takbeer and its permitting (Tahleel/Halaal) is with the Tasleem (Salaam)>> as recorded by Ahmad and ‘Aa’ishah (ra) said: <<The Messenger of Allah (saw) opened (began) the Salaah with the Takbeer and followed by Al-Hamdu Lillahi Rabbil ‘Aalameen>> also recorded by Ahmad.

The form of the Takbeer is only one: <Allahu Akbar> and it is absolutely not permissible to say anything else however small the difference may be so for instance it is not permissible for the Musalli to say: ‘Allahu-l-Akbar’ or ‘Allahu Kabeer’ or ‘Allah Huwa-l-Akbar’ let alone to change it with another form of praise or glorification. So it is necessary to stick to <Allahu Akbar> and this form has been transmitted to us by Tawaatur (decisive concurrent transmissions) so there is no place for Ijtihad in it or adjust or alter it.

The Takbeer of Ihraam is Fard (obligatory) and a Rukn (pillar) which is necessary and the Salaah is not accepted without it. Whoever utters it has entered into the Salaah and the one who does not utter it has not entered into the Salaah without any regard to what he says or does after. It is the opening and beginning of the Salaah and ‘Ali Bin Yahyaa Bin Khallaad related from his uncle...that the Nabi (saw) said: <<The Salaah of any of the people has not been completed until he has made Wudoo’ in a proper manner, then he makes Takbeer and praises (yaHmadu) Allah Azza Wa Jalla and praises him further and recites what is easy from the Qur’aan. Then he says: ‘Allahu Akbar’ and goes into Rukoo’ (bowing) until his joints are steady and still. He then says ‘Sami’ Allahu Liman Hamidah until he is standing upright. He then says ‘Allahu Akbar’ and prostrates until his joints are steady and still and then he says ‘Allah Akbar’ and raises his head until he is sitting straight upright. He then says ‘Allahu Akbar and prostrates until his joints are steady and still and then raises his head makes Takbeer. So if he has done this he has completed his Salaah>> as recorded by Abu Daawood. Abu Sa’eed Al-Khudri (ra) said that the Messenger of Allah (saw) said: <<When the Imaam says: Allahu Akbar then you say Allahu Akbar and when he says Sami’ Allahu Liman Hamidah you say Rabbanaa Wa Laka-l Hamd>> as recorded by Al-Bayhaqi and Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<...If you have stood for Salaah then make your Wudoo’ properly then face the Qiblah and make Takbeer>> as narrated by Muslim.

These three texts indicate the form of <Allahu Akbar> and that the Salaah is not completed without it, so there is no Salaah for the one who does not make the Takbeer and there is no Salaah for the one who does not say (exactly) ‘Allahu Akbar’.

Raising of the hands in Salaah:

It has been legislated for the Muslim to raise both hands at the time of making the opening (first) Takbeer – the Takbeer of Ihraam – just as it is legislated to raise them at the time of Rukoo’ (bowing) and when he rises from it and also when he rises after the middle Tashahhud i.e. when he gets up after two Rak’ah. It is not legislated in other than these four places so it is not legislated between the two prostrations (Sajdatayni) or when you get up after the first Rak’ah or third.

Raising the hands is a Sunnah for both men and women as there is no evidence reported that differentiates between them. Al-Bukhaari narrated that Ibn ‘Umar (ra) related: <<He used to when he entered into the Salaah make Takbeer and raise his hands, when he bowed he raised his hands, when he said Sami’ Allahu Liman Hamidah he would raise his hands and when he rose up after two Rak’ah he would raise his hands. And Ibn ‘Umar raised this to the Nabi (saw)>>. So whoever wishes to follow the Sunnah then it is the Sunnah to raise the hands in these four places and the raising at the first Takbeer is stronger but nevertheless remains Sunnah and not Waajib. As for what was related from ‘Alqamah that he said: Ibn ‘Mas’ood (ra) said: <<Should I not pray for you the prayer of the Messenger of Allah (saw) (i.e. show you the way he prayed)? He said: So he prayed and did not raise his hands except on one occasion>> as reported by Ahmad and At-Tahaawi related it with the wording: <<From the Nabi (saw) that he use to raise his hands in the first Takbeer and then he did not repeat it>>. This Hadeeth is Da’eef (weak) and it has been classified as such by Ahmad, Al-Bukhaari and Abu Daawood. As for what Al-Baraa Bin’ Aazib related: <<The Nabi (saw) uses to raise his hands when he made the opening Takbeer of the Salaah until his thumbs were close to his ear lobes and he would not repeat this>> as reported by At-Tahaawi and Abu Daawood. Ahmad and Ad-Daar Qutni related this without the addition ‘He would not repeat this’ and Ad-Daar Qutni sought to correct this and said: [The addition is attributed to a statement of Yazeed Bin Abi Ziyaad and he used to mix things up and the Huffaazh (Scholars of Hadeeth) have agreed that this addition has been inserted from a statement of Yazeed]. So these two Hadeeth are not suitable as evidential proof for deduction.

And in our current time a group of people have began to raise their hands before standing after two Rak’ah, they raise their hands whilst still sitting and this is in opposition to the Sunnah way of raising as the raising was absolutely not done during the sitting at all. The Hadeeth says: <<And when he stood from the Rak’atain (two) he raised his hands>> which is clear in meaning that the raising of hands happens at the standing and standing is not sitting and the following report from ‘Ali Ibn Abi Taalib bears witness to what we say when he narrates about the Messenger of Allah (saw): <<That when he stood for the obligatory prayer he would make Takbeer and raise his hands parallel to his shoulders and he did similar to this when he finished his recital and wanted to make Rukoo’ (bowing). He also did it when he raised his head from Rukoo’ and he did not raise his hands in any part of the Salaah while he was sitting. When he stood after Sajdatayn (two Rak’ah) he would raise his hands again like before and make Takbeer>> as reported by Ahmad. And Ibn ‘Umar (ra) related: <<That the Messenger of Allah (saw) raised his hands parallel to his shoulders when he opened the Salaah and when he made the Takbeer for Rukoo’ and when he raised his head from Rukoo’ he also raised them in the same manner. He said: Sami’ Allahu Liman Hamidah Rabbanaa Wa Lakal Hamd, and he did not do this in Sujood>> so his statement: <<He did not raise his hands in any part of the Salaah while he was sitting>> its meaning is a clear evidence in support of our opinion and like that the statement: <<And he did not do that (i.e. the raising of the hands) in Sujood>> is also clear in meaning.

The hands are raised stretched out with the fingers separated and they are raised equal to the shoulders or ear lobes. They are raised with the Takbeer of Ihraam and the other three Takbeers as Abu Hurairah (ra) narrated: <<There are three things that the Messenger of Allah (saw) did that the people have left (behind). He would raise his hands outstretched when he entered into Salaah, make Takbeer when he bowed and rose up and silence before recitation so as to ask Allah for his favour>> as reported by Ahmad and we previously mentioned the Hadeeth of ‘Ali in which he said: <<And he raised his hand to his shoulders>>. ‘Abdullah Bin Waa’il related from his father: <<That he saw the Nabi (saw) raising his hands at the beginning of the Salaah until his thumbs were nearly equal to his ear lobes>> as reported by An-Nasaa’i and Abu Hurairah (ra) narrated: <<That the Messenger of Allah (saw) used to spread out his fingers in the Salaah>> as recorded by Al-Haakim and Ibn Hibbaan. The Hadeeth of ‘Ali is also an evidence for raising the hands at the four different places in the Salaah.

Establishing the Sufoof (rows) and straightening them:

This establish of rows or straightening them is Fard (obligatory) in the Salaah of Jamaa'ah (congregation) and it is not Halaal for the rows to be crooked or to have empty spaces here and there. Anas Bin Maalik (ra) said that the Messenger of Allah (saw) said: <<Straighten your rows because straightening the rows is part of establishing the Salaah>> as recorded by Al-Bukhaari and Anas Bin Maalik also said that the Messenger of Allah (saw) said: <<Straighten your rows because straightening the rows is what completes/perfects the Salaah>> as recorded by Muslim, Ibn Hibbaan, Ibn Maajah and Al-Bayhaqi. These two statements: <<That it is part of establishing the Salaah and that it is what completes the Salaah>> is an indication of obligation because establishing the Salaah and completing the Salaah is are both obligations. The responsibility of forming straight rows is shared between the Imaam and those that are led in Salaah. When the rows are established and straightened the Imaam stands forward from the first row in the middle of it and then makes the Takbeer for Salaah and he does not do this until the Iqaamah of the Salaah has been made and the rows straightened. Abu Mas'ood (ra) said: <<The Messenger of Allah (saw) moved his hand over our shoulders in the Salaah and said: Straighten and do not alter so that your hearts will also be altered...>> as recorded by Muslim and Nu'maan Bin Basheer (ra) said: <<The Messenger of Allah (saw) used to straighten the rows like he would straighten arrows. He saw a man whose chest was outside the row and I saw the Nabi (saw) say: You must straighten your rows otherwise Shaytaan will cause dissension between you>> as narrated by An-Nasaa'i, Muslim, Ibn Maajah and Ahmad.

It is a duty of the Imaam to be assured of the straightness of the rows and then after that make the Takbeer for Salaah and he does not make the Takbeer until the rows are actually straightened. Nu'maan Bin Basheer (ra) said: <<The Messenger of Allah (saw) would straighten our rows when we standing for Salaah. When he had straightened us he made the Takbeer>> as recorded by Abu Daawood.

And one of the favours of Allah (swt) upon this Ummah is that he made its Salaah similar to the rows of the Angels in front of their Rabb (Lord), meaning straight lines and rows close together one after the other. Jaabir Bin Samurah (ra) said: <<The Messenger of Allah (saw) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. He (the narrator) said: He then again came to us and saw us (sitting) in circles; he said: How is it that I see you in separate groups? He (the narrator) said: He again came to us and said: Why don't you draw yourselves up in rows as angels do in the presence of their Lord? We said: Messenger of Allah, how do the angels draw themselves up in rows in the presence of their Lord? He (the Holy Prophet) said: They make the first rows complete and keep close together in the row>> as recorded by Muslim and Ibn 'Umar (ra) narrated from the Messenger of Allah (saw) who said: <<Establish the rows because you make rows like the Sufoof (rows) of the angels. And even up between your shoulders, and remove the gaps, be gentle in the hands of your brothers and do not leave your Furoojaat for Shaytaan. And whoever forms and connects a row Allah Tabaarak Wa Ta'Aalaa connects to him and whoever cuts a row then Allah cuts him off>> as reported by Ahmad. The statement 'and do not leave your Furoojaat for Shaytaan' is explained by the narration of Anas Bin Maalik (ra) who related that the Nabi (saw) said: <<Make your rows tight together and bring them close together and bring your necks even because by the one in whose hand is Muhammad I have seen the Shayaateen entering between the rows as if they were Al-Hadhaf>> as narrated by Ahmad, Abu Daawood, Ibn Hibbaan and Al-Bayhaqi. Al-Hadhaf refers to a black sheep with a small sized body with no tail found in Yemen.

As for what the Imaam says when he is supervising the straightening of the rows; it has been mentioned in the texts in a number of forms and these forms are not what are intended to be achieved in itself but rather the purpose is to ensure the actual straightening of the rows. So it possible to use them or some of them or use different statements as the issue gives the Imaam room to choose. It is sufficient therefore to say for example: 'Straighten, get close together and don't differ' or 'Straighten and make yourselves even' or 'Straighten, make your

shoulders even and remove the gaps'. So the purpose and what is important is to achieve the straightening and not the words that are said to achieve this.

When the rows are being formed it is necessary for the Muslims to rush to first complete the first row, when they complete the formation of the first row they then form a second row behind it, then a third and so on until their rows are formed. The one who desires greater reward and favour should exert himself to make the first row because it is the best row and the second follows in favour and the opposite is true of the last row. Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<If the people were to know what excellence there is in the Adhaan and in the first row, and they could not (obtain these opportunities) except by drawing lots, they would have definitely done that...>> as narrated by Muslim and Muslim also recorded: <<If you were to know, or if they were to know, what (excellence) lies in the first rows, there would have been drawing of lots>>. Anas Bin Maalik (ra) said that the Messenger of Allah (saw) said: <<Complete the first line, then the one that follows it and if he was deficient then let him be in the last row>> as recorded by Ahmad and Al-Baraa Bin 'Aazib (ra) said that the Nabi (saw) said: <<Verily Allah (swt) and His Angels pray upon the first rows>> Ahmad. In another narration from Ahmad by way of Nu'maan Bin Basheer (ra) who said: <<Verily Allah Azza Wa Jalla and His Angels pray upon the first row or the first rows>>.

So the first row holds the greatest favour and this has been confirmed by what 'Irbaad Bin Saariyah related: <<That the Messenger of Allah (saw) used to seek forgiveness for the first row three times and the second row one time>> as narrated by Ahmad, Ibn Maajah, An-Nasaa'i, Ibn Hibbaan and Ad-Daarami and by what Abu Umaamah (ra) related when he said that the Messenger of Allah (saw) said: <<Verily Allah and His Angels pray over the first row. They asked: O Messenger of Allah, and on the second row? He said: Verily Allah and His Angels pray upon the first row. They asked (again): O Messenger of Allah and on the second row? He answered: And on the second...>> as recorded by Ahmad. So the first row contains the greatest favour and then the second and there are no texts found that indicate a favour for the remaining rows with the exception of what At-Tabaraani narrated in hi Al-Mu'jam Al-Awsat from Abu Hurairah (ra) that he said: <<The Messenger of Allah (saw) sought forgiveness for the first row three times, two times for the second row and one time for the third>> so this Hadeeth mentioned the third row and the favour of the Messenger of Allah (saw) asking for its forgiveness one time however this Hadeeth is very weak (Da'eef). It contains Al-Miqdaam Bin Daawood and Ayyoob Ibn 'Uqbah in its chain and both are weak and Yahyaa Bin Abi Katheer who is accused of fabricating, therefore this Hadeeth is absolutely not suitable to be used as evidence.

And I return to repeating here again that the one who desires greater reward and favour should exert himself to go forward to the first row and the Messenger of Allah (saw) used to encourage his companions to pray in the first row. Abu Sa'eed Al-Khudri (ra) said: << The Messenger of Allah (saw) saw (a tendency) among his Companions to go to the back, so he said to them: Come forward and follow my lead, and let those who come after you follow your lead. People will continue to keep back till Allah will put them at the back on the Day of Judgement. >> as recorded by Ahmad.

This Hadeeth contains a great meaning indeed many great meanings, the one that stands out is that all of the rows take their lead from the Imaam so the Imaam has the greatest favour upon him above the rest and that the rows that follow the first row are led by it meaning that the first row has the favour of leading those that follow them in rows. Due to this the Sahaabah of the Messenger of Allah (saw) used to form the first row and the Messenger (saw) chose them as the Imaam's of the Muslims who follow them. Ibn Mas'ood (ra) said that the Messenger of Allah (saw) said: <<...Let those of you who are mature and prudent follow me, then those who are next follow them, then those who are next follow them...>> as narrated by Muslim, Ahmad, At-Tirmidhi and Ibn Hibbaan.

The making of rows for women behind the men:

In the time of the Messenger of Allah (saw) the Muslims used to pray in the Masaajid both men and women. The men would be at the front and the women were directly behind them and there was no barrier between the two preventing one party from seeing the other like the situation in our Masaajid in recent times. The men who use to be in the last row were able to see the women who were in their first row when they were in Sujood (prostration) and likewise the woman could see the men whilst they made their Sujood and it was possible that they could even see their 'Awrah and it was possible for this and that to lead to some stirring of those and these and indeed maybe this could have led to some Haraam and for this reason the Messenger of Allah (saw) censured the men of the last row and the women of the first row. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<The best of rows for the men in the first row and the worst is the last row and the best of rows for the women is the last row and the worst is the first>> as reported by Muslim, Ibn Maajah, Ad-Daarami and Ibn Hibbaan. Another Hadeeth has come that explains the 'Illah (reason) for this as related by Sahl Bin Sa'd (ra) who said: <<The men used to pray with the Prophet with their Izars tied around their necks as boys used to do; therefore the Prophet told the women not to raise their heads till the men sat down straight (while praying)>> as recorded by Muslim, Al-Bukhaari, Abu Daawood, Ahmad and Ibn Khuzaimah. Ibn Hibbaan narrated it as: <<The women were commanded in the time of the Messenger of Allah (saw) to not raise their heads in the Salaah until the men had taken their sitting position due to the narrowness of clothing>>. Ahmad narrated from Abu Sa'eed Al-Khudri (ra) what is even clearer in providing a reason when he said that the Messenger of Allah (saw) said: <<...The best rows for men are those at the front and the worst those at the back and the best rows for the women are those at the back and the worst are those at the front. O women when the men prostrate then lower your gaze so that you don't see the 'Awrah of the men due to the narrowness of their coverings>>. So the 'Illah (reason) here is the looking of the men at the women and the women at the men and therefore the worst positioning for the men is the back in the last row and the worst position for the women is at the front in the first row.

And Qur'aan was revealed in relation to this issue. Ibn 'Abbaas (ra) said: <<There was a woman who prayed behind the Messenger of Allah (saw) and she was the best (most beautiful) of the people. He said: So some of the people would go forward to be in the front row so that they would not see her and others went to the back so as to be in the last row and when he made Sujood he would look from under his arm. So Allah Azza Wa Jalla revealed: Indeed we are aware of those from amongst you who seek to go forward and we are aware of those who seek to go to the back>> as reported by An-Nisaa'i and Ibn Khuzaimah. The 'Illah (reason) revolves around the Ma'lool (the thing being reasoned) in presence and in absence so if the 'Illah exists the Hukm exists and if the 'Illah is absent then the Hukm is likewise absent. By applying this Qaa'idah Usooliyah (Usooli principle) upon the reality of the Masaajid in our current time we find that the men no longer see the women during the Salaah and likewise the women no longer see the men. And even if they were able to catch a glimpse of the men through a hole or curtain that separates them they would not be able to see the 'Awrah of the men because of the looser and more complete clothing they wear today which does not reveal the 'Awrah which was contrary to the reality of the Muslims at the time when this Noble verse of Qur'aan was revealed. Therefore in the Masaajid in our current time there is no harm for the women to pray in the first row and by doing so they have not done a blameworthy act and all rows, the first, second and last row all carry the same Hukm (legal verdict) which is permissibility without Karaahah (dislike) so the women can pray wherever she chooses without any objection.

In relation to the men specifically then the preference of the first and second rows remain as they are and that is due to another reason that we explained earlier so the men should exert themselves to attain the first row and then the one after that. And when the 'Illah (reason for the ruling) returns then the Hukm (ruling) also returns so if the Salaah is performed in a Masjid in which there is no barrier or in an open area like what happens for Salaat-ul-'Eid or in travel then in this case the 'Illah is present and therefore the Hukm returns which is blameworthiness for the women who go to the front row and the men who move back to the last.

Where to place the hands in the Salaah:

It is Mandoob for the Musalli to place his right hand upon his left hand and place them firmly upon his chest and if he spreads his fingers on his right hand over the wrist of the left and a bit of his forearm then this is good because this is how it came in the most Saheeh of texts.

Waa'il Bin Hujr (ra) said: <<I was present when the Messenger of Allah (saw) approached the Masjid, he entered the Mihraab and then raised his hands with the Takbeer, he then placed his right hand over his left upon his chest>> as reported by Al-Bayhaqi and he also narrated: <<I prayed with the Messenger of Allah (saw) and he placed his right hand over his left upon his chest>> as narrated by Ibn Khuzaimah. Qubaidah Bin Hulb related from his father who said: <<I saw the Nabi (saw) change over from his right to his left and I saw him place them upon his chest and he placed the right over the left above the joint> as narrated by Ahmad and Taawoos said: <<The Messenger of Allah (saw) used place his right hand over his left and then place them firmly against his chest whilst he was praying>> as narrated by Abu Daawood. Waa'il Bin Hujr also said: <<Let's look at the way how the Messenger of Allah (saw) prays so I looked at him while he stood and made the Takbeer and he raised his hands to the level of his ears and then placed his right hand upon his left reaching the wrist and forearm...>> as reported by An-Nasaa'i and Ibn Khuzaimah.

As for the narrations that mention placing the hands upon the navel or under it then these are few in number and weak in the chain of transmission (Sanad). Putting the hands upon the sides is a weak understanding emanating from the Hadeeth of Jaabir Bin Samurah recorded by Muslim which states: <<I prayed with the Messenger of Allah (saw) and when we made Tasleem, we made gestures with our hands (indicating) "Peace be upon you, peace be upon you." The Messenger of Allah (saw) looked towards us and said: Why is it that you make gestures with your hands like the tails of headstrong horses? When any one of you pronounces salutation (in prayer) he should only turn his face towards his companion and should not make a gesture with his hand>>. This Hadeeth forbids the raising of hands only at the time of Tasleem (at the end of the Salaah) and further those who follow this opinion say that placing the hands upon the chest is incompatible with the Khushoo' (concentration and focus sought in Salaah) and that the Khushoo' requires the hands to hang downwards.

It is Makrooh to place the hands upon the hips (Mukhtasiran). Abu Hurairah (ra) said: <<It has been forbidden for a man to pray Mukhtasiran (With his hands on his hips)>> as narrated by Al-Bukhaari and Muslim and similar has been narrated from Ibn Hibbaan, Muslim and An-Nasaa'i: <<The Messenger of Allah (saw) forbade that the man prays Mukhtasiran>>.

Ahmad narrated from Yazeed Bin Harwan: <<Hishaam informed us from Muhammad from Abu Hurairah who said: Al-Ikhtisaar has been forbidden in the Salaah. He said: We asked Hisham what is Al-Ikhtisaar? He replied: Placing your hands on your hips whilst praying. Yazeed said: Did he mention this from the Nabi (saw)? He replied with a nod of his head meaning yes>>.

An-Nazhar (Looking) in the Salaah:

It is Mandoob (recommended) for the Musalli to look at the place of his Sujood when he is standing and when he is sitting he looks at his knees and what is between them and if he focuses upon his forefinger above his right knee then this is best. This is the best one can do in relation to looking in his Salaah and it is Mandoob and not Waajib. Anas (ra) said that the Messenger of Allah (saw) said: <<Ya Anas put your sight to where you prostrate>> as recorded by Al-Bayhaqi and 'Abdullah Ibn Zubair (ra) said: <<The Messenger of Allah (saw) while he was praying would put his right hand upon his right thigh and his left hand upon his left thigh, and gestured with his forefinger and his sight did not go away from his gesturing (his finger)>> as narrated by Ahmad, Muslim, An-Nasaa'i and Al-Bayhaqi.

As for looking here and there texts have come forbidding it. 'Aa'ishah (ra) said: <<I asked The Messenger of Allah (saw) about looking here and there in prayer. He replied: It is a way of stealing by which Satan steals away (a portion) from the prayer of a person>> as recorded

by Al-Bukhaari. Texts have come lightening the forbiddance in the non-obligatory prayers whilst keeping it severe in the obligatory prayers. Abu Ad-Dardaa (ra) raised (Marfoo'an) to the Nabi (saw) : <<O people beware of the looking around here and there because there is no Salaah for the one who does that and if you are overcome (slip up) in the non-obligatory then don't do this in the Faraa'id (obligatory prayers)>> as reported by Ahmad and Al-Bukhaari in his At-Taareekh Al-Kabeer and was silent about it. The looking around which is forbidden is when the Musalli tilts his neck right or left where his sight is no longer in the direction of the Ka'bah as if he is looking to the east or the west and this is the type of looking around that carries with it a severe forbiddance.

As for the looking to the right and left which is between the east and west meaning looking around here and there in the direction of the Ka'bah then there is no problem in it and this does not fall under the prohibition. Ibn 'Abbaas (ra) related: <<That the Messenger of Allah (saw) looked right and left in his Salaah and he did not turn his neck round (behind his back)>> as recorded by Al-Haakim and Ibn Khuzaimah. So tilting the neck behind the back takes the sight away from the direction of the Ka'bah as Abu Dharr (ra) said that the Messenger of Allah (saw) said: <<Allah remains turning upon his slave as long as he doesn't look around and if he turns away from His face then He turns away from him>> as narrated by Al-Haakim and Ahmad recorded it with the wording: <<Allah Azza Wa Jall remains turning upon his slave in his Salaah as long as he does not look here and there so if he turns from His face He turns away from him>>. Turning from His face means: That he looks at other than the required direction which is the direction of the Qiblah. So the looking around that is outside of the direction of the Ka'bah is forbidden and it is Haraam without question because it takes the Salaah from other than the direction of facing the Qiblah. If the looking remains within the sphere of the direction of the Ka'bah then there is no problem in this and is not prohibited and as such it is clear that there is no harm in the moving of the eyes left and right whilst the neck is held firm.

There is however another type of looking around which occurs with the movement of the face and it can happen with the movement of the eyes alone and in both cases it is Haraam. It is the raising of the sight to the sky in Salaah which has been mentioned with a strong prohibition and that it is correct for the Musalli to bow his head and sight towards the place of Sujood when standing and his forefinger, knees and what is between them whilst sitting. Abu Hurairah (ra) said: <<That the Messenger of Allah (saw) used to raise his sight to the Salaah whilst praying and then it was revealed: 'Those who in their Salaah are Khaashi'oon (Soorah Mu'minoon)' so he (saw) bowed his head (after that)>> as reported by Al-Haakim and Jaabir Bin Samurah (ra) said that the Messenger of Allah (saw) said: <<Let the people who raise their eyes to the sky in the Salaah beware and avoid it lest their sight does not return to them>> as related by Muslim and Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away>> as recorded by Muslim. Anas bin Maalik (ra) said that the Messenger of Allah (saw) said: <<What is wrong with the people who raise their sight to the sky in their prayer? His speech became more severe in relation to this until he said: Avoid this or your sight will be snatched away>> as related by Al-Bukhaari, Ahmad, An-Nasaa'i and Ibn Hibbaan. This prohibition came in a very strong form which includes the 'Laam Al-Amr' (The laam of a command) and 'Noon At-Tawkeed' (the Noon of reinforcement) and in addition the statements: <Or your sight won't return to them> and <or your sight will be snatched away from them> is an additional Qareenah (textual indication) of prohibition (Tahreem) and a decisive forbiddance.

So whoever turns his sight right or left away from the direction of the Qiblah or turns his sight up towards the sky he has not faced the Qiblah in his Salaah and left the Waajib of facing it and therefore he falls into sin. However despite this he does not have to repeat his Salaah and his Salaah remains accepted albeit with the occurrence of a deficiency in it which is reflected in his (saw's) statement: << It is a way of stealing by which Satan steals away (a portion) from the prayer of a person>> which was mentioned earlier in this section.

Reciting aloud (Jahr) in Salaah (As-Salaat-ul-Jahriyah):

The prayers which are read aloud are Al-Maghrib, Al-'Ishaa and As-Subh (Fajr) in addition to the non-obligatory prayers at night (Qiyaam-ul-Layl), Salaat-ul-Jum'ah, the two 'Eid prayers, Salaat-ul-Istiqaa'a (rain) and Salaat-ul-Kusoof (eclipse). As for other than these then they are prayed quietly according to what has been legislated.

Al-Faatihah and what is recited from the Qur'aan after it in the first two Rak'ah only is read aloud in addition to the Takbeer of Ihraam, the other Takbeers, 'Sami Allahu Liman Hamidah upon rising from Rukoo' and the Tasleem to the right and the left and all of this is well known.

As for the level or volume of loudness it has been mentioned in the following two Hadeeth:

- a) 'Abdullah Ibn 'Abbaas (ra) said: <<The Prophet's (peace_be_upon_him) recitation was loud enough for one who was in the inner chamber to hear it when he was in the house>> narrated by Abu Daawood.
- b) Abu Qataadah (ra) said: <<The Prophet (saw) went out at night and found Abu Bakr praying in a low voice, and he passed Umar ibn al-Khattaab who was raising his voice while praying. When they both met the Prophet (together, the Prophet (saw) said: I passed by you, Abu Bakr, when you were praying in a low voice. He replied: I made Him hear with whom I was holding intimate converse, Messenger of Allah. He (the Prophet) said to Umar: I passed by you when you were praying in a loud voice. He replied: O Messenger of Allah, I was awakening the drowsy and driving away the Devil. Al-Hasan added in his version: The Prophet (saw) said: Raise your voice a little, Abu Bakr, and he said to Umar: Lower your voice a little>> as recorded by Abu Daawood.

These two Hadeeth show that the legislated loudness in Salaah is a middle range (moderate) between being very loud and being weak so that it cannot be heard so it is not described with being raised or lowered and hidden so his (saw) statement: <<low voice>> and <<loud voice>> was treated by the statements: <<Raise your voice a little>> and <<Lower your voice a little>>. This indicates that moderateness has been legislated in relation to the loudness of the voice and the rejection of being loud and quiet. The first Hadeeth explains the loudness in a precise manner where it describes that the sound that comes from inside a bedroom can be heard by those who stand in the hall (outside the room) and this is the legislated loudness in the Salaah.

As for what Abu Daawood narrated from Abu Hurairah (ra) who said: <<The recitation of the Nabi (saw) at night was loud one time and low another>> and what Ahmad narrated from Yahya Bin 'Mu'mar from 'Aa'ishah (ra). He said: <<I said: Did the Messenger of Allah (saw) raise his voice in recitation? She said: Sometimes he would raise it and sometimes he would lower it>>. It would be a mistake to deduce from these two evidences the level of loudness in the Salaah as these two evidences relate to the subject of the permission of praying aloud and do not relate to the subject of how loud the recitation should be. So the statement in the first Hadeeth: <<He would raise his voice one time and lower it another>> and in the second Hadeeth: <<Sometimes he would raise it and sometimes he would lower it>> have come to explain the rule of praying aloud in Salaah. That it is permitted with the evidence that he (saw) would pray in a loud voice a time and not at another time and pray quietly and had the Jahr (loud) praying been obligatory then why would he (saw) have left it in the loud prayers sometimes. The Hukm (ruling) of the Jahr (loudness) in the Salaah is different to the subject of how loud this should be.

What supports this understanding and confirms it is what has been reported by 'Abdullah Bin Abi Qais who said: <<I asked 'Aa'ishah...How was the recitation of the Messenger of Allah (saw) in the night, did he pray aloud (Jahr) or quietly (Sirr)? She answered: He used to do both, sometimes pray aloud and sometimes pray quietly>> as reported by Ahmad, An-Nisaa'i and At-Tirmidhi who verified it as Saheeh and the statement <<Sometimes pray loud and sometimes quietly>> is clear in meaning and evidence supporting what we have said. Abu Daawood also related from Ghadaif Bin Al-Harith the following: <<I said To 'Aa'ishah...Do you see the Messenger of Allah (saw) recite the Qur'aan aloud or pray

within himself? She replied: Sometimes he would pray aloud and sometimes within himself (i.e. quietly)...>> and this last statement is also clear in meaning and evidence to what we are saying. And here she (ra) has given the meaning of hiding (or praying to one self) which is different from praying aloud and falls in the area of the quiet prayers (Al-Israar). Therefore the two previous statements that mention that he would: <<Lower one time>> and <<sometimes he would lower>> mean that he would leave the Jahr (loud) and pray quietly sometimes which is related to explaining the Hukm (rule) of praying aloud and is not related to the issue of how loud the recitation should be.

Du'aa of Istiftaah (opening):

This is what the Musalli says in terms of Dhikr (remembrance to Allah) and Du'aa at the time of opening or starting his Salaah after the Takbeer of Ihraam and before the Faatihah. It is Sunnah Mustahabbah (recommended) and many forms have been mentioned and of the most Saheeh and easy to remember is the following: <Allahumma Baa'id Baini Wa Bayna Khataayaa kamaa Baa'adta bayna-l-Mashriqi Wa-l-Maghrib. Allahumma naqqinee Min Khataayaa Kamaa Yunaqqaa-th-Thawbu-l-Abyadu Min-ad-Danas. Allahumma-gh-Ghsilnee min Khataayaa b-th-Thalji Wa-l-Maa'i Wal-Barad> : <O Allah, make a distance between me and my sins equal to the distance you have made between the east and the west. O Allah, cleanse my sins like a white garment is cleansed from dirt. O Allah, wash away my sins with snow, water and hail>. Abu Hurairah (ra) said: <<When the Prophet (saw) made the opening Takbeer, he would be quiet for a little while before his recitation. I asked him, 'O Messenger of Allah, may my father and mother be sacrificed for you, why are you quiet between the (opening) Takbeer and your recitation? What do you say (at that time)?' He said, 'I say, O Allah, make the distance between me and my sins as far as you have made the distance between the East and the West. O Allah, cleanse me of my sins as a white garment is cleansed of dirt. O Allah, purify me from my sins by snow, rain and hail>> as reported by Muslim.

And if he opens his Salaah with the following then this is Hasan (good): <Subhaanaka Allahumma Wa Bihamdika Wa Tabaaraka-s-Muka Wa Ta'aalaa Jadduka Wa Laa Ilaaha Ghairuka> : <All Glory and Praise are due to Allah. Blessed be your name and sublime is your majesty and there no other Lord except you>. Abu Sa'eed Al-Khudri: <<The Messenger of Allah (saw) when he began the Salaah (after Takbeer) said: All Glory and Praise are due to Allah. Blessed be your name and sublime is your majesty and there no other Lord except you>> as recorded by At-Tabaraani in his 'Kitaab Ad-Du'aa'. Abdah (ra) narrated: <<That 'Umar Bin Al-Khattaab would say these words aloud: All Glory and Praise are due to Allah. Blessed be your name and sublime is your majesty and there no other Lord except you...>> as related by Muslim. Also if somebody begins his Salaah with: <Allahu Akbar Kabeeran, Wal-Hamdu Lillah Katheeran Wa Subhaanallahi Bukratan Wa Aseelah> : <Allah is the most great, All praise belongs to Allah and Glory be to Allah (said) in the morning and evening>> then this is also Hasan (good). Ibn 'Umar (ra) said: <<Whilst we were praying with the Messenger of Allah (saw) a man from the people said: Allah is the most great, All praise belongs to Allah and Glory be to Allah (said) in the morning and evening. So the Messenger of Allah (saw) said: Who said these words? Then the man said: I did O Messenger of Allah. He said: I was pleased by it and the gates of paradise were opened by it. Ibn 'Umar said: After the Messenger of Allah (saw) said this i did not abandon these words>> as related by Muslim.

Similarly the following words are Hasan: <Allahumma Rabba Jibraa'eel wa Mikaa'eel wa Israafeel, Faatir-is-Samawaati wal Ardi, 'aalam-il-Ghaibi wash-Shahaada. Anta Tahkumu Baina 'Ibaadika feemaa Kaanoo feehee Mukhtalifoon. Ihdinee lima-kh-tulifat feehee min-al-Haqq Bi'idhnika. Innaka Tahdee man Tashaa'u Ilaa Siraatin Mustaqeem> : <O Allah the Lord of Jibraa'eel, Mikaa'eel and Israafeel, the Creator of the heavens and earth, the All-Knower of the unseen and seen. You judge between your servants in that in which they dispute. Guide me by your leave to the truth in that in which they have differed. Indeed you guide whom you will to the straight path>. 'Aa'ishah (ra) said: <<He used –

and she means the Nabi (saw) – when he stood for prayer at night start the Salaah with: O Allah the Lord of Jibraa’eel, Mikaa’eel and Israafeel, the Creator of the heavens and earth, the All-Knower of the unseen and seen. You judge between your servants in that in which they dispute. Guide me by your leave to the truth in that in which they have differed. Indeed you guide whom you will to the straight path>> as narrated by Muslim. If the Musalli is praying alone and has time or if he is the Imaam of a Jamaa’ah and does not fear making the Salaah long then he can open his Salaah with the long Du’aa mentioned in the Hadeeth that was narrated by ‘Ali Bin Abi Taalib (ra) about the Messenger of Allah (saw) that when he stood for Salaah he would say: <<I direct my face sincerely towards the Creator of the heavens and the earth and I am not of the polytheists. Indeed my Salaah, my sacrifice, my life and my death are for Allah the Lord of the ‘Aalaameen (all worlds and creation). He has no partner, and this is what I have been commanded with and I am from the Muslims. O Allah you are the King, none has the right to be worshipped other than You. You are my Lord and I am your slave. I have wronged myself and I have admitted my sins so forgive me all of my sins and nobody can forgive the sins except you. And guide me to the best character for no one can do so except You. Save me from the worst character for no one can do so except You. I respond to Your call and I am pleased to serve You. All good is within Your hand and evil is not from You. Verily You are my creator and I shall return to you. Blessed and High are You and I seek your pardon and repent to You...>> as reported by Muslim.

The Du’aa A-Istiftitaah (at the beginning of Salaah) is Mandoob for both the Imaam and those being led in Salaah, in both the obligatory and non-obligatory Naafilah Salawaat. As for the Imaam and the individual they make the Du’aa after the Takbeer of Ihraam and before the Faatihah. The one being led (Ma’moom) does likewise with the exception that he chooses the silence of the Imaam in the loud prayers before he commences the recital of Al-Faatihah and he does not make the Du’aa whilst the Imaam is reciting and it could be that the Imaam does not stay silent and begins to recite Al-Faatihah straight after the Takbeer or the Ma’moom can arrive at the time when the Imaam has already started the reading of Al-Faatihah or a Soorah after it. In this case it is not permitted for the Ma’moom to make the opening Du’aa because it is obligatory for him to be silent and listen to the recital of the Imaam as Abu Hurairah (ra) related from the Messenger of Allah (saw) that he said: <<Verily the Imaam has been placed there only (for others) to be led by him. So when he makes the Takbeer, you make Takbeer and when he recites then listen>> as narrated by Ahmad. Allah Azza Wa Jalla says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So when the Qur’aan is being recited listen to it and be silent so that you may receive mercy (Al-Aaraaf Ayah 204)

A number of the companions of the Messenger of Allah (saw) have mentioned that this Ayah was revealed concerning those praying at the time of the Imaam’s recital and from them were ‘Abdullah Bin Mas’ood, ‘Abdullah Ibn ‘Abbaas, Abu Hurairah and ‘Abdullah Ibn Mughaffal may Allah be pleased with them all.

Saying At-Ta’awwudh (A’oodhu billah/seeking refuge in Allah) in the Salaah:

It is recommended (Mandoob) to seek refuge (At-Ta’awwudh) in Allah Azza Wa Jalla from the Shaytaan Ar-Rajeem (cursed/damned) after the Du’aa of Istiftaah and before reading Al-Faatihah. Allah (swt) says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So if you recite the Qur’aan then seek refuge in Allah from Ash-Shaytaan Ar-Rajeem (Soorah An-Nahl Ayah 98)

And this recommended act is fulfilled in any of the forms of seeking refuge in Allah like: <I seek refuge in Allah from Ash-Shaytaan Ar-Rajeem/A’oodhu Billah Min-ash-Shaytaani-r-Rajeem> which is the well known form or <I Seek refuge in Allah As-Samee’u-l-‘Aleem from Ashaitaani-r-Rajeem> or like <O Allah I seek refuge in you from Ash-

Shaytaani-r-Rajeem from Hamzihi (His prodding), Nafkhihi (pride) and Nafhthi (blowing with spit used in magic>.

It is sufficient for the Musalli to seek refuge in Allah (swt) in the first Rak'ah only because the texts have commanded it in the first Rak'ah and they have not mentioned that it should be repeated in the other Raka'at. Additionally the Salaah is equal to a single sitting of reciting the Qur'aan as Ibn Jubair Bin Mut'am related from his father: <<I saw the Messenger of Allah (saw) when he entered into the Salaah say: ...O Allah I seek refuge in you from Ash-Shaytaani-r-Rajeem from his Hamz, Nafkh and Nafh>> as reported by Ibn Maajah and Abu Sa'eed (ra) said: <<When the Messenger of Allah (saw) stood for prayer at night he would make Takbeer and say: Glory and Praise are due to Allah. Blessed be your name and sublime is your majesty and there no other Lord except you. O Allah I seek refuge in Allah As-Samee'u-l-'Aleem (All Hearer All Seer) from Ash-Shaytaani-r-Rajeem from his Hamz, Nafkh and Nafh and then he would start the Salaah with al-Faatihah>> as recorded by Ad-Daarami.

Month Two Kitaab As-Salaah

Al-Basmalah in the Salaah:

I do not wish to confirm or deny here whether or not 'Bismillahi-r-Rahmaani-r-Raheem' is an Ayah of Soorat-ul-Faatihah or any of the other one hundred and thirteen Suwar of the Qur'aan with the exception of Soorat-ul-Baraa'a (At-Taubah) as this is an issue related to the Aqueedah (belief). And in this chapter I wish to limit the study to the Ahkaam Ash-Sharee'ah and the practical issues related to the Salaah and its rules. I also do not wish to delve into the issue and confirm whether the Messenger of Allah (saw) said Al-Basmalah at the beginning of a Soorah of the Qur'aan when he recited outside of the Salaah as this is a general issue.

Rather I would like here to limit myself to the issue of the recitation of Al-Faatihah and the Suwar of the Qur'aan whilst in the Salaah. Therefore the title of this Chapter is: [Al-Basmalah in the Salaah] and the study is confined to this issue and does not go beyond it.

The majority of the Fuqahaa however have discussed this issue along in line with the other issues. So they delved into the first issue and when some of them deduced that Al-Basmalah is an Ayah of Soorat-ul-Faatihah they as a consequence made it Waajib (obligatory) to say it openly (aloud) in the loud Salawaat. On the other hand those who said that it is not an Ayah of Al-Faatihah then said that it was obligatory to say it quietly and others even went on to say that it was Makrooh (disliked to say it in both the loud and quiet prayers. This is because these people when they looked at the texts found texts which say it should be read aloud and other texts that say it should be said quietly. The first group took the evidences that say it should be said aloud but were unable to explain the evidences that mention that it is said quietly except in a deviated manner. Indeed some of them rejected the evidences. The other group took the evidences that mentioned that it is said quietly because the Sanad (chain of transmitters) was stronger and therefore they outweighed them over those evidences that mentioned that it is said aloud. To this day this issue remains hanging between these two groups without a decisive result. The reason for this is their mixing between the three issues despite some of them being related to the Aqueedah and others were related to Ahkaam (rules) despite the clear differences between them.

In this chapter I want to study the issue of the 'Basmalah' in the Salaah alone moving away from anything other than it. So I say: By looking at the texts that are related to this Mas'alah (issue) we arrive at the opinion that says that the 'Basmalah' should be read quietly in the Salaah as this opinion is the Raajih (stronger/outweighed), what the Saheeh texts have guided to and what has been specified for the Muslims to follow and act upon. Anas Bin Maalik (ra) said: <<I prayed with the Messenger of Allah (saw), Abu Bakr, 'Umar and 'Uthmaan and I didn't hear any of them reciting Bismillahi-r-Rahmaani-r-Raheem>> and he also related: <<I prayed behind the Nabi (saw), Abu Bakr, 'Umar and 'Uthmaan and they would open their Salaah (i.e. recitation) with Al-Hamdu Lillahi Rabbil-'Aalameen. They did not say Bismillahi-r-Rahmaani-r-Raheem at the beginning of the recitation or at its end>> as recorded by Muslim. He (ra) also narrated: <<That the Nabi (saw), Abu Bakr and 'Umar used to begin the Salaah with Al-Hamdu Lillahi Rabbil-'Aalameen>> as recorded by Al-Bukhaari and he (ra) related: <<I prayed behind the Messenger of Allah (saw), behind Abu Bakr, 'Umar and 'Uthmaan may Allah be pleased with them and they did not recite Bismillahi-r-Rahmaani-r-Raheem aloud>> as recorded by Ahmad and Ibn Hibbaan upon the conditions (of acceptability) set by Muslim.

These four Saheeh narrations from Anas Bin Maalik all indicate that the Basmalah is quiet in the Salaah. 'Aa'ishah (ra): <<That Nabi of Allah (saw) used to begin his Salaah with Al-Hamdu Lillahi Rabbil-'Aalameen>> as recorded by Ahmad and in a version narrated by Muslim and Ibn Hibbaan: <<The Messenger of Allah (saw) used to begin his Salaah with the Takbeer and then the recital of Al-Hamdu Lillahi Rabbil-'Aalameen...>>. Ibn 'Abdillahi Bin Mughaffal said: <<My father heard me whilst praying saying Bismillahi-r-Rahmaani-r-Raheem so he said to me: What innovation, keep away from this. He said: I had never seen

one of the companions of the Messenger of Allah (saw) been made angry by an incident in Islaam, meaning from him. He said: I have prayed with the Nabi (saw), with Abu Bakr, 'Umar and 'Uthmaan and I have not heard anyone of them say it so don't say it. When you are praying (just) say Al-Hamdu Lillahi Rabbil-'Aalameen>> as related by At-Tirmidhi. He said: [The Hadeeth of 'Abdullah Bin Mughaffal is Hasan, and it has been acted upon by the people of knowledge from amongst the companions of the Nabi (saw) including Abu Bakr, 'Umar, 'Uthmaan, 'Ali and others beside them as well as by those who followed them from the Taabi'oon] and Ahmad also related it. Those who hold the other opinion have cast doubt on this hadeeth saying that it contains weakness in its Isnad from Ibn 'Abdullah Bin Mughaffal who they say is Majhool (unknown). The answer to this doubt is that Ibn Abdullah's name is Yazeed and this has been mentioned by both At-Tabaraani and Ahmad and therefore the question of not being known has been dealt with. Al-Bazzaar narrated from Ibn 'Abbaas: <<That he was asked concerning the saying of Bismillahi-r-Rahmaani-r-Raheem aloud so he said: We used to say that it was the reading of the Bedouins>>. This collection of Saheeh and Hasan Ahaadeeth say that it is said quietly, so they should be followed and it is incorrect to ignore or neglect them or reject and nullify them.

Ibn Abdul Barr attempted to cast doubt on this Hadeeth and from there he classified it as Da'eef (weak) and rejected it. Al-Haafizh Ibn Hajar criticised him refuting the accusation (Ibn Abdul Barr) made saying: [Those who have come with this interpretation have acted rashly like Ibn Abdul Barr]. This is because the group who hold the view of saying Al-Basmalah aloud do not know how to deal with the Saheeh and Hasan Ahaadeeth (which support the other view) and are obliged to be considered and not ignored. In addition they have deduced their opinion from Ahaadeeth which include those that are Da'eef and others require interpretation as there is not one Saheeh Hadeeth which supports their view which has come in a clear evidential meaning. They used what was related from Ibn 'Abbaas (ra) when he said: <<The Nabi (saw) used to begin his Salaah with Bismillahi-r-Rahmaani-r-Raheem>> as reported by At-Tirmidhi and also what was related by Anas Bin Maalik (ra) when he said that the Messenger of Allah (saw) said: <<The most heavy of Soorah's was revealed upon me so he read Bismillahi-r-Rahmaani-r-Raheem. Innaa 'Aatainkal Kauthar until its end...>> as recorded by Abu Daawood. They also relied on what Abu Hurairah (ra) related from the Nabi (saw) who said: <<Al-Hamdu Lillahi Rabbil 'Aalameen consists of seven Ayaat and Bismillahi-r-Rahmaani-r-Raheem is one of them, they are the seven Mathaani and the Qur'aan Al-Azheem, they are Umm-ul-Qur'aan (the mother of the Qur'aan) and the opening of the book>> as recorded by At-Tabaraani and also by what Umm Salamah (ra) related: <<That the Nabi (saw) read Bismillahi-r-Rahmaani-r-Raheem in his Salaah and counted it as an Ayah, Al-Hamdu Lillahi Rabbil 'Aalameen as two Ayah's and Wa Iyyaaka Nasta'een he gathered his five fingers>> as recorded by Ibn Khuzaimah. Ibn 'Abbaas (ra) also related: <<That the Nabi (saw) did not know the separation between Soorahs until Bismillahi-r-Rahmaani-r-Raheem was revealed>> as recorded by Abu Daawood and by what 'Ali (ra) related: <<The Messenger of Allah (saw) used to say Bismillahi-r-Rahmaani-r-Raheem aloud for two Soorahs together as recorded by Ad-Daar Qutni. In addition Ibn Abbaas (ra) said: <<The Nabi used to say Bismillahi-r-Rahmaani-r-Raheem aloud in his Salaah>> as recorded by Ad-Daar Qutni and by what Ibn 'Umar (ra) said: <<That the Messenger of Allah (saw) used to say Bismillahi-r-Rahmaani-r-Raheem when he began his Salaah>> as recorded by At-Tabaraani.

Ad-Daar Qutni collected more than twenty Ahaadeeth that indicate that Bismillahi-r-Rahmaani-r-Raheem is said aloud and which are used as evidence by those who support this view. The final evidence that I will present which they use is what was related by Nu'aim Al-Mujmir (ra) who said: <<I prayed behind Abu Hurairah and he said Bismillahi-r-Rahmaani-r-Raheem, he then read the Umm-ul-Qur'aan (Al-Faatihah) until he reached Ghairil Maghdoobi 'Alaihim Wa la-d-Daaaleen and then said Aameen. Then the people said Aameen. He then said the two words of prostration: Allahu Akbar and when he got up from sitting after two Rak'ah he said: Allahu Akbar and after he said Salaam he said: By the one in whose hand is my soul I am showing you the Salaah similar to (the same as) that of the Messenger of Allah (saw)>> as related by An-Nasaa'i, Al-Haakim and Al-Bayhaqi. There are in addition to those

already mentioned other Ahaadeeth however they follow the same patterns as those already mentioned in terms of text and chain (Isnaad) and to fill pages with them would serve no further benefit to the study.

So we say to them: In regards to the Hadeeth of Ibn ‘Abbaas (ra) recorded by At-Tirmidhi; At-Tirmidhi himself said: [Its Isnaad is not all that] and Ad-Daar Qutni narrated it from many paths and all of them are Da’eefah (weak). For example in the Isnaad of one of these is Abu As-Salt Al-Harawi and Al-‘Uqaili and Ad-Daar Qutni said: [Rebellious, dishonourable], in another Isnaad is Abu Khaalid who is Majhool (unknown) and in another there is ‘Umar Bin Hafs who is Da’eef. Ibn-ul-Jawzi said about him: [There is an Ijmaa’ (consensus) that his Hadeeth are not taken]. As for the Hadeeth of Anas Bin Maalik (ra) recorded by Abu Daawood it is related to the Messenger of Allah (saw) reciting Bismillahi-r-Rahmaani-r-Raheem in other than the Salaah so this Hadeeth is a suitable evidence related to the second of the two issues that we indicated above and is not a suitable for deducing the rule concerning the reciting of the Basmalah in the Salaah.

The Hadeeth of Abu Hurairah (ra) recorded by At-Tabaraani is related to the issue of Aqueedah and is not related to our Mas’alah (issue) and in addition it is in opposition to Hadeeth that are stronger than it in terms of Isnaad (chain of transmission). Abu Hurairah (ra) himself narrated from the Nabi (saw) : << Whoever performs any prayer in which he did not read Umm Al-Qur’an, then his prayer is incomplete. He said it thrice. Abu Hurairah was asked: When we stand behind the Imam? He said: Read it to yourself, for I heard the Messenger of Allah (saw) say: Allah Ta’Aalaa said I have divided the prayer (Al-Faatihah) into two halves between Myself and My servant, and My servant shall have what he asks for.’ If he says: All praise and thanks be to Allah, the Lord of existence. Allah says: My servant has praised Me. When the servant says: The Most Gracious, the Most Merciful. Allah says: My servant has glorified Me. When he says: The Owner of the Day of Recompense. Allah says: My servant has glorified Me, or My servant has related all matters to Me. When he says: You (alone) we worship, and You (alone) we ask for help. Allah says: This is between Me and My servant, and My servant shall acquire what he sought. When he says: Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray, Allah says: This is for My servant, and My servant shall acquire what he asked for>> as related by Muslim. This Hadeeth has been used to support the argument of those who have said that Al-Basmalah is not from Soorat-ul-Faatihah and according to their understanding the Basmalah would have been mentioned by the Messenger of Allah (saw) when presenting the Ayaat of Al-Faatihah in two parts. So this Hadeeth that was related by Abu Hurairah (ra) contradicts what has been related from Abu Hurairah and recorded by At-Tabaraani and it has a stronger Isnaad and is more correct without question. In addition as I mentioned earlier neither of these two Hadeeth relate to our subject which relates to the loudness of the ‘The Basmalah in the Salaah’.

As for the Hadeeth related by Umm Salamah (ra) recorded by Ibn Khuzaimah it indicates that the Basmalah is an Ayah of Al-Faatihah so when the Musalli recites Al-Faatihah he recites the Basmalah without the Hadeeth mentioning whether he recites it aloud or silently and so this is not an evidence related to our Mas’alah (issue). The Hadeeth from Ibn ‘Abbaas (ra) recorded by Abu Daawood relates to the first issue (Aqueedah) and not our issue and the Hadeeth of ‘Ali (ra) from Ad-Daar Qutni then he recorded it from many paths with different wordings all of which are Da’eefah (Weak). So for instance in one of the chains is ‘Isaa Bin ‘Abdullah and Ad-Daar Qutni said that : [His Hadeeth are not taken] and Ibn Hibbaan said: [He narrates fabricated things from his father]. In another path Ahmad Al-Maqri is in the chain and Ad-Daar Qutni said: [He is not trustworthy] and included in a third chain from ‘Ali and ‘Ammaar (rah) together are ‘Amru Bin Shamr and Jaabir Al’Ju’fi who are both Da’eef. Al-Haakim said: [‘Amru Bin Shamr has fabricated a lot from Jaabir and others...] and Abu Haneefah said: [I have not seen a bigger liar than Jaabir Al-Ju’fi]. In relation to the Hadeeth of Ibn ‘Umar recorded by At-Tabaraani it includes Abdur Rahmaan Bin ‘Abdullah Bin ‘Umar Al’Amari and Al-Haithami said: [He is very weak]. The Ahaadeeth of Ad-Daar Qutni that number more than twenty do not include a single Saheeh Hadeeth and the Hadeeth from ‘Ali (mentioned above) is a model for the others and they do not carry any strength to oppose the Saheeh and Hasan

Ahaadeeth that say that it (Al-Basmalah) is said silently. So all of these Hadeeth that we have commented upon are either weak (Da'eef) or very weak and these are the majority or they are not related to the issue of reciting the Basmalah aloud or not and they have come related to the first or second issues concerning Al-Faatihah so they are absolutely not capable of opposing the Ahaadeeth that support the view of reciting Al-Basmalah silently.

Therefore nothing remains from their Ahaadeeth that can be used for deduction related to our Mas'alah in addition to being considered a sound proof with the exception of the Hadeeth of Nu'aim Al-Mujmir related by An-Nasaa'i, Al-Haakim and Al-Bayhaqi. In relation to this Ibn Hajar said: [It is the most Saheeh Hadeeth related to the saying of Al-Basmalah aloud] and it is clearly related to our Mas'alah and therefore requires further examination.

Firstly: A group other than Nu'aim narrated a report from Abu Hurairah which did not mention the Basmalah which brings doubt to this report.

Secondly: The Hadeeth mentions an action of a Sahaabi, Abu Hurairah and the action of a Sahaabi is not an evidence but is rather a Hukm Shar'i that is allowed to be followed. It therefore does not stand up against the texts and evidences that have come concerning the actions of the Messenger (saw) and which are obligatory to take and work with accordingly.

Thirdly: In relation to the statement of Abu Hurairah (ra) at the end of the Hadeeth which stated: <<...I am showing you the Salaah similar to (the same as) that of the Messenger of Allah (saw)>>. This has led some to give this Hadeeth the description of raising it to the Messenger of Allah (saw)

(Hadeeth Marfoo') however there is a difference between saying 'I will show you the similarity of the Messenger's Salaah' and saying 'The Messenger of Allah (saw) prayed as I have prayed' as the first statement is open to interpretation in meaning and is not decisive. This is because similarity between the two Salaah's does not mean they were the same (identical). With this potentiality for different meanings the Istitidlaal (using it as an evidence) is dropped according to the Qaa'idah Usooliyah (Usooli principle).

Fourthly: This Hadeeth mentions that Abu Hurairah (ra) recited the Basmalah and recited Al-Faatihah and connected the recital of Al-Faatihah to the Basmalah with the word 'Thumma' (Then) which indicates a difference between the Basmalah and the Faatihah. Had the Basmalah been part of the Faatihah then why did he make one follow upon the other so the Hadeeth is a proof against those who say it should be said aloud more than it is a proof for their argument.

Fifthly: The Hadeeth mentions that Abu Hurairah (ra) recited the Basmalah without indicating if this recital was aloud or hidden and we are not examining the evidences related to the reading of the Basmalah here in this Mas'alah but are rather examining the evidences related to the recitation of it aloud in the Salaah. The recital is one issue and the recital of it aloud is another and this Hadeeth does not enter upon the subject of whether it is read aloud or not. It is therefore not a suitable evidence (daleel) to support the view of saying the Basmalah out loud under any circumstance and as such it has become completely clear that this Hadeeth is not strong enough to stand against the numerous Saheeh and Hasan Ahaadeeth that guide to the Basmalah being said silently in the Salaah.

The opinion that we have presented concerning the silent reading of the Basmalah does not mean that we are of those who say that the Basmalah is not an Ayah of the Al-Faatihah or an Ayah of the Qur'aanic Suwar. This is because as explained earlier I have separated this issue from amongst the three issues connected to the Basmalah. So the opinion of saying the Basmalah out loud in the Salaah does not mean necessarily that Al-Basmalah is considered part of Al-Faatihah just as the view of saying it quietly does not mean that the Basmalah is not part of the Faatihah. The issue of reciting the Basmalah aloud or not is a different issue to whether the Basmalah is an Ayah of the Faatihah or not and it is not possible to confirm the loud recitation or silent recitation of the Basmalah upon the premise that it is part of Al-Faatihah or not.

The Scholars of the recitations are split into two groups: The first say that Al-Basmalah is confirmed as part of Al-Faatihah as one of its Ayaat (verses) and that it is also part of all of the Suwar with the exception of Soorah Al-Baraa'a (At-Taubah). This group includes Ibn Katheer, Qaalon, 'Aasim and Al-Kasaa'i. And there is a group who say that it is left out of

the recitation of the Qur'aan when Suwar follow on from each other and are joined and this group includes: Abu 'Amru, Hamzah, Warsh and Ibn 'Aamir. The four A'immah (Imaams) are also divided in two: The larger group say that the Basmalah is said silently and this includes Abu Haneefah, Maalik and Ahmad and Imaam Shaafi is alone in the opinion of saying it aloud. The Zhaahiriyyah (Daawood and his followers) are alone and unique in saying that the Basmalah is an Ayah that forms an independent Soorah of the Qur'aan and is not attached to any other Soorah and this is a Zhaahir (clear and apparent) error.

The Fuqahaa have split into three groups in regards to the recitation of the Basmalah: A group that says that it is obligatory to say it as it is considered as part of Al-Faatihah, a group that regards its recitation to be Mustahabb (recommended) and a third group that says that it is Makrooh (disliked) and an act of Bid'a (innovation) which is clearly wrong. I view that it is Waajib to recite it because the Messenger of Allah (saw) and his Sahaabah (rah) used to recite it in their Salawaat and it is not known that they ever left its recitation and even if they were reciting it silently because the reciting of it quietly or silently does not mean that it is not an obligation. Indeed it is necessary to read the Basmalah when reading Al-Faatihah and this should be done quietly and not aloud and this is a recommended (Mustahabb/Mandoob) act. As for why the Basmalah is said silently in the Salaah but not in other than the Salaah as the Noble Prophetic Ahaadeeth make clear? The answer to this is found in what At-Tabaraani recorded from Ibn 'Abbaas (ra): <<When the Messenger of Allah (saw) used to recite Bismillahi-r-Rahmaani-r-Raheem the Mushrikeen (polytheists) would ridicule him saying: Muhammad is mentioned the God of Al-Yamaamah and Al-Musaylamah used to call himself Ar-Rahmaani-r-Raheem. So when this Ayah was revealed the Messenger of Allah (swt) commanded for it not to be recited aloud>>. Al-Bayhaqi said: [Its men (transmitters) are trustworthy]. The Ayah that he meant was revealed was:

فَلَا تَجْزُرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا

So do not recite aloud in your Salaah or in a low voice (Al-Israa' Ayah 110)

This Ayah has been mentioned clearly In what Ibn Abi Shaibah related from Sa'eed Bin Jubair who said: <<The Nabi (saw) raised his voice whilst reading Bismillahi-r-Rahmaani-r-Raheem and Musaylamah called himself Ar-Rahmaan so when the Mushrikoon heard this from the Nabi (saw) they said: He has mentioned Musaylamah the God of Al-Yamaamah. They then opposed him and ridiculed him with clapping and whistling. And so Allah Ta'Aalaa revealed: 'So do not recite aloud in your Salaah or in a low voice'>>

There remains an issue relate to Al-Israar (saying it quietly): Does this mean that the sound should be completely hidden (i.e. said silently) or does it mean lowering the voice to distinguish it from what is said out loud? The majority of the 'Ulamaa view the first to be correct that the sound is completely hidden relying upon what was related by Anas (ra): <<I prayed with the Messenger of Allah (saw), Abu Bakr, Umar and Uthmaan and I didn't hear anyone of them reciting Bismillahi-r-Rahmaani-r-Raheem>> recorded by Muslim. He mentioned: <<I didn't hear anyone of them reciting>> and this is in opposition to Al-Jahr (loudness) and it is also reported from Anas (ra) that he narrated: <<I prayed behind the Messenger of Allah (saw), behind Abu Bakr, Umar and Uthmaan (rah) and they did not recite Bismillahi-r-Rahmaani-r-Raheem aloud>> as reported by Ahmad and he mentioned here: <<They did not recite aloud>>. So they extracted from these two texts that the making of sound means Jahr and the concealing of it means Israar and when they come across Ahaadeeth that mention that the Messenger of Allah (saw) recited the Basmalah in his Salaah like the Hadeeth of Umm Salamah (ra) recorded by Ibn Khuzaimah that says: <<That the Nabi (saw) recited Bismillahi-r-Rahmaani-r-Raheem in his Salaah and considered it to be an Ayah...>> as mentioned earlier, they take them as evidences for the saying of the Basmalah out loud in the Salaah. They say that had the Messenger not recited aloud then it would not have been heard. Relying on these Ahaadeeth Ash-Shaafi' and a number of Fuqahaa including Ismaa'eel Bin Hammaad, and Abu Khaalid Al-Waalibi Al-Koofi who say that the Basmalah is said aloud in the Salaah.

So we say to these and those that Al-Israar is the opposite of Al-Jahr and Al-Jahr is the raising of the voice. Al-Jahr in the Jahri Salaah means raising the voice so that it (the sound) reaches those being led in Salaah so that the sound of the Imaam's recitation reaches the rows or most

of them. This is because it is required from the Imaam to make those being led by him hear the recitation so he raises his voice to achieve this and likewise the Khateeb raises his voice so that the people can hear his Khutbah.

This is the reality of Al-Jahr and the opposite of is lowering (the voice) and Al-Israar so when the Imaam prays a Sirry (quiet) prayer like As-Salaat-uzh-Zhohr he does not raise his voice in recitation so that those praying can hear but rather prays for himself. Because he recites to himself this does not mean that those directly behind him in the rows cannot hear him so if they hear something from his recitation or hear his recitation in a low voice then this does not contradict the meaning of Al-Israar and this is not regarded as Al-Jahr in recitation. The Daleel (evidence) for what we are saying is what Abu Qataadah (ra) narrated: <<The Nabi (saw) recited Al-Faatihah and a Soorah in the first two Rak'ah of Zhohr and 'Asr and we could hear (or he would let us hear) the Ayaat (verses) sometimes>> as recorded by Al-Bukhaari. So here the Messenger of Allah (saw) prayer Azh-Zhohr and it is a Sirry prayer and he prayed Al-'Asr which is also a Sirry prayer and the Hadeeth says: <<He recited in two Rak'ah>> and it mentioned that he recited Al-Faatihah and a Soorah and it would not be possible for the narrator to know the recitation of the Messenger of Allah (saw) unless he had heard it. Even clearer than this is his statement that <<He would let us hear the Ayaat (verses) sometimes>> so how could those praying hear the recitation of the Messenger (saw) in the two prayers of Zhohr and 'Asr which are both Sirry (quiet) prayers? They heard the recitation in an interrupted manner so sometimes they could hear and sometimes they could not hear as is apparent from the statement <<We would hear (or he would let us hear) the ayaat sometimes>> and this could not be possible if the Salaah was recited inside the Messenger (saw) as they have understood the meaning of Israar (I.e. in complete silence).

It also could not be as they say that the his (saw) recitation was aloud because Al-Israar according to them is the absence of sound and the Jahr (loud) recitation according to us and them means that it is heard completely. In this situation the hearing was incomplete i.e. what happened was the Israar according to our understanding. Al-Baraa (ra) related: <<We were praying Azh-Zhohr behind the Nabi (saw) and we heard Ayah after Ayah of Soorah Luqmaan and Ad-Dhaariyaat>> as recorded by An-Nisaa'i. Is this not a clear and evident text and evidence for the meaning of Al-Israar? The Zhohr and 'Asr prayer are Sirry meaning that they are recited with Israar and despite that the first hadeeth mentioned: <<We would hear (or he would let us hear) the ayaat sometimes>> and in the second Hadeeth it said: <<And we heard Ayah after Ayah>> which are both powerful and clear evidences that Al-Israar means lowering the voice and does not mean complete silence. Also using these evidences to allow the Jahr in the Sirry prayers is an error otherwise why would call these two Salaah's of Zhohr and 'Asr Sirry prayers.

In addition it has been related from Abi 'Abdillah As-Sunaabahi said: <<I arrived in Al-Madeenah in the time of the Khilaafah (rule) of Abu Bakr As-Siddeeq (ra) so I prayed Maghrib behind him and he recited in the first two Rak'ah Umm-ul-Qur'aan (Al-Faatihah) and a Soorah and another Soorah from the short Mufasssal Suwar. He then stood for the third (Rak'ah) and I was close to him so that my clothing was nearly touching his and I heard him reciting Umm-ul-Qur'aan and this Ayah:

لَا تَزِرْ كُلُّ وِزْنٍ أَوْ بَعْدَ إِذْ مَدَيْتَنَا وَبَلَّغْنَا لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَدَّابُ

Do not change our hearts after having guided us and grant us from You Rahmah (Mercy)
Verily You are Al-Wahhaab.

As reported by Maalik. Listen to him saying: <<He then stood for the third (Rak'ah)...I heard him reciting Umm-ul-Quraan and this Ayah...>> and the third Rak'ah of Maghrib is always prayed with Israar and this is definite and it cannot be imagined that Abu Bakr would pray it aloud (Jahr). So with this Israar (quiet recitation) As-Sunaabahi got close to him (Abu Bakr) and heard his recitation which means and confirms in a way that leaves no room for error that the Israar means the lowering of the voice and not silencing it altogether and this understanding is in accordance to these Ahaadeeth. Then his statement: <<I heard him reciting>> indicates recital and does not necessarily mean a loud (Jahr) recital like they have explained the Hadeeth of Umm Salamah and others to mean. Therefore any Hadeeth that mentions the recital of the Basmalah in the Salaah is absolutely not a suitable evidence to

support that it is recited aloud (Jahr) because the one who recited it with Israar has recited it and the one who has recited it with Jahr has also recited it because recitation can be either aloud or quiet. Therefore making such deductions based on these Ahaadeeth that mention the recital of the Basmalah claiming that this indicates loudness (Jahr) have fallen down (i.e. are of no value). Allah (swt) says:

...وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

And when the Prophet disclosed a matter to one (some) of his wives...(At-Tahreem Ayah 3) This Ayah supports what we have said in relation to the meaning of Israar which means lowering of the voice and not silence and complete concealment. So when someone heard the Messenger of Allah (saw) reciting the Basmalah with Israar and it was transmitted that he heard the Basmalah it was thought by some that this indicated the Jahri (loud) recitation so they said that the Basmalah is recited aloud in the Salaah. Had they comprehended the true and correct meaning of Israar they would not have said what they said and they would not have felt compelled to oppose the many Saheeh and Hasan Ahaadeeth that indicated that the Basmalah is said with Israar (i.e. quietly and not silently).

Finally I return to the Hadeeth of Nu'aim Al-Mujmir again and I have found in the Saheeh of Ibn Hibbaan a reported version of this Hadeeth which has come in the following wording: <<I Prayed behind Abu Hurairah and he said Bismillahi-r-Rahmaani-Raheem, he then recited Ummu-l-Kitaab (Al-Faatihah) until he said Ghairil Maghdoobi 'Alaihim...>>. So he mentioned in this Hadeeth: <<He said Bismillahi-r-Rahmaani-r-Raheem>> and he followed that with: <<Then he recited Ummu-l-Kitaab>>. So he said the Basmalah and recited the Faatihah (i.e. he distinguished between saying and reciting) and this difference indicates a difference in sound between the two and where the Faatihah is said aloud (Jahr) which is indicated by reciting then the Basmalah is not said aloud because he did not say he recited it but rather sufficed to say he said it (the Basmalah) which indicates a difference between them which can only mean that it is said quietly with Israar. So this is a sixth point that makes the Hadeeth of Nu'aim not suitable as an evidence to indicate that the Basmalah is recited aloud in the Salaah.

The reciting of Al-Faatihah in the Salaah:

It is Waajib (obligatory) to recite Al-Faatihah in every Rak'ah of the Raka'at of the Salaah. There is no difference in whether it is two Rak'ah, three or four and whether it is in the obligatory or non-obligatory (Naafilah) Salawaat or as the Imaam or follower or in the loud and quiet prayers. So it is obligatory to recite Al-Faatihah which is also known as Umm-ul-Qur'aan in every Salaah and in every Rak'ah and whoever does not do this then his Salaah is Baatil (nullified/invalid) and he has to perform it again. Clear texts with a definite meaning have indicated this: 'Ubaadah Bin Saamit (ra) said that the Messenger of Allah (saw) said: <<There is no Salaah for the one who did not recite Faatihah-ul-Kitaab>> recorded by Al-Bukhaari, Muslim and Ahmed and even clearer in indication and meaning is what was related by Ad-Daar Qutni again from 'Ubaadah Bin Saamit (ra) with a Saheeh chain (Sanad): The Salaah in which a man does not recite Faatihah-ul-Kitaab is not recompensed>> and Ibn Hibbaan recorded a Hadeeth from Abu Hurairah (ra) with the wording: <<The Salaah in which Faatihah-ul-Kitaab has not been recited is not recompensed. I said: And if you are behind the Imaam? He said: So he took my hand and said: Read it in yourself>>. Therefore any opinion that claims other than this is in opposition to the texts that contain a clear cut meaning.

A number of Fuqahaa have used other evidences to support their view that the recitation of Al-Faatihah is not obligatory so we will examine these evidences: Abu Hurairah (ra) said that

the Nabi (saw) said: <<Whoever prays a Salaah and does not recite Umm-ul-Qur'aan then in Salaah is imperfect (he said this three times). So it was said to Abu Hurairah: What if we are behind the Imaam? So he said: Recite it within yourself...>> as recorded by Muslim. 'Imraan Bin Husain (ra) said: <<The Messenger of Allah (saw) prayed Salaat-uzh-Zhohr and 'Asr with us and said: Which of you recited behind me 'Sabbihis-s-ma Rabbika-l-'Aalaa? So a man said: It was me and I did not wish from it except goodness. I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting)>> as reported by Muslim. Ahmad reported from Abu Hurairah (ra): <<..I say who will dispute with me in the Qur'aan? The people finished reciting with the Messenger of Allah (saw) in what was recited aloud and then they heard that (the original statement) from the Messenger of Allah (saw)>> and Abu Hurairah (ra) also narrated that: <<The Messenger of Allah (saw) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (may peace be upon him). The Messenger of Allah (saw) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Apostle of Allah (saw) and saluted him. The Messenger of Allah (may saw) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who has sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: When you get up to pray, recite Takbeer, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers>> recorded by Muslim.

So they sat that the first Hadeeth indicates a deficiency but not invalidation so the Salaah is deficient but not Baatil (invalid) because the invalid thing is not described as deficient. They say that the second and third Hadeeths contain a prohibition of the Messenger (saw) of those being led in the Salaah to read behind him – and the recitation includes Al-Faatihah and verses from the Qur'aan – so he had prohibited the recitation of Al-Faatihah and this could not be possible if it was Waajib (obligatory) and therefore the recitation of Al-Faatihah in the Salaah is not Waajib. They say that about the fourth Hadeeth – which is famous amongst the Fuqahaa – that it clearly indicates that the Faatihah is not Waajib because the Messenger of Allah (saw) said to him: <<The recite what is convenient for you from the Qur'aan>> so any Ayah from the Qur'aan is recompensed in the Salaah. Our response to these points (or doubts that have been cast) is the following:

Firstly:

- a) We do not submit to the understanding that the Baatil (invalid) thing cannot be described as Naqis (deficient). This is because as way of example a contract could be deficient of one of its specific conditions and render it invalid and not contracted by the deficiency. And the Hajj is invalid if the standing at 'Arafah is deficient and fasting invalid if the Niyah (intention) is deficient or missing. So if the Salaah is deficient of Al-Faatihah then it is Baatil (invalid) and is said to the one who did not say it that your Salaah is deficient just as it would be said to the one performing Hajj that your Hajj is deficient. It is possible that the deficiency of a thing does not lead to it being rendered invalid because the Naqs (deficiency) just as it can mean invalidation it can also mean that the action is correct (valid) but not complete. So it is not allowed to give Naqs (deficiency) one meaning only because it has two possible meanings and a Qareenah (textual indication and clue) is needed to decide which of the meanings is intended. So where is the Qareenah hear to indicate that the deficiency does not equal invalidity?
- b) If we were to submit to what they are saying then we would ask them: How would you complete this deficiency and with what would you complete it? So if they respond by saying that we would complete the deficiency by reciting Al-Faatihah then we say that this supports our view and if they say that we complete it or make up for the deficiency by some reciting some other Ayaat of the Qur'aan then we would say that this text (evidence) does not contain an evidence for this claim.

- c) Do they not look at how the Hadeeth is completed, how those listening ask Abu Hurairah and with what he answers them with? Did he not order them to recite the Faatihah within themselves (i.e. silently)? Does this not in itself highlight the essentialness of Al-Faatihah and that anything else cannot replace it?

Secondly:

We also do not submit to the claim that the Messenger (saw) forbade them to recite behind him. The correct view is that he forbade connecting their recitation with his (saw). So the forbidding is related to reciting the Faatihah at the same time that he is reading it and the prohibition does not go beyond this. So his statement: << I felt that some one of you was disputing with me in it>> and << Who will dispute with me in the Qur'aan?>> are clear in meaning to support what we have said. The prohibition was clearly linked to the disputing (or challenging) of the Messenger's (saw) recital of the Qur'aan and if this is clear then we would understand that the recitation of the Qur'aan is not forbidden in other than this time. Rather the recitation remains in its original state of obligation and the Hadeeth of 'Ubaadah Bin Saamit (ra) bears witness to this when he said: <<The Messenger of Allah (saw) prayed Salaat-ul-Ghadaa (Fajr) with us and his recitation was heavy so when he left he said: Verily I see you reciting behind your Imaam. We replied: Yes and By Allah O Messenger of Allah we do this. He said: Do not do this except with Umm-ul-Qur'aan (Al-Faatihah) because there is no Salaah for the one who does not recite it>> as recorded by Ahmad. At-Tirmidhi commented: [This Hadeeth of 'Ubaadah is Hasan and the majority of the people of knowledge (Ahl-ul-'Ilm) from amongst the companions of the Nabi (saw) and the Taabi'oon work according to it in relation to the recitation behind the Imaam]. Abu Daawood recorded it with the wording: <<...Do not recite anything from the Qur'aan when it is recited aloud except for Umm-ul-Qur'aan>> and An-Nasaa'i with: <<...Do not anyone of you recite when it is recited aloud except for Umm-ul-Qur'aan. This indicates that the prohibition was only related to pervading and combining (with the Imaams recitation) and the obligation of reciting the Faatihah behind the Nabi (saw) remained. It is not sufficient to request it but rather the request (order) is connected to its Hukm (ruling) which Wujoob (obligation) along with what completes it (i.e. the Salaah) and by missing it out the result is that it is invalid. Through this understanding the Hadeeth related by Abu Hurairah (ra) can be comprehended when he said that the Messenger of Allah (saw) said: <<Verily the Imaam is there to be followed so when he makes Takbeer you make Takbeer and when he recites you listen (silently)...>> as reported by Ahmad, Ibn Maajah< An-Nasaa'i and has been verified as Saheeh by Muslim. So the prohibition is limited and restriction to when the Imaam is reciting only and this is the very meaning that is intended in the speech of Allah (swt):

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And when the Qur'aan is being recited listen (silently) to it so that you may attain mercy (Al-'Aaraaf Ayah 204).

The majority of Mufasssiroon (Scholars of Tafseer) from amongst the Sahaabah of the Messenger of Allah (saw) explained this Ayah as being related to the prevention of recitation behind the Imaam during his recitation in the loud (Jahri) prayers so competing, disputing and pervading in the recitation is the 'Illah (reason) for the prohibition. This is supported by what was related by him (Abu Hurairah) : <<They were reciting behind the Nabi (saw) so he said: You have mixed up the Qur'aan upon me (i.e. you have mixed your recitation with mine>> reported by Ahmad. So the reason ('Illah) for the prohibition is the mixing of the Qur'aan upon the Imaam and this 'Illah is negated in the Sirri (quiet) prayers and hence it is obligatory upon those being led in Salaah (Ma'moomeen) to recite the Faatihah. The 'Illah is also absent when the Imaam is silent in the Jahri (loud) prayers and at this time those following recite behind him. So the Hukm (legal ruling) revolves around the 'Illah as is well known so the second and third Hadeeths are absolutely not suitable to be used as evidence to support the opinion that the Faatihah can be left out of the Salaah.

Thirdly:

As for the third point which is related to using the following Hadeeth as evidence that the Messenger of Allah (saw) said: <<Then recite what is easy (or convenient) from the Qur'aan>> then the rebuttal of this is from multiple angles:

- a) His statement: <<What is convenient/easy from the Qur'aan>> is general and includes the Faatihah just as it includes other than it and the general ('Aam) remains so unless there is an evidence to specify it and many Saheeh Ahaadeeth have specified this generality by the command to recite the Faatihah. They have specified taking it and acting according to it so the 'Aam (general) has been carried over to the specific (Khaass) (i.e. to a specific meaning).
- b) This very same Hadeeth has been narrated by Rifaa'ah Bin Raafi' Az-Zarqi and recorded by Ahmad with the wording: <<...Repeat your Salaah because you have not prayed. So he said: O Messenger of Allah, teach me what I should do. He (saw) said: When you have turned towards the Qiblah standing then make the Takbeer, then recite Umm-ul-Qur'aan and then recite from what you wish...>> and the following version has also been related from Rifaa'ah Bin Raafi' (ra): <<...Then recite Umm-ul-Qur'aan with what you wish to recite with it...>> as narrated by Abu Daawood and Ash-Shaafi' in his Musnad. So these two texts have added the order to recite the Faatihah to what was narrated in the previously mentioned report narrated by Muslim and it is known that the addition that is found in a secondary Hadeeth is taken and worked with. Here the mention of Al-Faatihah is added to the text recorded by Muslim and therefore taken, accepted and worked according to it.
- c) The Messenger of Allah (saw) has given a Rukhsah (a permission from the normal rule) for the one who cannot recite the Qur'aan to substitute it with Dhikr (remembrance and mentioning) of Allah (swt) with Tahleel (Laa Ilaahah Illallah), Tahmeed (Al-Hamdu Lillah) and Tasbeeh (Subhaanallah) or something similar. This issue will be discussed in full after this straight after the discussion of this issue and the recitation of Ayaat of Qur'aan in this specific situation is no doubt more appropriate than making Tasbeeh or another form of Dhikr. So if someone has just become Muslim and is able to memorise the Faatihah before the coming of the time of the obligatory prayer then it is obligatory for him to recite it in his prayer. If however he is unable to memorise it and he has memorised some Ayaat of the Qur'aan then he recites them as a substitute for Al-Faatihah and if he is unable to recite anything from the Qur'aan then he makes Dhikr with Tasbeeh, Tahleel, Takbeer etc...So moving away from Al-Faatihah to something from the Ayaat of the Qur'aan or to Adhkaar is a Rukhsah (exception permission) for the one who has not memorised Al-Faatihah and it is not allowed to generalise this permission to other situations. And when we examine all of the reports of this Hadeeth about the performance of Salaah (from Abu Hurairah) we find a report from At-Tirmidhi and another from Ibn Khuzaimah we find what indicates that it was this situation that the man fell in. Because it seems that this man did not know how to perform the Salaah and therefore narrations came that contained the request for him to recite what was convenient from the Qur'aan and this was what was mentioned in the version of Muslim. In addition there were reports that request him to make Dhikr of Allah if he is unable to recite anything from the Qur'aan. In the version from At-Tirmidhi from Rifaa'ah Bin Raafi': <<...Then if you have some Qur'aan memorised recite it and if not then make Tahmeed, Takbeer and Tahleel and then bow in Rukoo'...>> so this Hadeeth then has come only to treat a specific case and subject so it should be restricted to that and not generalised to other than it. It is therefore used as an evidence for the one who is unable to recite Al-Faatihah or is unable to recite anything from the Ayaat of the Qur'aan. There is therefore no proof within this Hadeeth for the one who wishes to use it as an evidence to say that the recitation of Al-Faatihah is not obligatory in the Salaah. So these three points clarify that using this Hadeeth as an evidence for the non-obligation of reciting Al-Faatihah in the Salaah is using of an evidence in other than its correct place and this is a clear error so it is necessary to move away from it and to follow the opinion of the obligation of the recitation of Al-Faatihah in the Salaah.

We now return to what we said at the beginning of this section: That the recitation of Al-Faatihah is Waajib in every Rak'ah of every Salaah without exception and specifying the

obligation to the first two Rak'ah of a Salaah with three or four Raka'at is a specification that has occurred without a Saheeh Daleel (evidence). The Daleel in fact guides to the opposite of this view as Abu Qataadah (ra) narrated that the Nabi (saw): <<Used to recite Umm-ul-Kitaab and two Soorah in the first two Rak'ah of Azh-Zhohr and Umm-ul-Kitaab in the last two Rak'ah, and he let us hear the Ayah (verse) and he would make the first Rak'ah longer than the second and he would do likewise in Al-'Asr and As-Subh (Fajr)>> as related by Al-Bukhaari.

We have said that Al-Faatihah is Waajib upon the Imaam and the Ma'moomeen (those being led) and on the individual quiet and loud prayers and we add here that the Imaam, Ma'moomeen and the individual recite the Faatihah in the Sirri prayers without facing any problems and that is clear and in the Jahri (loud) prayers the Imaam and the individual again recite the Faatihah without facing any difficulties. So what remains is the Ma'moom is the Jahri prayers and as we have mentioned a prohibition is attached to this: <<So if it is recited listen (in silence)>>, <<I see that you are reciting behind your Imaam>>, <<You have mixed (your recitation) with mine>>, <<What's wrong that you compete/dispute in the recitation of the Qur'aan>> and we have mentioned these. All of these are general and the exception has come in the Hadeeth of 'Ubaadah (ra): <<So do not do it except with Umm-ul-Qur'aan (Al-Faatihah)>>, <<So do not recite anything from the Qur'aan when it is recited aloud except for Umm-ul-Qur'aan>> and <<Do not let anyone of you recite when the recitation is aloud except for Umm-ul-Qur'aan>> and we have mentioned this Hadeeth with its various reports. Therefore the Ma'moom does not recite anything in the Jahri prayer except for Al-Faatihah and leaves any recitation beside it in terms of Ayaat or Suwar because the Faatihah alone is exempted from the prohibition which covers everything else from the Qur'aan.

As for the Ahaadeeth that are used as an evidence to say that the recitation of the Imaam counts for the Ma'moom meaning that the Ma'moom is not required to recite the Faatihah like the Hadeeth of 'Abdullah Bin Shaddaad from Jaabir who said that the Messenger of Allah (saw) said: <<Whoever has an Imaam then the recitation of the Imaam is his recitation>> recorded by Ad-Daar Qutni and the Hadeeth of Ibn 'Abbaas that the Nabi (saw) said: <<The recitation of the Imaam is sufficient for you whether the Salaah is hidden (quiet) or aloud>> also reported by Ad-Daar Qutni. Then these Ahaadeeth all of them are Da'eef (weak) and Ad-Daar Qutni classified them as weak himself just as Ibn Hajar Al-Asqalaani did. Al-Haafizh Ar-Raazi said when he was asked about the Hadeeth: <<Whoever has an Imaam then the recitation of the Imaam is his recitation>> he said: [This is not Saheeh from the Nabi (saw) in any way. Our Scholars have only relied in it upon the narrations of 'Ali, Ibn Mas'ood and others from amongst the Sahaabah, so these Ahaadeeth are not paid attention to].

As for when the Ma'moom should recite the Faatihah then this should be in the period of silence between the Imaam finishing Al-Faatihah and beginning the recitation of the Soorah after it. So he fulfils the obligatory recitation and the listening to the Imaam's recitation. Due to this the Imaam should be silent for a period of time that is sufficient between his recitation of the Faatihah and before beginning the recitation of the Soorah for the Faatihah to be recited. Samurah Bin Jundub (ra) related: <<That the Messenger of Allah (saw) used to when he prayed with them be silent for two period of silence at the beginning of the Salaah and after saying 'Wa La-d-Daaaleen' he would be silent for another period>> as reported by Ahmad and Abu Daawood related it with the wording: <<The Messenger of Allah (saw) maintained two periods of silence: A silence when he made Takbeer and a silence when he finished reciting Ghairil Maghdoobi 'Alaihim Wa La-d-Daaaleen>>. If the Imaam does not pause for a period of silence or this period is too short for the Faatihah to be recited then in this case the Ma'moom does not leave the recitation. Rather he recites it whilst the Imaam is reciting the Soorah and there is no harm for him in this as the Muslim has to make sure with utmost effort to recite the Faatihah and takes care not to leave it any Rak'ah of the Salaah. This is because whoever leaves it intentionally or out of forgetfulness he has invalidated the Salaah and it is waajib for him to pray again and the Sujood of forgetfulness (Sujood As-Sahw) does not make up for it.

The Salaah of the person who cannot recite the Faatihah:

We have said that the Salaah is not recompensed without the recitation of Al-Faatihah and that it is obligatory for the Musalli to recite it in every Rak'ah of Salaah. However it is possible that somebody embraces Islaam and he does not know Al-Faatihah and has not memorised it when the time of the obligatory Salaah arrives before he has learnt it. In this situation it is possible to substitute it with something he has memorised from the Ayaat of the Qur'aan and if he has not memorised anything from the Qur'aan then he can substitute for it by saying: (Subhaanallah W-Al-Hamdu Lillah, Wa Laa Ilaahah Illallah Wallahu Akbar Wa Laa Hawla Wa Laa Quwwatah Illa Billah) and if he is unable to memorise all of this then he can memorise a part of this Dhikr and his Salaah would be valid. Riffaa'ah Bin Raafi' in the Hadeeth mentioned earlier narrated that the Messenger of Allah (saw) said: <<...When you stand for the (time of) Salaah make Wudoo' like Allah has commanded you and then make At-Tashahhud (testimony of faith). Then stand and make the Takbeer. Then if you have memorised some Qur'aan recite it and if not the say Al-Hamdu Lillah and say Allahu Akbar and Laa Ilaahah Illallah and then go into Rukoo' (bowing position)...>> as reported by Ibn Khuzaimah. At-Tirmidhi narrated it with a slight difference in the wording. So in this Hadeeth the Messenger of Allah (saw) commanded him to recite the Qur'aan firstly and if he could not then to praise Allah, say Allahu Akbar and Laa Ilaahah Illallah. 'Abdullah Ibn Abi Aufaa said: <<A man approached the Nabi (saw) and said: O Messenger of Allah (saw) teach me something that will be recompensed as a substitute for the Qur'aan because I do not recite (or know how to). So he (saw) said: Say Subhaanallah W-Al-Hamdu Lillah, Wa Laa Ilaahah Illallah Wallahu Akbar Wa Laa Hawla Wa Laa Quwwatah Illa Billah...>> as recorded by Ibn Khuzaimah, Ad-Daar Qutni, An-Nasaa'i and Ahmad in a version which said: <<O Messenger of Allah I am not able to take (memorise) anything from the Qur'aan so teach me that which will be recompensed (substitute)...>>. So in this Hadeeth there is an addition to the Dhikr that was mentioned in the first Hadeeth so the Musalli recites what he is able to memorise but at the same time he should hasten to memorise Al-Faatihah so that he can pray with it.

The Ta'meen (Saying Aameen) in the Salaah:

It is Mandoob (recommended) for the Imaam, the Ma'moom (follower of Imaam) and the individual to say the Aameen after finishing the recitation of Al-Faatihah and this is the case in both the Sirri (quiet) and Jahri (loud) prayers and if he doesn't do it then he will lose out on a lot of Khair (goodness). The favour and excellence of the Aameen is mentioned in the Hadeeth narrated by Abu Zuhair who said: <<I will inform you about that. We went out with the Messenger of Allah (saw) one night and we came across a man who pressed upon an issue. So the Nabi (saw) stopped and listened to him. So the Nabi (saw) said: It has been responded to when it is sealed. Then a man from amongst the people said: With what is it sealed? He said: With Aameen, so when he has sealed with Aameen he is responded to...>> as recorded by Abu Daawood. This means that when somebody says Aameen when they have finished making Du'aa then he will attain a response (for what he asked for). This is if it is said in other than the Salaah and it is also suitable in the Salaah because it is related to the Du'aa and the Du'aa just as it exists outside the Salaah it also exists within it. So it is Mandoob for the Muslim when he has finished making Du'aa in the Salaah to say Aameen just as it is outside of the Salaah and the meaning of Aameen is: O Allah respond/answer. 'Aa'ishah (ra) said that the Nabi (saw) said: <<The Jews have not been envious of you in anything like they are envious of the Salaam and Ta'meen (saying of Aameen)>> as reported by Abu Daawood. The Ta'meen follows the recitation in both the Sirri and Jahri prayers and in the Jahri it is said aloud and in the Sirri it is said quietly and there is no difference between the Imaam, Ma'moom and the individual. When the Imaam recites aloud he also makes the Ta'meen aloud and the Ma'moom also says it aloud and when the Imaam recites quietly he also makes the Ta'meen quietly as does the Ma'moom and the situation of the individual is exactly the same as the Imaam. Waa'il Bin Hujr (ra) said: <<When the Messenger of Allah (saw) would say 'Wa Laa-d-Daaaleen' he would say (after it) Aameen and he would raise his voice with it>> reported by Ad-Daarami and Abu Daawood

and Ahmad recorded it with the wording: <<So he said Aameen stretching out his voice>> and from Nasaa'i from Waa'il (ra): <<I prayed behind the Messenger of Allah (saw) so when he said Takbeer he raised his hands to under his ears and when he recited Ghairil Maghdoobi Alaihim Wa Laa-d-Daaaleen he said Aameen and I heard him and I was behind him...>>. Abu Daawood also related a Hadeeth from Waa'il Bin Juhr (ra) in which he said: <<That he prayed behind the Messenger of Allah (saw) and he said the Aameen aloud and made Salaam to his right and left until I saw the whiteness of his cheek>>. So these evidences indicate the legality of the Ta'meen in the Salaah and that the Imaam says it allowed so that those behind can hear.

It is also legal to make the Ta'meen in the loud congregational prayer (Al-Jamaa'ah) linked between the Imaam and those following so when the Imaam says Wa Laa-d-Daaaleen he then says Aameen and the followers say it at the same time without waiting for him to finish first otherwise they would miss the favour (blessing) of combining between the two. And in order for this joining together between the Imaam and Ma'moomeen to not be missed the Imaam lengthens the Ta'meen so that those following can make sure of saying it with the Imaam and we have just previously mentioned the Hadeeth recorded by Ahmad that mentions the lengthening of the voice.

As for the Fadeelah (merit) of joining the Ta'meen of the Imaam with the Ma'moomeen then this is found in many texts of which we will mention the following group: Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<When the recite says Aameen then say Aameen because the Malaa'ikah (angels) say Aameen and whoever says Aameen at the same time as the Malaa'ikah then Allah will forgive his past sins>> recorded by Ibn Maajah and An-Nasaa'i and Abu Hurairah also narrated that the Messenger of Allah (saw) said: <<When the Imaam says Ghairil Maghdoobi Alaihim Wa Laa-d-Daaaleen say Aameen because the Malaa'ikah say Aameen and the Imaam says Aameen. So whoever's Ta'meen coincides with the Aameen of the Malaa'ikah then Allah will forgive him his past sins>> as recorded by An-Nasaa'i, Ahmad with a slight difference in wording and Ash-Shaafi' recorded it without the middle part (because the Malaa'ikah say Aameen and the Imaam says Aameen). Muslim recorded the following version from Abu Hurairah: <<Do not go ahead of the Imaam in haste, when he makes Takbeer make Takbeer and when he says Wa Laa-d-Daaaleen say Aameen...>> and also from Abu Hurairah (ra) that the Nabi (saw) said: <<When the Imaam says Aameen, (you) say Aameen and whoever's saying of Aameen coincides with the Malaa'ikah saying of it will have his past sins forgiven>> as recorded by Al-Bukhaari, Maalik and Abu Daawood. The statements: 'When the recite says Aameen' and 'When the Imaam says Aameen' in the previous two Hadeeth means: At the time of the Aameen and does not mean when he has completed or finished saying the Ta'meen as some have explained it. This is so that the Ta'meen of the Ma'moom (follower) coincides with the Ta'meen of the Imaam and the probability of coinciding with the Malaa'ikah (angels) is strengthened and this is indicated in the previous Hadeeth: <<When the Imaam says Ghairil Maghdoobi Alaihim Wa Laa-d-Daaaleen then say Aameen>> so it has not been requested of the Ma'moomeen (followers) to wait for the Imaam to make the Ta'meen let alone complete it. This is the meaning of both the Imaam and Ma'moomeen hastening to say the Aameen after finishing the recitation of the Faatihah in the loud Salaah.

Reciting of the Qur'aan in addition to Al-Faatihah in the Salaah:

It is recommended (Mandoob) for the Muslim to recite what he is comfortable (Tayassar) with from the Noble Qur'aan after reciting the Faatihah in the obligatory and non-obligatory prayers and when he is the Imaam and when he Ma'moom (led) and in the Sirri (quiet) and Jahri (loud) prayers except the Ma'moom only does this in the Sirri prayers and we have previously mentioned the Hadeeth narrated by Abu Qataadah (ra) in the section: [The recitation of Al-Faatihah in the Salaah] and its text is: <<That the Nabi (saw) used to recite Umm-ul-Kitaab and two Soorahs in the first two Rak'ah of Zhohr and Umm-ul-Kitaab (only) in the last two Rak'ah. He let us hear the Ayaat and he would make the first Rak'ah longer than the second and he did this in 'Asr and in Subh (fajr) as well>> reported by Al-Bukhaari,

Muslim, Abu Daawood and Ahmad. This Hadeeth has confirmed the recitation of Soorahs of the Noble Qur'aan in the first two Rak'ah and the recitation of Al-Faatihah in every Rak'ah and that was the description of Salaat-uzh-Zhohr, 'Asr and Subh.

The amount of Qur'aan that comes under 'what is easy or convenient (Tayassar)' is not known so the Sunnah is achieved by reading any amount from the Qur'aan and even if it was one Ayah only, two or three Ayaat like what would happen if a small Soorah was recited like: (Qul Yaa Ayyuhal Kaafiroon) for example. Abu Hurairah (ra) related that the Nabi (saw) said: <<Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels>> as reported by Muslim and Jaabir Bin Samurah (ra) said: <<The Messenger of Allah (saw) recited 'Qul Yaa Ayyuhal Kaafiroon' and 'Qul Huwallahu Ahad' for Salaat-ul-Maghrib on the day of Jum'ah (Thursday night) and in the 'Ishaa prayer in the night of Jum'ah he recited Al-Jumu'ah and Al-Munaafiqoon>> as recorded by Ibn Hibbaan. So this Hadeeth mentioned Soorat-ul-Kaafiroon and 'Qul Huwallahu Ahad' and they of the shortest Suwar from the Qur'aan. Abu Dharr (ra) said: <<The Messenger of Allah (saw) prayed one night so he prayed an Ayah until he would make Rukoo' and Sajdah with it:

إِنْ تَعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَرْحَمْهُمْ لَأَنْتَ الْغَزِيُّزُ إِلَىٰ إِبْرَاهِيمَ

"If You punish them then they are your servants and if You forgive them then verily you are Al-Azeed Al-Hakeem">> as narrated by Ahmad.

And Ibn 'Abbaas (ra) related: << The Messenger of Allah (saw) recited the most regularly in the two Rak'ah of Fajr:

... قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ

Say: We believe in Allah and what was revealed to us and what was revealed to Ibraaheem....

Until the end of the Ayah and in the second Rak'ah:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنِنَا وَبَيْنَكُمْ

Say: O people of the Book come to a word that is similar between you and us

Until he recited:

أَشْهَدُوا بِأَنَّا مُسْلِمُونَ

Bear witness that we are Muslims>> as narrated by Ibn Khuzaimah.

These two Hadeeth indicate that the Messenger of Allah (saw) would recite a single Ayah only in a Rak'ah. Therefore the issue is wide, it begins with just one Ayah and ends with the amount that a Muslim is capable of reciting of the Qur'aan (i.e. the amount he has memorised). A Muslim could therefore recite many Ayaat (verses), a short Soorah, two Soorahs together and could even recite many Suwar whether long or short together so he chooses what he wishes in accordance to his capability and the time that he has available especially in the time of Qiyaam-ul-Layl (Tahajjud). 'Abdullah Ibn 'Mas'ood (ra) narrated: <<I am more aware of the similar Surah which the Messenger of Allah (saw) used to recite: Two in a Rak'ah and twenty Suwar in ten Raka'at>> as recorded by Muslim and 'Abdullah Bin Saqqeeq said that: I said to 'Aa'isha (ra): <<Did the Messenger of Allah (saw) combine between Soorahs in a Rak'ah? She said: He would do it with the Al-Mufasssal (shorter Soorahs)>> as recorded by Ahmad. Al-Mufasssal are the Soorahs of the last seventh of the Qur'aan and starts with Soorah Al-Hujuraat according to the preponderant opinion. Hudhaifah (ra) narrated: <<I prayed with the Messenger of Allah (saw) one night and he started reciting al-Baqarah. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (Soorah) in a Rak'ah, but he proceeded and I thought he would perhaps bow on completing (this Soorah). He then started al-Nisaa', and recited it; he then started Aal 'Imraan and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified (by saying Subhaanallah-Glory to my Lord the Great), and when he recited the verses which tell (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him), and when he recited the verses dealing with protection from the Lord, he sought (His) protection and would then bow and say: Glory be to my Mighty Lord; his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after Rukoo') he would say: Allah listened to him who praised Him, and he would then stand about the same length of time as he had spent in

bowing. He would then prostrate himself and say: Glory be to my Lord most High, and his prostration lasted nearly the same length of time as his standing>> as recorded by Muslim. So here are three evidences: the first indicates the recitation of two Soorahs in on one Rak'ah, the second indicates an undetermined number of Short Suwar (Soorahs) in a single Rak'ah and the third indicates the recitation of the longest three Soorahs in a single Rak'ah. They prove that the issue of how much to recite is a wide one (i.e. room has been given for the Musalli to choose).

It is recommended to recite in the first two Rak'ah in every obligatory and non-obligatory Salaah and we have mentioned the Hadeeth narrated by Abu Qataadah (ra) in which he said: <<He recited Umm-ul-Kitaab (Al-Faatihah) and two Soorahs in the first two Rak'ah of Zhohr and Umm-ul-Kitaab in the last two Rak'ah>> until he said: <<and he did like this in 'Asr and in Subh>>. So it is a Sunnah of Al-Mustafaa (the chosen one) (saw) and the Hadeeth of Jaabir Bin Samurah (ra) is witness to this when he said: <<'Umar said to Sa'd: They have even complained about you in relation to the Salaah. He said: I lengthen the first two Rak'ah and take away from (shorten) the last two Rak'ah and I have only stuck to the Salaah of the Messenger of Allah (saw). He ('Umar) said: You have been truthful and this is my opinion of you>> as recorded by Al-Bukhaari and Ahmad and Muslim have recorded it with a slight difference.

So the statement of Sa'd Bin Abi Waqqaas to 'Umar Ibn Al-Khattaab (rah): << I lengthen the first two Rak'ah and take away from (shorten) the last two Rak'ah>> confirms this Prophetic Sunnah which is the recitation in the first two Rak'ah alone. However it is permitted to recite in the last two Rak'ah and the evidence for this is what Abu Sa'eed Al-Khudri (ra) narrated: <<That the Nabi (saw) used to recite in each of the first two Rak'ah in Zhohr and amount of thirty Ayaat (verses) and in the last two fifteen verses or he said half of that. In 'Asr he would pray fifteen verses in the first two Rak'ah and half of that in the last two>> as recorded by Muslim. So this is a clear evidence that the Messenger (saw) recited in the last two Rak'ah of Zhohr and 'Asr what was easy from the Qur'aan and he recited half the amount in 'Asr as compared to Zhohr. I have presented this action of his (saw) in order to show that it is permitted but this is similar to when he (saw) just recited the Faatihah (without a Soorah after it) so as to demonstrate that it is permitted. Ibn 'Abbaas (ra) related: <<That the Messenger of Allah (saw) came and prayed two Rak'ah and he did not recite anything other than Umm-ul-Kitaab>> as reported by Ahmad and the Sahaabah (rah) understood this Hukm (ruling) of permission which is illustrated in the Hadeeth related by Abi 'Abdullah As-Sunaabahi when he said: <<I came to Al-Madeenah in the time of the Khilaafah of Abu Bakr As-Siddeeq and I prayed Maghrib behind him. In the first two Rak'ah he prayed Umm-ul-Qur'aan and a Soorah, a Soorah from the Mufassal (shorter Suwar). Then he stood for the third and I had got close to him to the point where our garments were nearly touching and I heard him recite Umm-ul-Qur'aan and this Ayah:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Rabb, Do not cause our hearts to stray after having guided us and grant us from you mercy. Verily you are Al-Wahhaab>> as reported by Maalik. Naafi' reported: <<When 'Abdullah Ibn 'Umar prayed by himself he would recite Umm-ul-Qur'aan and a Soorah in all four Raka'at...>> as recorded by Maalik.

It is permitted to repeat the recitation of a single Soorah or Ayah in the Raka'at of the Salaah. The Hadeeth of Abu Dharr we recently mentioned includes: <<The Messenger of Allah (saw) prayed one night and he recited an Ayah until he would make Rukoo' and Sujood with it...>> and a man from Juhainah related: <<That he heard the Nabi (saw) reciting 'Idhaa Zulzilat-il-Ardu' in both Rak'ah of the Subh prayer and I do not know if he forgot or did it intentionally>> narrated by Abu Daawood. The fact that it is a 'Man from Juhainah' does not mean that this Hadeeth is weak because not knowing the Sahaabi does not cause harm (to the correctness of the narration) and the statement of the Sahaabah 'If he forgot or did it intentionally' does not change the fact that this was one of his (saw)'s actions.

It is from the Sunnah to make the first Rak'ah longer by reciting more in it and the second Rak'ah would be less than it in length and the third and fourth shorter than the second. Abu Qataadah (ra) said: <<The Nabi (saw) would recite Al-Faatihah and two Soorahs in the first

two Rak'ah of Zhohr and he would lengthen the first and make the second shorter and the Ayah was audible sometimes. In 'Asr he would recite Al-Faatihah and two Soorahs and he would lengthen the first Rak'ah and make the second one shorter>> as recorded by Al-Bukhaari and Muslim. Abu Daawood added the statement of Abu Qataadah after this Hadeeth: <<And we thought that he (saw) did this because he wanted the people to catch the first Rak'ah>>.

I do not wish here to delve into the subject of the Aqueedah and discuss two contrary opinions related to the Sowar of the Qur'aan in the Mushaf (As collected and ordered by 'Uthmaan (ra)) and whether there order is Tawqeefi (revealed as such) or Ijtihaad from the Sahaabah. I will suffice myself here to only say that the opinion that the Muslim is not restricted by the order of the Suwar of the Qur'aan in the Mushaf when he recites them in the Salaah. He is not bound therefore to recite them in accordance to their numbering and order in the Mushaf so he is permitted to recite Soorah Al-Ikhlaas in the first Rak'ah and Soorah Al-Kawthar in the second or Soorah Al-'Asr in the first and Soorah Al-Inshiraaah (Sharh) in the second or Soorah Tabarak in the first and Soorah Ya Seen or Al-Kahf in the second for example. The evidence and proof for this is the Hadeeth narrated by Hudhaifah and recorded by Muslim which we mentioned earlier and states: <<He began Al-Baqarah...then he began An-Nisaa....then he began Aal 'Imraan>> which is contradictory to the order of the Mushaf (Where Aal 'Imraan is before An-Nasaa'i).

However it is not permitted to recite the Qur'aan backwards where an Ayah is recited then the Ayah before it is recited instead of the one after it, and then the Ayah before that is recited and so on where the Ayaat are recited in their reverse order. This recitation is Haraam and it is not permitted in the Salaah or at any time because the order of the Ayaat within the Soorahs of the Qur'aan are Tawqeefi (they have been revealed in that order and cannot be altered) and this has been agreed upon by the Muslims and it is not allowed to oppose and contravene this.

The recitation of the Qur'aan in the five Salawaat:

What has been reported in the Honourable Prophetic Ahaadeeth concerning what the Messenger of Allah (saw) used to recite in the five prayers indicates that there is no firm Sunnah related to the choosing of specific Qur'aanic Ayaat to be recited in each Salaah. It is there for the Muslim to choose which Soorah to recite in each Salaah and there is no Soorah in the Noble Qur'aan that is better than another Soorah to be recited in a particular Salaah. This is illustrated by the fact that the Messenger of Allah (saw) used to recite in a single Salaah like Maghrib short Soorahs from the Mufassal sometimes and at other times he would recite long Soorahs which negates the specification of a particular Soorah to any of the obligatory prayers.

By extracting the Saheeh and Hasan Ahaadeeth we find that the Messenger (saw) recited the following in the five prayers as has been reported to us:

Salaat-us-Subh (Fajr): The Muawwadhataini (Qul A'oodhu BiRabbil Falaq and Qul A'oodhu BiRabbil-Naas), Az-Zalzalah, At-Takweer, Al-Insaan, Al-Waaqi'ah, At-Toor, Qaf, Al-Fath, As-Sajdah, Ar-Room, Al-Mu'minoon, Ya Seen and As-Saaffaat.

Salaat-uzh-Zhohr: Al-Lail, Al-Ghaashiyah, Al-'Aalaa, At-Taariq, Al-Burooj, Adh-Dhaariyaat and Luqmaan.

Salaat-ul-'Asr: Al-Lail, At-Taariq and Al-Burooj.

Salaat-ul-Maghrib: Al-Ikhlaas, Al-Kaafiroon, the short Mufassal like Ad-Duhaa and what is around it, Al-Mursalaat, At-Toor, Muhammad, Ad-Dukhaan, Al-'Aaraaf and Al-An'aam.

Salaat-ul'Ishaa: Al-'Alaq, At-Teen, Ad-Duhaa, Al-Lail, Ash-Shams and the Soorahs from the middle Mufassal, Al-'Aalaa, At-Taariq, Al-Burooj and Al-Inshiqaaq.

This is what the Saheeh and Hasan Ahaadeeth have mentioned related to the five prayers of the Messenger of Allah (saw). Through examining these recitations we find that Salaat-us-Subh included what was between the Muawwadhatain and Al-Mu'minoon, Salaat-uzh-Zhohr between Al-Lail and Luqmaan, Salaat-ul-'Asr between Al-Lail and Al-Burooj (and here they are close together), Salaat-ul-Maghrib between Al-Ikhlaas and Al-An'aam and Salaat-ul-'Ishaa between Al-'Alaq and Al-Inshiqaaq which are also close together.

It is necessary to note however that on average Salaat-us-Subh was the longest of his (saw)'s Salaahs and comprised of between sixty and one hundred Ayaat in one Rak'ah. It is followed in length by Salaat-uzh-Zhohr and comprises of thirty Ayaat in one Rak'ah. Salaat-ul'Asr and Ishaa are similar in length with fifteen Ayaat in one Rak'ah and Al-Maghrib is the shortest and lightest of the prayers which he (saw) used to pray. This is as I have said what happened on average and normally and is not without exception. Abu Qataadah (ra) narrated: <<The Messenger of Allah (saw) would make the first of the two Rak'ah of Fajr and Zhohr longer. He said: We thought that he did this so that the people what catch it (i.e. the Rak'ah)>> as recorded by Ibn Hibbaan, Ibn Khuzaimah and Abd-ur-Razzaaq and Abu Barzah (ra) related: <<The Messenger of Allah (saw) used to recite between sixty and one hundred Ayaat (verses) in Fajr>> as recorded by Muslim. Abu Sa'eed Al-Khudri (ra) related: <<That the Nabi (saw) would recite in each of the first two Rak'ah of Azh-Zhohr an amount of thirty Ayaat, and in the last two Rak'ah fifteen or he said half of that. In 'Asr he would recite the amount of fifteen Ayaat in each Rak'ah of the first two and in the last two an amount that was half of that>> as related by Muslim. Suleymaan Bin Yassar related from Abu Hurairah (ra) who said: <<I have not seen a man who was more similar in the Prayer to the Messenger of Allah (saw) than Fulaan (this man), who was Imaam in Al-Madeenah. Suleymaan Bin Yassar said: So (after hearing that) I prayed behind him and he would make the first two Rak'ah of Zhohr long and lighten in the second two and he would lighten (i.e. shorten) the 'Asr and recite from the short Mufassal in the first two of the Maghrib Salaah. He would recite from the middle Mufassal in the first two Rak'ah of 'Ishaa and recite the long Mufassal for Salaat-ul-Ghadaa (Fajr)>> as recorded by Ahmad, An-Nasaa'i and Ibn Khuzaimah and the Imaam who was in Al-Madeenah was 'Umar Ibn Abdul 'Azeez as was made clear in one of the narrations. At-Tirmidhi said: [It has been reported from 'Umar that he wrote to Abu Moosa that he should recite the long Mufassal in the Subh prayer] and he said: [And this what was worked upon by the people of knowledge] and: [It has been reported that 'Umar wrote to Abu Moosa instructing him to recite the Zhohr prayer with the middle Mufassal] and he said: [It is the opinion of some of the people of knowledge that the recitation of Salaat-ul-'Asr is similar to Maghrib and the shorter Mufassal are recited in them]. At-Tirmidhi also said: [It has been reported that 'Umar wrote to Abu Moosa instructing him recite the shorter Mufassal in the Maghrib Salaah] and he said: [It has been reported that 'Uthmaan Bin 'Affaan used to recite Soorahs from the middle Mufassal in the 'Ishaa prayer like Al-Munaafiqoon and Soorahs like it] and he also said: [It has been reported from the companions of the Prophet (saw) and the Taabi'oon that they would recite more than this and less as if the issue was wide and open to them (to choose)]. This statement from At-Tirmidhi supports the opinion that I stated previously; that this method of recitation is in general terms and is not without exception. And for whoever wishes to examine the texts related to the recitation of the Messenger of Allah (saw) and his directions I have presented below a collection of them for the purpose of presenting examples and not for the purpose of a thorough investigation:

- 1) In relation to the two Sunnah before Salaat-us-Subh Abu Hurairah related: <<That the Messenger of Allah (saw) recited 'Qul Yaa Ayyuhal Kaafiroon and 'Qul Huwallahu Ahad' in the two Rak'ah of Fajr>> as recorded by An-Nasaa'i and Ibn 'Abbaas (ra) said: <<That the Messenger of Allah (saw) recited in the first of the two Rak'ah of Fajr the Ayah from Al-Baqarah:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا

Until the end of the Ayah and in the second Rak'ah:

آمَنَّا بِاللَّهِ وَأَشْهَدُ بَأَنَّ الْمَسْلُومِينَ

>> As reported by An-Nasaa'i.

As for the two obligatory Rak'ah of Salaat-us-Subh it has been related from Simaak Bin Harb from a man from the people of Al-Madeenah who said: <<That he prayed behind the Nabi (saw) and he heard him recite Soorah Qaf and the Qur'aan Al-Majeed and Ya Seen and Al-Qur'aan Al-Hakeem in Salaat-ul-Fajr>> as narrated by Ahmad except that this Hadeeth is Da'eef due to the weakness of Simaak. Saalim Bin 'Abdullah related from his father who said: <<That the Messenger of Allah (saw) led us in Al-Fajr with As-Saaaffaat>> as recorded by Ibn Hibbaan, Ahmad and An-

Nasaa'i. And on the day of Jum'ah specifically it has been reported that the Messenger of Allah (saw) recited in the first Rak'ah 'Alif Laam Meem Tanzeel As-Sajdah' and in the second Rak'ah Soorat-ul-Insaan. Abu Hurairah (ra) narrated: <<That the Messenger of Allah (saw) recited 'Alif Laam Meem Tanzeel...' and 'Hal Ataa...' in the Subh Salaah on the day of Jum'ah>> reported by An-Nasaa'i, Al-Bukhaari and Muslim. Ahmad reported a narration from Ibn 'Abbaas (ra) who said: <<That the Messenger of Allah (saw) recited 'Alif Laam Meem Tanzeel' and 'Hal Ataa' for the Subh prayer on the day of Jum'ah and for the Jum'ah Salaah he recited Soorat-ul-Jumu'ah and Al-Munaafiqoon>>.

- 2) In relation to Salaat-uzh-Zhohr and Salaat-ul-'Asr: Jaabir Bin Samurah (ra) reported: <<That the Nabi (saw) recited Al-'Aalaa in Zhohr and (a Soorah) longer in Subh>> as recorded by Muslim and he (Jaabir) also reported: <<That the Nabi (saw) recited At-Taariq and Al-Burooj in Zhohr and 'Asr>> as reported by Ad-Daarami.
- 3) In relation to Salaat-ul-Maghrib: Ibn 'Abbaas (ra) related: <<That Umm Al-Fadl heard him when he was reciting 'Wal Mursalaaati 'Urfa' and she said: O son By Allah you have reminded me about the recitation of this Soorah. It is the last of what I heard the Messenger of Allah (saw) recite at the time of Al-Maghrib>> as reported by Al-Bukhaari. Umm Al-Fadl, Ibn 'Abbaas's Mother's real name is Labaabah Bin Haarith Al-Hilaaliyah. Jubair Bin Mut'im (ra) said: <<I heard the Messenger of Allah (saw) reciting At-Toor in Al-Maghrib>> as reported by Al-Bukhaari.
- 4) I regards to Salaat-ul-'Ishaa which is sometimes named Salaat-ul-'Atamah: Al-Baraa (ra) said: <<That the Nabi (saw) was travelling and in one of the Rak'ah of 'Ishaa he recited Wat-Teeni Waz-Zaytoon>> as recorded by Al-Bukhaari and Buraidah Al-Aslami (ra) said: <<That the Messenger of Allah (saw) recited Ash-Shams and Ad-Duhaa in Salaat-ul-'Ishaa and what was similar to them>> narrated by Ahmad. Abu Raafi' (ra) said: <<I prayed Al-'Atamah ('Ishaa) with Abu Hurairah and he recited Inshiqaaq and then he prostrated. I said to him (or asked him about it). He said I made Sujood behind Abu-l-Qaasim and I will continue making Sujood with until I meet him>> as recorded by Al-Bukhaari. Jaabir (ra) said: <<Mu'aadh Bin Jabal Al-Ansaari prayed 'Ishaa with his people and he made it long for them. So a man left from us and prayed (by himself). They told Mu'aadh about him and he said: He is a Munaafiq and when the man was informed about this he went to the Messenger of Allah (saw) and told him what Mu'aadh had said: So the Nabi (saw) said to him (to Mu'aadh): Are you a Fattaan (enchanter) Ya Mu'aadh? When you lead people in Salaah recite Ash-Shams, Ad-Duhaa, Al-'Aalaaa, Al-'Alaq and Al-Lail>> recorded by Muslim.

At-Takbeer in the Salaah:

All of the Takbeers in the Salaah are Sunnah Mustahabbah with the exception of the Takbeer of Ihraam which is obligatory and this is the Takbeer which begins the Salaah and we discussed it in the first chapter. All of these Takbeers are legislated for the Imaam, Ma'moom (the one who is led) and individual and it is not correct that it is legislated for the Imaam alone. This is because all of the texts (evidences) have mentioned the Takbeer in a general ('Aam) way without specification and in an absolute (Mutlaq) form without any restrictions so the view that the Takbeers are for the Imaam and not the Ma'moom and individual should not be given any regard.

It is Sunnah for the Imaam to say the Takbeers aloud whether in the Sirri (quiet) or Jahri (loud) prayers, the Ma'moom says it quietly whether in the Sirri or Jahri prayers and the individual says it loudly in the Jahri prayers and quietly in the Sirri prayers.

It has been legislated for the Musalli to say the Takbeer at every movement from one position to another in the Salaah with the exception of two movements which are the raising from the Rukoo' at which time he says: 'Sami' Allahu Liman Hamidah' and when he turns to the right and the left at the end of the Salaah and says: 'As-Salaamu Alaikum Wa Rahmatullah'. So the Takbeer is legislated at every raising and lowering, standing and sitting in the Naafilah and

Fareedah prayers for the Imaam, Ma'moom and individual including men, women and children.

The Muslim makes twenty-two Takbeers in his Salaah which consists of four Raka'at, eleven Takbeers if the Salaah is two Rak'ah and seventeen if the Salaah is three Raka'at. Many Ahaadeeth have been narrated concerning the Takbeers and we have chosen from the following:

- 1) 'Ikramah said that I said to Ibn 'Abbaas: <<I prayed Zhohr behind so and so Sheikh at Bathaa'a (a place) and he made twenty-two Takbeers when he prostrated (lowered) and raised his head. Then he said that Ibn 'Abbaas said: This is the Salaah of Abu-l-Qaasim (saw)>> as recorded by Ahmad and Al-Bukhaari reported it with a slight difference.
- 2) Ibn Mas'ood (ra) said: <<I saw the Messenger of Allah (saw) make Takbeer in every lowering and raising and standing and sitting and he made Salaam to his right and to his left until I saw the whiteness of his cheeks and I saw Abu Bakr and 'Umar doing the same as that>> recorded by Ahmad, Abu Daawood, At-Tirmidhi, An-Nasaa'i and Ibn Maajah.
- 3) Abu Hurairah (ra) said: <<The Messenger of Allah (saw) when standing for prayer would say Takbeer when he stood, Takbeer when he went into Rukoo' and then say Sami' 'Allahu Liman Hamidah' when he raised his back up from Rukoo'. He would then say whilst standing 'Rabbanaa Lakal-Hamd' ('Abdullah said 'Wa Lakal-Hamd') then he would say Takbeer whilst descending, Takbeer when he would raise his head and Takbeer when he went into Sujood and then Takbeer when he raised his head. He would do this in the entire Salaah until it was completed and he would make Takbeer when he got up after sitting in the second Rak'ah>> as recorded by Al-Bukhaari, Muslim and Ahmad.
- 4) Abu Bakr Bin Abdur Rahmaan and Abi Salamah narrated: <<Abu Hurairah used to make Takbeer in every obligatory and non-obligatory Salaah. He would make Takbeer when he stood and when he went into Rukoo'. He would say then 'Sami' 'Allahu Liman Hamidah' and then say 'Rabbanaa wa Lakal-Hamd' before making Sajdah. He would then say Allahu Akbar when he fell into prostration, then make Takbeer when he raised his head and again when he returned to prostration and say it when he raised his head and he would say Takbeer when he stood from sitting in the second Rak'ah. So he did this in every Rak'ah until he finished his Salaah and when he left he said: By the One in whose hand is my soul, I have brought you close to what resembles the Salaah of the Messenger of Allah (saw) where this was his Salaah until he departed from this Dunyaa>> recorded by Abu Daawood.

It is mentioned in the first Hadeeth: << I prayed Zhohr behind so and so Sheikh at Bathaa'a (a place) and he made twenty-two Takbeers>>, <<Ibn 'Abbaas said: This is the Salaah of Abu-l-Qaasim (saw)>> so the Salaah consisting of four Rak'ah contains twenty-two Takbeers. In the second Hadeeth: << make Takbeer in every lowering and raising and standing and sitting and he made Salaam to his right and to his left>> exempts the movement of Salaam from saying the Takbeer and the third Hadeeth: << and then say Sami' 'Allahu Liman Hamidah' when he raised his back up from Rukoo'>> exempts the Takbeer upon straightening up after Rukoo'. The fourth Hadeeth: <<Abu Hurairah used to make Takbeer in every obligatory and non-obligatory Salaah>> indicates that the Takbeer is legislated in every obligatory and non-obligatory Salaah and also in the fourth Hadeeth: <<this was his Salaah until he departed from this Dunyaa>> is an evidence confirming the ruling of all of the Takbeers and that none of it was abrogated. The fourth Hadeeth also mentions: << He would then say Allahu Akbar when he fell into prostration>> which indicates the form of Takbeer as being 'Allahu Akbar' and not other than it. At-Tirmidhi said: [The companions of the Nabi (saw) worked according to this including Abu Bakr, 'Umar, 'Uthmaan, 'Ali and others as well as those that followed them (At-Taabi'oon) and the majority of Fuqahaa and 'Ulamaa as well] and here he means the Takbeer in the Salaah.

This Takbeer however is Sunnah and not Waajib or Fard and this is because the Messenger (saw) left a portion of the Takbeer one time which indicates that it is not obligatory. 'Abdullah

Bin ‘Abdur Rahman Ibn Abzaa narrated from his father: <<That he prayed with the Messenger of Allah (saw) and he did not complete the Takbeer meaning when he lowered and rose up>> as recorded by Ahmad and Abu Daawood also narrated it and commented : [Its meaning is when he lifted his head from the Rukoo’ and wanted to prostrate he did not make the Takbeer and when he got up after Sujood he did not make the Takbeer]. Ahmad also reported from ‘Imraan Bin Hussain (ra) when it was asked who the first person to leave or drop the Takbeer was he said: <<‘Uthmaan bin ‘Affaan (ra) when he made Takbeer is voice was weak so he left it>> and had it been waajib then why would ‘Uthmaan have left it and the Sahaabah consented to this (i.e. Ijmaa’a-s-Sahaabah).

A remaining issue concerns when one amongst the Ma’moomeen who are close to the Imaam raises his voice loud in Takbeer so that those further back can hear in a situation when they cannot hear the Imaam’s Takbeer. This is permissible and the evidence for this is what Jaabir (ra) said: <<The Messenger of Allah (saw) was ill and we said prayer behind him and he was sitting. And Abu Bakr was making audible to the people his Takbeer. As he paid his attention towards us he saw us standing and (directed us to sit down) with a gesture. So we sat down and said our prayer with his prayer in a sitting posture. After uttering salutation he said: You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don't do that; follow your Imaams. If they say prayer standing, you should also do so, and if they say prayer sitting, you should also say prayer>> as reported by Muslim, Ahmad, Abu Daawood, An-Nasaa’i and Ibn Maajah and in a different report from Muslim from Jaabir (ra): << The Messenger of Allah (saw) led the prayer and Abu Bakr was behind him. When the Messenger of Allah (saw) recited the Takbeer, Abu Bakr also recited (it) in order to make it audible to us>>. So if the Imaam is ill or has a weak voice it is permitted for a person with a stronger voice to repeat behind him his Takbeers so that the Musalleen can hear and there is no problem in that. This is however in a situation where there is no loudspeaker in the Masjid as the voice of the Imaam in this case would reach everyone of the congregation without the need of repeating his Takbeers. In this situation I view that the repeating of the Takbeers by a second person would be Makrooh (disliked) as it is possible for him to cause a distraction or confusion to those praying without there being a need for him to have done it.

The Rukoo’, its form and the Dhikr said in it:

The Rukoo’ is the stretching or lengthening of the back and head parallel to the ground and its description is known. The head should be straight at the same level of the back without being raised or lowered and when the Musalli makes (Rukoo’) he distances his hands (arms) from his sides, he opens his fingers and grasps his knees with his palms. This is the Rukoo’ and its ideal or correct form. Saalim said: <<We approached to Abu Mas’ood as said to him: Tell us about the Salaah of the Messenger of Allah (saw). So he stood in front of us and made Takbeer and when he made Rukoo’ he places his palms upon his knees and made his fingers lower than that. He made his elbows such that every part of him was inline and straight (symmetrical). He then said: Sami’ Allahu Liman Hamidah. Then he stood up until every part of him was straight and inline (symmetrical)>> as recorded by An-Nasaa’i and Ibn Khuzaimah. Abu Humaid As-Saa’adi (ra) related: <<When the Nabi (saw) made Rukoo’ he did so in a straight way (not raised and not lowered) and he did not raise his head up (from the level of his back) and he did not lower it down (i.e. his head was on the same level as his back)>> as related by An-Nasaa’i. Abu Barazah Al-Aslaami (ra) narrated: <<When the Messenger of Allah (saw) made Rukoo’ then had water been poured upon his back it would have stayed there and settled (i.e. due to the straightness of his back)>> as recorded by At-Tabaraani and ‘Ali (ra) said: <<If you were to place a cup of water on the Messenger of Allahs’ (saw) back when he was in Rukoo’ it would not spill>> as reported by Ahmad. Abu Humaid As-Saa’adi (ra) said: <<I will teach you about the prayer of the Messenger of Allah (saw). I saw that when he made Takbeer his hands were raised to his shoulders and when he made Rukoo’ his hands were firm on his knees and bent his back (straight and not crooked)...>> as narrated by Ibn Hibbaan and he also narrated: <<I will teach you the prayer

of the Messenger of Allah (saw): The Nabi (saw) stood and made Takbeer and raised his hands, he raised his hands (again) and went into Rukoo', he made Rukoo' and placed his hands upon his knees like he was grabbing on to them. He stretched his hands and moved them out from his sides and he did not raise his head up or lower it down. Waa'il (ra) narrated: <<That the Nabi (saw) opened up his fingers when he made Rukoo'>> as narrated by Ibn Khuzaimah.

The Rukoo' is Fard and is a Rukn (pillar) of the Salaah and the Salaah is not valid without it so the one who does not make the Rukoo', straightening his back and grasping his knees with his palms then there is no Salaah for him. Zaid Bin Wahab said: <<Hudhaifah saw a man who did not complete his Rukoo' and Sujood and said: You have not prayed and if you should die you would die the death of someone on other than the Fitrah (way) of Muhammad (saw)>> as narrated by Al-Bukhaari and Ahmad with a various in the wording.

And Allah Azza Wa Jalla said addressing the people:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O You who believe make Rukoo', Sujood and worship your Lord and do good so that you succeed (Al-Hajj 77)

And Allah (swt) did not choose (to mention) the Rukoo' and the Sujood without any other of the actions of the Salaah indicating (by their mention) that they are pillars of the Salaah and that Salaah does not exist without them.

It is not sufficient to only straighten the back but tranquillity and calmness is also required and the least of this is to be still from movement whilst in the position of Rukoo'. Abu Hurairah (ra) in the Hadeeth mentioned previously concerning the man that did not (or could not) perform his Salaah correctly narrated from the Messenger (saw): <<...Make Rukoo' until you have achieved calmness in the Rukoo'...>> as narrated by Al-Bukhaari and Ahmad. Ibn 'Abbaas (ra) narrated: <<A man asked the Prophet (saw) about something to do with the Salaah so the Messenger of Allah (saw) said to him: Run your fingers through your fingers and toes meaning to perfect and complete the Wudoo' and part of what he said to him was: When you make Rukoo, then place your palms over your knees until you attain calmness and in other report: Until you really make sure of calmness. And when you make Sujood make sure your forehead reaches the ground until you find the Hajm of the ground>> as narrated by Ahmad and At-Tirmidhi.

It is worth noting that the implementation of the Rukoo' was acted upon in a certain period and then abrogated, it was first performed by placing the palms together and placing them between the thighs whilst in the Rukoo' position. 'Alqamah narrated from 'Abdullah Ibn Mas'ood (ra) who said: <<The Messenger of Allah (saw) taught us the Salaah. He made Takbeer and raised his hands, he then made Rukoo' and put his hands together and placed them between his knees. This reached Sa'd so he said: My brother has said the truth, we used to do this and then we were commanded to do this and he grasped his knees>> as reported by Ahmad, An-Nasaa'i and Ibn Abi Shaibah. Mus'ab Ibn Sa'd said: <<I prayed by the side my father and I put my palms together and placed them between my thighs so my father forbade me from this and said: We used to do this and then we were forbidden from doing so and we were commanded to place our hands upon our knees>> as reported by Al-Bukhaari. Muslim, An-Nasaa'i and Ad-Daar Qutni narrated it with different expressions and Mus'ab Ibn Sa'd was the son of Sa'd Ibn Abi Waqqaas (ra).

It is Sunnah in the Rukoo' to extol the greatness of the Lord (Ta'zeem) Azza Wa Jalla as Ibn 'Abbaas (ra) narrated from the Nabi (saw): <<...I have been forbidden from reciting the Qur'aan whilst in Rukoo' and Sujood so in the Rukoo' extol the greatness of your Lord and in the Sujood exert yourselves in making Du'aa as it most likely that it will be accepted>> as related by Muslim and a close version was reported by Ibn Khuzaimah, Abu Daawood, Ahmad and Ibn Hibbaan.

The Ahaadeeth mention a number of forms of Dhikr whilst in Rukoo', the most famous of which is: [Subhaana Rabbiyal-Azheem (All Glory is due to Allah, the Supreme Al-Azheem)] said three times and it is Sunnah to take this and put it before other Adhkaar (forms of remembrance) and this does not prevent the reading of something else with it. 'Uqbah Bin 'Aamir (ra) said: <<. The Messenger of Allah (saw) said to us: When you go down (in

Rukoo') then Glorify the name of your Lord Al-Azheem, include it in your Rukoo' and when you descend (in Sujood) Glorify the name of your Lord Al-'Aalaa and include it in your Sujood>> as recorded by Ahmad, Ibn Maajah and Ibn Hibbaan. Abu Bakrah (ra) related: <<That the Messenger of Allah (saw) used to glorify in his Rukoo' with Subhaana Rabbiyal-Azheem three times and in his Sujood with Subhaana Rabbiyal-'Aalaa>> as recorded by Al-Bazaar and Hudhaifah Bin Al-Yamaan (ra) narrated: <<That he heard the Messenger of Allah (saw) saying in Rukoo': Subhaana Rabbiyal-Azheem three times and when he made Sujood he said: Subhaana Rabbiyal-'Aalaa three times>> as reported by Ibn Maajah, Ibn Hibbaan, Ahmad, An-Nasaa'i and At-Tayaalissy. The form: 'Subhaana Rabbiyal-Azheem wa BiHamdihi' has also been mentioned in a weak report and so it should be left and the form 'Subhaana Rabbiyal-Azheem' should be stuck to and it is (as mentioned) said three times. I have only said that this form should be placed ahead of all other forms which I will mention soon because it is the only form that the Messenger of Allah (saw) commanded us with where the other forms have only been transmitted to us through his actions (and not from his spoken commands). These forms are the following:

- a) Subboohun Quddoosun Rabbul Malaa'ikati wa-r-Rooh
The Most Perfect and the Most Holy, You are the Lord of the angels and the Rooh (Jibreel (as)).
- b) Subhaana Dhi-l-Jabarooti wa-l-Malakooti wa-l-Kibriyaa'i wa-l-'Azhmati
All Glory is due to Allah, the Omnipotent, the Possessor of Sovereignty and Grandeur.
- c) Allahumma Laka Raka'tu wa bika Amantu wa laka Aslamtu. Anta Rabbi Khasha'a laka Sam'i wa Basari wa Mukhkh wa 'Azhmi wa 'Asabi wa ma-s-taqalla bihi Qadami
O Allah unto you I have bowed myself, and in you I have believed and to you I have humbly submitted. My hearing, my sight, my psyche, my bones and all that is taken with my legs (i.e my whole body) are for you in submission.

The following are the evidences for the Adhkaar:

- a) 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) would say in his Rukoo' 'Subboohun Quddoosun Rabbul Malaa'ikati wa-r-Rooh'>> as recorded by An-Nasaa'i. Ahmad, Ibn Hibbaan, Muslim and Abu Daawood reported it with the wording: <<He would say (it) in his Rukoo' and his Sujood>>. As-Subbooh and Al-Quddoos are attributes of Allah Subhaanahu. And they are read with a Dammah at the beginning normally and less often with a Fathah.
- b) 'Auf Bin Maalik (ra) narrated: <<I stood (in prayer) with the Messenger of Allah (saw) one night and when he made Rukoo' he stayed (in that position) equal to the time of Soorat-ul-Baqarah and he said in his Rukoo': Subhaana Dhi-l-Jabarooti wa-l-Malakooti wa-l-Kibriyaa'i wa-l-'Azhmati>> as recorded by An-Nasaa'i and Abu Daawood related the wording: <<I stood (in prayer) with the Messenger of Allah (saw) one night so he stood and recited Al-Baqarah, he did not pass an Ayah related to mercy except that he stopped and asked (made Du'ah) and he did not pass an Ayah related to 'Adhaab except he sought refuge in Allah. He said: Then he made Rukoo' for a period of time similar to his standing and he said in his Rukoo': Subhaana Dhi-l-Jabarooti wa-l-Malakooti wa-l-Kibriyaa'i wa-l-'Azhmati. He then said similar to this in his Sujood and then stood and recited Aal 'Imraan and then recited Soorah, Soorah>>.
- c) 'Ali Bin Abi Taalib (ra) narrated: <<That the Nabi (saw) said in his Rukoo': Allahumma Laka Raka'tu wa bika Amantu wa laka Aslamtu. Anta Rabbi Khasha'a laka Sam'i wa Basari wa Mukhkh wa 'Azhmi wa 'Asabi wa ma-s-taqalla bihi Qadami>> as reported by Ahmad, Ibn Hibbaan and Ibn Khuzaimah.

These are the Adhkaar which are said during the Rukoo' and as I said 'Subhaana Rabbiyal-Azheem' is the preferred and foremost of these and then there is nothing preventing the saying of any of these three forms afterwards as there is no caution against combining two or more statements of Dhikr within a single Rukoo'.

Muslim narrated by way of 'Aa'ishah Umm-ul-Mu'mineen (ra): <<The Messenger of Allah (saw) used to repeat often in his Rukoo' and Sujood: Subhaanaka Allahumma Rabbanaa Wa

Bihamdika, Allahumma-ghfirli (Glory to You, O Allah Our Lord and with your praise, O Allah forgive me)>> and Al-Bukhaari narrated the version: <<The Nabi (saw) used to say in his Rukoo' and Sujood: Subhaanaka Allahumma Rabbanaa Wa BiHamdika, Allahumma-ghfirli>>. This is a form of Tasbeeh and Istighfaar (seeking forgiveness) and is not included within the Adhkaar that is said in the rukoo' because this form has come restricted to a specific situation and did not come in a Mutlaq (unrestricted) manner. So I don't see that it should be said in the Rukoo' and the Sujood. Masrooq narrated from 'Aa'ishah (ra): <<The Messenger of Allah (saw) would say alot before he passed away: Subhaanaka Allahumma Wa Bihamdika Wa Astaghriruka Wa Atoobu Ilaika (Glorified are you and with your Praise. Iseek your forgiveness and repent to you). She said: I said: O Messenger of Allah what are these new words that I have seen you saying? He (saw) said: It has been made a sign in relation to my Ummah and when I see it I say it. When the victory of Allah and Al-Fath (the opening) comes, and you see the people entering in to the Deen of Allah in crowds. Then glorify the praises of your Lord and seek forgiveness. Verily he is the one who oft accepts the repentance>>.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا. فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا

So he (saw) performed this in response to the command of Allah at this time and he did not say it before that. Due to this we do not say it (in this way) except in a situation of a great victory or opening like the liberation of Bait-ul-Maqdis and free it from the occupying Jews or similar to the liberation of Rome and occupying Italy the head of the Papery like the Messenger of Allah (saw) has given us glad tidings of. Or the opening of Moscow or the re-liberation of Andalus and what is similar to these great victories. As such it is not included with the four previously mentioned Adhkaar.

We will return now to the Tasbeehaat (Adhkaar mentioning the Glorification of Allah) which have been mentioned: The number of times these should be said in a single Rukoo' is no less than three because this is the lowest number for its completion. If it is less by one or two then this is a deficiency in the goodness of the act due to the lack of emulating the Prophet (saw) as it has not been known from the Messenger of Allah (saw) that he said it once only or twice. In addition there is no maximum limit and specifically in relation to the individual prayer.

The Imaam however should make the Tasbeeh to an amount that is not too heavy or burdensome upon the Ma'moomeen (followers) and if a limit was to be suggested I would say that the Imaam should say it seven times so as to leave the followers with enough time to say their three without causing them to be rushed. This is especially as there may be those who are slow, old and weak so showing kindness and leniency to them is Mandoob. This is what I view to be the preferred amount for the Imaam to say and if he is to exceed this number then he should do no more than ten. Sa'eed Ibn Jubair (ra) narrated from Anas Bin Maalik (ra) that he said: <<I have not seen anyone resembling the Salaah of the Messenger of Allah (saw) more than this boy – meaning 'Umar Bin 'Abdul Azeez – We estimated the Rukoo' to be ten Tasbeehaat and ten in the Sujood>> as recorded by Ahmad and Abu Daawood related similar to this.

And the Messenger of Allah (saw) has forbidden us from reciting the Qur'aan in the Rukoo' and it is Makrooh (disliked) for us to do so. 'Ali (ra) said: <<That the Messenger of Allah (saw) forbade the wearing of silk clothing, gold rings and reciting the Qur'aan whilst in Rukoo'>> as recorded by Maalik and he (ra) also said: <<The Messenger of Allah (saw) forbade me from reciting the Qur'aan whilst I was in Rukoo' or Sujood>> as recorded by Muslim. Ibn 'Abbaas (ra) related from the Nabi (saw): <<Verily I have been forbidden from reciting whilst in Rukoo' or Sujood so in the Rukoo' make extol the greatness of your Rabb and in the Sujood exert your utmost in making Du'a because it is most likely to be accepted (from this position)>> as reported by Ahmad, Muslim, Abu Daawood and Ibn Hibbaan. At-Tirmidhi commented: [This is the opinion of the Ahl-ul-'Ilm from amongst the companions of the Nabi (saw) and those who followed (Taabi'oon). The recitation of the Qur'aan in the Rukoo' and the Sujood was disliked (Makrooh)>>.

Rising up from the Rukoo' and the Dhikr when doing so:

Rising from the Rukoo' is Fard and it is not permitted to leave it, and it is the straightening of the man's backbone, i.e. his back from the Rukoo' position and this means the complete straightening of the back which is known as I'tidaal. It is a Rukn from the Arkaan of the Salaah and the Salaah is not valid without it. Abu Mas'ood (ra) said that the Messenger of Allah (saw) said: <<The Salaah is not recompensed for the man who does not straighten his back in (or from) the Rukoo' and the Sujood>> as reported by Ibn Maajah, Abu Daawood, At-Tirmidhi, Ibn Hibbaan and Ibn Khuzaimah. Ahmad, Ibn Maajah and Ibn Khuzaimah also narrated by the way of 'Ali Bin Shaibaan (ra) that the Messenger of Allah (saw) said: <<...O gathering of Muslims there is indeed no Salaah for the one who does not set his back upright in the Rukoo' and the Sujood>> and Ahmad reported from Talq Bin 'Ali Al-Hanafi (ra) that he said that the Messenger of Allah (saw) said: <<Allah Azza Wa Jalla does not look at the Salaah of an 'Abd (servant) who does not set upright his back between its Rukoo' and its Sujood>>. And this is the clearest in meaning and in a narration from Abu Daawood from 'Ali Bin Yahyaa Bin Khallaad from his paternal Uncle that a man entered the Masjid and then he mentioned the Hadeeth about the man who did not know how to pray (mentioned earlier) in which the Nabi (saw) said: <<The Salaah is not completed for anyone until he makes Wudoo' so he made Wudoo'...then he said Sami' Allahu Liman Hamadah until he is standing straight, then he said Allahu Akbar and then he made Sujood until his joints were calm (i.e. still with repose). Then he said: Allahu Akbar and raised his head until he was sitting upright straight. He then said Allahu Akbar and prostrated until his joints were in repose and then raised his head saying Allahu Akbar. So if he does that then he has completed his Salaah>>.

The repose and period of stillness when rising from Rukoo' is Fard and it is not permitted to leave it and the least is to be still for a moment in this position and not to make a continuous action between the Rukoo', rising up and making Sujood. Indeed it is necessary to have this stillness in the Rukoo' and also when the back is set upright after the Rukoo'. Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: <<...Then make the Rukoo' until you are reposed (still and calm) in the bowing position, then rise until you are standing straight. Then prostrate until you are reposed in Sujood, then sit until you are reposed sitting and then do this in your entire Salaah>> as reported by Abu Daawood. In a narration from Ahmad from Rifaa'ah Bin Raafi' Az-Zarqi it was stated: <<...So when you make Rukoo' place your palms over your knees (clasp them) and stretch your back straight and make your Rukoo' stable. Then when you raise your head straighten your back until your bones are returned to their joints>>. The best way of doing this is to lengthen the time of standing upright so that it reaches near to the time taken for the Rukoo'. Al-Baraa (ra) narrated: <<I noticed the prayer of Muhammad (saw) and saw his Qiyaam (standing), his bowing, and then going back to the standing posture after bowing, his prostration, his sitting between the two prostrations, and his prostration and sitting between salutation and going away, all these were nearly equal to one another>> as reported by Al-Bukhaari, Muslim and Ahmad. Thaabit related: <<Anas Bin Maalik was demonstrating for us the prayer of the Nabi (saw). So when he raised his head from the Rukoo' he would stay standing until we would say (to ourselves) he has forgotten>> as reported by Al-Bukhaari, Ibn Hibbaan and Ahmad.

As for the Dhikr when rising from Rukoo' then it is Sunnah for the Imaam and the individual to say at the time of rising: (Sami' Allahu Liman Hamdidah) and it is not Sunnah for the Ma'moom (follower) and it is Sunnah for all three to say after that: (Allahumma Rabbanaa Wa Laka-l-Hamd) or (Allahumma Rabbanaa Laka-l-Hamd) or (Rabbanaa Wa Laka-l-Hamd) or (Rabbanaa Laka-l-Hamd) and any one of these forms is recompensed as all of them have been mentioned in the Saheeh and Hasan Ahaadeeth. Abu Hurairah (ra) said: <<When the Nabi (saw) said Sami' Allahu Liman Hamidah he said: Allahumma Rabbanaa Wa Lakal Hamd...>> as related by Al-Bukhaari so here he said: 'Allahumma Rabbanaa Wa Lakal Hamd' and Abu Hurairah also reported that the Messenger of Allah (saw) said: <<When the Imaam says Sami' Allahu Liman Hamidah then say: Allahumma Rabbanaa Lakal Hamd because if his statement coincides with the statements of the Malaa'ikah (Angels) then his past sins will be forgiven>> recorded by Al-Bukhaari so here it said: 'Allahumma Rabbanaa Lakal Hamd'. 'Ali Ibn Abi Taalib (ra) said that the Messenger of Allah (saw): <<When he made the Takbeer

he would begin and then say...and when he rose his head from the Rukoo' he said: Sami' Allahu Liman Hamidah Rabbanaa Wa Lakal Hamd...>> as recorded by Ahmad and here 'Rabbanaa Wa Lakal Hamd' is mentioned. Abu Hurairah (ra) related that the Nabi (saw) said: <<When the Imaam says Sami' Allahu Liman Hamidah then say: Rabbanaa Lakal Hamd>> as reported by Ibn Hibbaan and here the form 'Rabbanaa Lakal Hamd' was mentioned.

These are four evidences for the four forms and where the first form 'Allahumma Rabbanaa Wa Lakal Hamd' completes what is missing in the other three forms it is considered to be the best due to its completeness. 'Ibaadah is reward and reward is attached to every expression and letter so the 'Ibaadah here with more letters is better and of higher merit.

The first Hadeeth confirms that the Imaam says: (Sami' Allahu Liman Hamidah Allahumma Rabbanaa Wa Lakal Hamd) and this is a proof against those who have limited the statement of the Imaam to 'Sami Allahu Liman Hamidah' alone. This Hadeeth came in a general expression and is therefore an evidence for the Imaam and the individual and this is strengthened by what was narrated by Abu Salamah Bin Abdur Rahmaan: <<That Abu Hurairah used to use to make the Takbeer for every obligatory and non-obligatory Salaah in Ramadhaan and outside of it. He would make Takbeer when he stood and when he bowed. Then he said: Sami 'Allahu Liman Hamidah and then say: Rabbanaa Wa Lakal Hamd before making Sujood...then he would say when leaving (after the Salaah): By the one in whose hand is my soul I am the closest in similarity to the prayer of the Messenger of Allah (saw) from amongst you and this was his prayer until he left this world>> as recorded by Al-Bukhaari.

The statement: <<the obligatory and non-obligatory>> indicates that the Imaam and the individual is included because the non-obligatory is performed individually and the statement <<and this was his prayer until he left this world>> indicates that the actions that Abu Hurairah (ra) performed were the same actions that the Messenger (saw) performed. Therefore the Imaam and the individual both say: (Sami 'Allahu Liman Hamidah, Allahumma Rabbanaa Wa Lakal Hamd).

The issue of the Ma'moom (follower) remains and he says: (Allahumma Rabbanaa Wa Lakal Hamd) only and does not say: (Sami' Allahu Liman Hamidah) and the evidence for this is what was mentioned in the second Hadeeth: <<When the Imaam says: Sami' Allahu Liman Hamidah' then say: Allahumma Rabbanaa wa Lakal Hamd>> so the requirement from the Ma'moomeen is to say: (Allahumma Rabbanaa Wa Lakal Hamd) only. The statement 'Sami' Allahu Liman Hamidah' is not added and this is indicated also in the Hadeeth of Rifaa'ah Bin Raafi' when he narrated: <<We were praying behind the Nabi (saw) one day and when he raised his head from Rukoo' and said: 'Sami' Allahu Liman Hamidah' a man behind said: 'Rabbanaa Wa Lakal Hamd, Hamdan Katheeran, Tayyiban, Mubaarakan feehee'. When he (saw) was leaving he asked: Who said that? He (the man) said: I. He (saw) said: I saw over thirty angels competing to say it first>> as narrated by Al-Bukhaari. Here the man did not say: Sami' Allahu Liman Hamidah and despite that the Angels competed to write what he had said. At-Tirmidhi commentated: [And some of the Ahl-ul-'Ilm from the companions of the Prophet and those who came after them worked upon this (understanding): That the Imaam says: Sami' Allahu Liman Hamidah and those who are behind the Imaam say: Rabbanaa Wa Lakal Hamd].

As for when the Musalli, the Imaam or Individual should say: (Sami' Allahu Liman hamidah) and (Allahumma Rabbanaa Wa Lakal hamd)? Abu Hurairah answered this question in the narration: <<The Messenger of Allah (saw) would say: Sami' Allahu Liman Hamidah when he raised his back from the Rukoo' and then when standing he would say: Rabbanaa Wa Lakal hamd>> as reported by Ibn Khuzaimah. So the Musalli says: 'Sami' Allahu Liman Hamidah' at the same time as he is raising his head from Rukoo' i.e. in the time of the movement and when he has straightened standing and is still from movement he says: 'Allahumma Rabbanaa Wa lakal Hamd' or any of the other mentioned forms of this statement.

We return now to the mentioned form and we say: We have mentioned a short time ago four forms that are said after 'Sami' Allahu Liman Hamidah' and we have preferred the form 'Allahumma Rabbanaa Wa Lakal Hamd'. Now we say that these four words (or any one of them) is the minimum that the Musalli says after 'Sami' Allahu Liman hamidah' as there are additional forms and expressions that are said including the one that came in a Hadeeth we

just recently mentioned from Al-Bukhaari and narrated by Rifaa'ah Bin Raafi' and this is: (Rabbanaa Wa Lakal Hamd, Hamdan Katheeran, Tayyiban, Mubaarakan feehee) and you have read the merits of this saying. And there is another slightly longer form: (Allahumma Rabbanaa Lakal Hamd Mil'a-s-Samawaati wa Mil'al-Ardi wa Mil'a Maa Bainahumaa Wa Mal'i Maa Shi'ta Ba'du): (The heavens and the earth and all that is between them abound with your Praise). 'Ali Bin Abi Taalib (ra) narrated about the Messenger of Allah (saw): <<That he used to say when standing in Salaah... and when he rose up he said: Allahumma Rabbanaa Lakal Hamd Mil'a-s-Samawaati wa Mil'al-Ardi wa Mil'a Maa Bainahumaa Wa Mal'i Maa Shi'ta Ba'du...>> as related by Muslim.

There is a third longer form: (Rabbanaa Lakal Hamd Mil'a-s-Samawaati wa Mil'al-Ardi wa Mil'a Maa Bainahumaa Wa Mal'i Maa Shi'ta Ba'du, Ahl-ath-Thanaa'i Wa-l-Majdi, Ahaquq Maa Qaala al-'Abdu, Wa Kullunaa Laka 'Abdun, Allahumma Laa Maani'a Limaa A'taitta, Wa Laa Mu'tiya Limaa Mana'ta Wa Laa Yanfa'u Dhaa-l-Jaddi Minka Al-Jaddu) and this form has been narrated by Ad-Daarami, Muslim, Ahmad, Ibn Hibbaan and Ibn Khuzaimah with slight differences in the expressions from Abu Sa'eed Al-Khudri (ra) who said: <<The Messenger of Allah (saw) would say when rising from the Rukoo': Rabbanaa Lakal Hamd Mil'a-s-Samawaati wa Mil'al-Ardi Wa Mal'i Maa Shi'ta Ba'du, Ahl-ath-Thanaa'i Wa-l-Majdi, Ahaquq Maa Qaala al-'Abdu, Wa Kullunaa Laka 'Abdun, Allahumma Laa Maani'a Limaa A'taitta, Wa Laa Mu'tiya Limaa Mana'ta Wa Laa Yanfa'u Dhaa-l-Jaddi Minka Al-Jaddu>> as recorded by Ad-Daarami. In the version of Ibn Hibbaan it included the 'Waw' in addition in: (Rabbanaa Wa Lakal Hamd) and the version of Ahmad the addition of 'Allahumma' (Allahumma Rabbanaa Lakal Hamd) and the report from Ibn Khuzaimah included the 'Waw' and 'Allahumma' so (Allahumma Rabbanaa Wa Lakal Hamd) was mentioned. The narration from Muslim includes the addition of (wa Mil'a Maa Bainahumaa) so the Hadeeth reads: <<Mil'a-s-Samawaati Wa Mil'a-l-Ardi Wa Mil'a Maa Bainahumaa>>. The additions from trustworthy transmitters is accepted so these additions are added to the initial text of Ad-Daarami to become: (Allahumma Rabbanaa Wa Lakal Hamd Mil'a-s-Samawaati wa Mil'al-Ardi Wa Mil'a Maa Bainahumaa Wa Mal'i Maa Shi'ta Ba'du, Ahl-ath-Thanaa'i Wa-l-Majdi, Ahaquq Maa Qaala al-'Abdu, Wa Kullunaa Laka 'Abdun, Allahumma Laa Maani'a Limaa A'taitta, Wa Laa Mu'tiya Limaa Mana'ta Wa Laa Yanfa'u Dhaa-l-Jaddi Minka Al-Jaddu). The meaning of this Du'aa is: 'O Allah. Our Rabb and to you belongs all praise. The heavens and the earth and all that is between them and what is behind or after them according to what you have willed are full of your praise. O Possessor of Praise and Honour! It is the truest thing that your servant has uttered about You and we are all Your servants. O Allah, No one can withhold what you have willed to provide and no one can grant what you have willed to withhold. From you alone is all wealth and majesty).

So this third form has included the second form found in the Hadeeth of Muslim that we have mentioned. Therefore we are left with two forms: This long form and the first form: (Rabbanaa Lakal Hamd Hamdan Katheeran Tayyiban Mubaarakan Feehee) so the one that wishes to restrict himself to the first form then he can and likewise the one who wishes to take the longer form can do that and whoever wishes to join between them can also do that. So it is said when rising from the Rukoo' (Sami' Allahu Liman Hamidah) and when he straightens up standing (Allahumma Rabbanaa Wa Lakal Hamd Hamdan Katheeran Tayyiban Mubaarakan Feeh. Mil'al-Ardi Wa Mil'a Maa Bainahumaa Wa Mal'i Maa Shi'ta Ba'du, Ahl-ath-Thanaa'i Wa-l-Majdi, Ahaquq Maa Qaala al-'Abdu, Wa Kullunaa Laka 'Abdun, Allahumma Laa Maani'a Limaa A'taitta, Wa Laa Mu'tiya Limaa Mana'ta Wa Laa Yanfa'u Dhaa-l-Jaddi Minka Al-Jaddu) and from this saying he can attain and combine all of the goodness. The meaning of 'Wa Laa Yanfa'u Dhaa-l-Jaddi Minka Al-Jaddu' is: The one who has a share in wealth and riches, these do not suffice him against your Amr (command) O Rabb and your Qadaa related to him.

The Sujood and its shape (posture) and the Dhikr (remembrance) contained in it:

We mentioned in the first chapter that the Salaah is the most beloved of actions to Allah (swt) and that the linguistic meaning of the Salaah id Du'aa. So the Du'aa is linked to extending the

merit of Salaah or the Du'aa is the most distinct part of it and there is no wonder in this as the Du'aa is 'Ibaadah and from there if we were to realise that the Sujood is the main place for the Du'aa we would then comprehend the significance and greatness of the Sujood in the Salaah. Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: <<The closest a servant can be to his Rabb is when he is in Sujood so make lots of Du'aa>> as reported by Muslim, An-Nasaa'i, Abu Daawood and Ibn Hibbaan and Ibn 'Abbaas (ra) narrated from the Nabi (saw): <<...I have verily been forbidden from reciting the Qur'aan in the Rukoo' and the Sujood, so as for the Rukoo' exalt your Rabb in it and in the Sujood exert your effort in the Du'aa because this is the best (and most likely) place for it to be responded to>> as reported by Muslim. Ahmad, Ibn Khuzaimah, Abu Daawood and Ibn Hibbaan narrated it with differences in the wordings used. So the Muslim whilst in Sujood is close to his Rabb and his Du'aa is responded to and answered.

Allah Azza Wa Jalla mentions the obedience that his creation has to Him and their worship towards him with Sujood:

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ

And to Allah prostrate all that is in the heavens and earth, of the moving creatures and the angels and they are not proud (An-Nahl 49)

لَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ
وَالْاَنْبَابُ وَكُلُّ شَيْءٍ مِنَ الْاَنْسِ وَكُلُّ شَيْءٍ حَيٍّ عَلٰى يَدَيْهِ الْغَضَابُ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ اِنَّ اللّٰهَ يَفْعَلُ مَا
يَشَآءُ

Do you not see how everything in the heavens and the earth, and the sun, moon, stars, mountains, trees, living creatures and many of mankind prostrates to Allah, But there are many upon who the punishment is deserved and whoever Allah disgraces, none can honour him. Verily Allah does what he wills ((Al-Hajj 18)

One of the favours of the Sujood is that Allah (swt) has bestowed honour upon the place of Sujood from the body of the Muslim and protected it from the punishment of the fire. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<...till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations...>> as narrated by Al-Bukhaari from a long Hadeeth and An-Nasaa'i recorded a similar report from 'Ataa Bin Yazeed that said: <<...The fire will eat away everything from Banu Aadam except for the place of Sujood>>.

Another excellence and favour of Sujood is that Allah Azza Wa Jalla has chosen the limbs of Sujood from the bodies of the Muslims to be a sign that distinguishes them from the rest of the creation on the day of Judgment, making whiteness and light shine from their foreheads and Allah (swt) has indicated this in the Ayah:

مُحَمَّدٌ رَّسُولُ اللّٰهِ وَالَّذِينَ مَعَهُ اَشِدَّاءُ غَلِيّٰى الْكُفَّارِ رُحَمَآءٌ بَيْنَهُمْ تَتَرَاَهُمْ رُفَعَا سُجُودًا يَبْتَغُوْنَ فَضْلًا مِّنَ
اللّٰهِ وَرِضْوَانًا سَيُمَاهُمُ فِي وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ

Muhammad is the Messenger of Allah and those who are with him are severe against the Kuffaar and merciful among themselves. You see them bowing and falling down prostrate (in prayer) seeking favour from Allah and his pleasure. Their mark is on their faces from the traces of Sujood... (Al-Fath Ayah 29).

And also from among the favours of Sujood is what has been mentioned in the Hadeeth narrated by Muslim from Ma'dan Bin Abi Talhah Al-Ya'muri who said: <<I met Thawbaan, the freed slave of Allah's Messenger (saw), and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I asked about the act which was loved most by Allah. He gave no reply. I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger (saw) about that and he said: Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma'dan said: I then met Abu ad-Darda' and when I asked him he told me similar to what Thawbaan had said>>.

As for the shape and posture of the Sujood, it is that the Muslim places his two feet, knees, hands (palms) and forehead upon the ground according to the description that is well known. So he makes Sujood upon seven limbs and it is not permitted to not combine all of them in use as Ibn ‘Abbaas (ra) narrated: <<The Nabi (saw) commanded that the Sujood should be upon seven parts of the body and not to prevent the hair and Thawb (clothing) from falling: (The body parts are:) The forehead, two hands, knees and feet>> as recorded by Muslim and Al-Bukhaari. This has also been mentioned in a Hadeeth from Al-‘Abbaas Bin ‘Abdul-Mutallib (ra) that he heard the Messenger of Allah (saw) said: <<When a servant makes Sujood for parts make Sujood with him: His face, palms (hands), his knees and his feet>> and At-Tirmidhi, Abu Daawood, Ibn Hibbaan, Ibn Khuzaimah and Ibn Maajah related from Al-‘Abbaas (ra) a version that mentioned <<seven limbs>> and a version from Ahmad says: <<When a man makes Sujood...>>. So these are the seven mentioned parts of the body used in the Sujood and it is necessary for them all to be used in the action of the Sujood.

It is recommended to place the feet upright with the toes facing the Qiblah and small gap between the knees. His hands are spread on the ground with his fingers together and he prostrates on his nose and his forehead and puts them between his hands but a little forward (or in front). His thighs should be opened so that his stomach is not carried upon them. He moves his hands away from his sides, raises his elbows and forearms from the ground and raises his posterior (backside) and this position is called: ‘Mukhawwiyan’ which means that between his arms and feet is an empty space. And he lets his garment fall in its place in Sujood just as he lets his hair fall down if it is long and he does not try to stop them (i.e. with any specific action but rather lets it fall naturally). This last part was mentioned in the previously mentioned Hadeeth narrated by Al-Bukhaari and Muslim from Ibn ‘Abbaas (ra) : <<And not to prevent the hair and Thawb (garment) from falling (naturally without deliberate interference >>. So these are the recommended acts of the Sujood.

The Musalli should be careful not to stretch his forearms out on the ground as this has been forbidden by the Shar’a and not to carry his stomach upon his knees in emulation of the Messenger of Allah (saw), or stretch out (his body) whilst in Sujood or prostrate only on his forehead without the nose. In addition the Musalli should not contradict the previously mentioned Mandoobaat however if he does not do them he is not sinful and his Sujood is rewarded and accepted. The following are the Saheeh and Hasan Ahaadeeth that relate to the above points and rules:

- a) Al-Baraa (ra) said that the Messenger of Allah (saw) said: <<When you make Sujood place your hands down and raise your elbows>> as recorded by Muslim and Ahmad. Ibn Hibbaan related the wording: <<When you make Sujood place your hands down, raise your elbows and set up>>.
- b) ‘Abdullah Bin Maalik Buhainah (ra) said: <<When the Messenger of Allah (saw) prayed he opened up a gap between his hands (arms) so that the whiteness of his armpits could be seen>> as recorded by Al-Bukhaari and Muslim. Ibn Hibbaan narrated the same meaning.
- c) ‘Alqamah Bin Waa’il related from his father (ra): <<That the Nabi (saw) would open out his fingers in Rukoo’ and join them together in Sujood>> as narrated by Ibn Hibbaan and At-Tabaraani. Ibn Khuzaimah and Al-Haakim narrated it as: <<That the Nabi (saw) would put his fingers together in the Sujood>> without mentioning the Rukoo’.
- d) Abu Humaid (ra) said whilst he was describing the Messenger’s (saw) prayer said: <<And when he made Sujood he would open up a gap between his thighs so that his stomach was not over anything of his thighs>> as recorded by Abu Daawood.
- e) Abu Humaid (ra) said: <<I remember the prayer of Allah’s Messenger better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbeer; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the joints took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting In the second Rak’ah he sat on his left foot and propped up the right one;

and in the last Rak'ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks>> as related by Al-Bukhaari.

- f) Shi'bah said: A man came to Ibn 'Abbaas (ra) and so he said: <<Your servant places his forehead, arms and chest upon the ground when in Sujood. Ibn 'Abbaas said to him: What has led you to do it like this? He replied: Humility and humbleness. He (Ibn 'Abbaas) replied: This is like the lying down of a dog. When the Nabi (saw) made Sujood the whiteness of his armpits could be seen>> as recorded by Ahmad.
- g) Waa'il Bin Hujr (ra) said: <<I saw the Messenger of Allah (saw) prostrate on his nose with his forehead>> as reported by Ahmad.
- h) Waa'il Bin Hujr (ra) said: <<That he saw the Nabi (saw) made Sujood between his hands – and in a report – and his hands were close to his ears>> as reported by Ahmad and Muslim.
- i) Abu Sa'eed Al-Khudri (ra) narrated: <<That a trace of clay could be seen on the forehead and tip of the nose of the Messenger of Allah (saw) from a Salaah that he prayed with the people>> as reported by Abu Daawood.
- j) Al-Baraa (ra) when describing the Sujood said: <<He laid his hands (palms) out and raised his backside (rear) and made an empty gap (between). He said: And this is how the Nabi (saw) performed Sujood>> as reported by Ahmad.
- k) Al-Baraa Bin 'Aazib (ra) said: <<When the Messenger of Allah (saw) prayed he kept himself in>> as recorded by Ibn Khuzaimah and this means that he did not stretch his body out and lengthen it when he was in Rukoo' or Sujood.
- l) Ibn 'Abbaas (ra) said: <<I was contemplating the Salaah of the Messenger of Allah (saw) and I saw him making an empty gap (the raising of the middle stomach area where the head is down and the rear is raised) and I saw the whiteness of his armpits>> as recorded by Ahmad.
- m) 'Amru Bin Al-Haarith (ra) said: <<When the Messenger of Allah (saw) made Sujood he spread out his arms so that the whiteness of his armpits were visible>> as recorded by Muslim and Ahmad.
- n) Maymoonah (ra) said: <<That when the Nabi (saw) made Sujood he made a gap between his hands so that if an animal wanted to pass through it would have been able to>> as recorded by Abu Daawood and Ibn Khuzaimah narrated it with a small difference. In a narration from Muslim from Maymoonah the wife of the Nabi (saw) she said: <<When the Messenger of Allah (saw) prostrated himself, he spread his arms out, he separated them so much that the whiteness of his armpits became visible from behind and when he sat he rested in repose on his left thigh>>.
- o) Ibn 'Umar (ra) said that the Messenger of Allah (saw) said: <<Don't spread your arms out when you pray like a predatory beast (e.g. lion) spreads out its arms and support yourself with your palms (hands) and make space under the arm pits and if you have done this then you have made Sujood with all of the parts of your body>> as narrated by Ibn Hibbaan.
- p) Jaabir (ra) said that the Messenger of Allah (saw) said: <<When any of you prostrates then do so moderately (with balance) and do not spread out your arms like the spreading of a predatory beast>> related by Ibn Khuzaimah and in a narration from At-Tirmidhi and Ibn Maajah it said: <<Like the spreading of a dog>>.
- q) Anas Bin Maalik (ra) narrated that the Nabi (saw) said: <<Be moderate (well balanced) in the Sujood and none of you should spread his arms out in the way a dog does>> as narrated by Al-Bukhaari and Muslim. Abu Daawood and Ibn Hibbaan narrated similarly with a slight difference in wording with the same meaning.

This is the correct form or posture in the Sujood and its recommended acts and these include that the Muslim moves his hands from his side and raises his elbows and forearms from the ground. However if he is making a very long Sujood which is heavy upon him and causing him some discomfort or hardship then it is permitted to place his elbows upon his knees and the evidence for this is what Abu Hurairah (ra) narrated: <<The companions of the Nabi (saw) complained to him about the hardship in the Sujood when they get tired. He (saw) said: Seek support from the knees>> as narrated by Ahmad. Ibn Hibbaan, At-Tirmidhi and Abu Daawood

narrated it with differences in the wordings. Seeking support with the knees means that the Musalli places his elbows upon his knees if the Sujood is long and he is tiring from it. Composure (tranquillity) in the Sujood is Fard (obligatory), it is necessary and the minimum requirement is to be still from movement during it. Abu Hurairah (ra) said that the Messenger (saw) said to the one who could not pray (in the Hadeeth mentioned earlier) : <<..Then make Sujood until you are composed in prostration...>> as related by Ahmad and Al-Bukhaari. And Rifaa'ah related in the long Hadeeth in which the Nabi (saw) said to the man who prayed to re-perform his Salaah saying: <<Then if you have made Sujood then stabilize your face and hands until every bone is composed in its place>> as narrated by Ibn Khuzaimah. As for the middle or average time for the composure in the Sujood then it is for the period needed to say the mentioned Dhikr which we will mention shortly and it is similar to the period of composure in the Rukoo' or the time of composure in the standing position after the Rukoo' or the sitting between the two prostrations. And this is what Al-Baraa (ra) mentioned: <<The Rukoo' of the Nabi (saw), his Sujood, his standing after rising from Rukoo' and his sitting between the two Sajdahs were similar (in length)>> as recorded by Al-Bukhaari. Muslim and Ahmad narrated something similar. We also mentioned this previously in the section: [Rising from the Rukoo' and the Dhikr said in it] and what was narrated from Thaabit from Anas (ra) who said: <<I will pray with you as I saw the Nabi (saw) pray with us. Thaabit said: I saw Anas do something I do not see you doing, when he raised his head from the Rukoo' he stood for a period until it was said: 'He has forgotten' and likewise between the two Sajdahs until it was said: 'He has forgotten'>> as reported by Al-Bukhaari and Muslim in a similar narration.

The Sujood is Fard and a Rukn (pillar) from the Arkaan of the Salaah and the Salaah is not valid without it. The one who prays and does not make Sujood in the known way then there is no Salaah for him as Allah Subaanahu has addressed the people with the Salaah when He Azza Wa Jalla says:

أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O You who believe make Rukoo' and Sujood and worship your Rabb and perform Al-Khair (goodness) so that you may be successful (Al-Hajj Ayah 77)

This was discussed in the section: [The form (posture) of the Rukoo' and the Dhikr in it] and we said then: (And Allah Subhaanahu did not select (specifically) the Rukoo' and the Sujood above all the other actions of the Salaah except to indicate that they are two pillars from the Arkaan of the Salaah and that the Salaah is not valid except with them). Zaib Bin Wahab said: <<Hudhaifah saw a man who did not complete (or perform) his Rukoo' and his Sujood so he said: You have not prayed and if you die then you would do so on other than the Fitrah (way) that Allah put Muhammad (saw) upon>> as recorded by Al-Bukhaari and Ahmad recorded it with a difference in wording. This was also mentioned preciously in the section: [The form of the Rukoo' and the Dhikr in it].

It is Mandoob (recommended) to place the knees down upon the ground before the hands when going down into Sujood and to raise the hands before the knees when rising from it. Waa'il Bin Hujr (ra) narrated: <<I saw the Messenger of Allah (saw) that when he made Sujood he placed his knees down before his hands and when he rose up he raised his hands before his knees>> as narrated by At-Tirmidhi. Ibn Hibbaan and Ibn Maajah narrated similar to it and Abu Daawood related from Waa'il (Ra): <<That the Nabi (saw) – and he mentioned the Hadeeth of the Salaah – He said: So when he made Sujood his knees fell to the ground before his palms (hands)>>. Abu Hurairah narrated from the Nabi (saw) who said: <<If one of you makes Sujood then he should start with his knees before his hands and don't bow down like the kneeling down of a Stallion (or large male animal)>> as reported by Abi Shaibah and At-Tahaawi. So this Hadeeth orders that the knees come before the hands and there is also a command to not be like a Stallion when it kneels down.

As for what Ahmad, Abu Daawood and An-Nasaa'i reported from Abu Hurairah (ra) that he said that the Messenger of Allah (saw) said: <<When one of you prostrates then do not kneel like the kneeling of the camel and place your hands and then your knees>> where the placing of the hands precedes the knees then the answer to this is that the beginning of the Hadeeth contradicts the last part of it. The beginning commands the opposite of the kneeling of the

camel whereas the end commands the placing down of the hands before the knees which is contradictory because the camel kneels down with its hands first and then kneels on its legs after that and this is well known and obvious. So how can we be ordered in this Hadeeth to begin with the hands and at the same time told to do the opposite to a camel? In addition the Hadeeth from Abu Hurairah (ra) as recorded by Ibn Abi Shaibah and At-Tahaawi also commands the opposition to the way the camel kneels down but orders the going down upon the knees first. These two Hadeeth therefore agree upon one issue which is the opposition to the kneeling of the camel and they disagree upon the order of the hands and knees being placed down. The perceived and sensed reality of the kneeling of a camel indicates and guides to the correctness of the narration of Ibn Abi Shaibah and At-Tahaawi and the mistake in the report recorded by Ahmad, Abu Daawood and An-Nasaa'i. This is the first point.

The second point is that An-Nasaa'i and Abu Daawood reported from Abu Hurairah (ra) that he said that the Messenger of Allah (saw) said: <<One of you proceeds in his Salaah kneeling like the kneeling of the camel>> and it did not contain a reference to the hands and knees. So the question arises: Is this Hadeeth different from the previous Hadeeth or is it the same one? And why does it not mention the hands and knees in this report? What is clear and constant in all three narrations is the opposition to the kneeling of the camel and they have disagreed upon the order of being placed down. Therefore the constant is acted upon which is the opposition to the manner of kneeling of the camel which begins with the hands and therefore the Muslim is commanded to start with his knees to fulfil this opposition which is in agreement to the Hadeeth reported by Waa'il Bin Hujr that we initially mentioned. It is adopted and what is against it is left and rejected. Ibn Qayyim Al-Jawziyyah commented in his book 'Zaad Al-Ma'aad': [The text of the hadeeth of Abu Hurairah is turned upside down by other reports. The origin, sound and correct understanding is to place the knees before the hands.

We now come to the subject of the Dhikr (remembrance) and Du'aa (supplication) that is said in the Sujood. We say that many forms have been mentioned, the most famous of which is: (Subhaana Rabbiy-al-'Aalaa/Glory be to Allah the most High) which is said three times. It is Sunnah to take it and place it ahead of the other forms and there is nothing preventing the saying of the other forms after saying it three times because the combination of two or more different expressed forms is permitted here. In the section: [The form of the Rukoo' and the Dhikr in it] we mentioned three Ahaadeeth that mention the saying of: (Subhaana Rabbiy-al-'Aalaa) in the Sujood so there is no need to repeat them. This form has been commanded to be said and no other forms have been commanded but the other forms have rather come to us in the form of the actions of the Messenger of Allah (saw) only and the commands take precedence over the actions.

We will now mention a group of forms that have been transmitted to us:

- a) Subboohun Quddoosun Rabbul Malaa'ikah Wa-r-Rooh (The most Perfect and the most Holy, You are the Lord of the angels and the Rooh (Jibreel (as))).
- b) Subhaana Dhee-l-Jabarooti Wa-l-Malakooti Wa-l-Kibriyaa'i Wa-l-Azhamah (All glory is due to Allah, the Omnipotent, the Possessor of sovereignty and grandeur).
- c) Allahumma Innee A'oodhu BiRidaaka Min Sakhatika, Wa A'oodhu BiMu'aafaatika Min 'Uqubatika, Wa A'oodhu Bika Minka, Laa Uh'see Thanaa'an 'Alaika, Anta Kamaa Athnaita 'Alaa Nafsika (O Allah I seek refuge in your pleasure from your anger, with your pardon from your punishment. And I seek refuge in You from You. Your praise cannot be counted and You are in praise as you have said about Yourself)
- d) Allahumma-gh-fir Lee Dhanbi Kullahu, Diqqahu Wa Jillahu Wa Awwalahu Wa Aakhirahu Wa 'Alaaniyyatahu Wa Sirrahu (O Allah! Forgive me all of my sins, the small and the great, the first and the last and the open and secret)
- e) Allahumma-j-'al fee Qalbi Nooran, Wa fee Lisaani Nooran, Wa fee Sam'ee Nooran, Wa fee Basaree Nooran, Wa 'an Yameeni Nooran, Wa 'an Shimaali Nooran, Wa Amaami Nooran, Wa Khalfi Nooran, Wa fauqi Nooran, Wa Tahti Nooran, Wa-j-'al lee Nooran Wa-'A-zhim Lee Nooran (O Allah! Make my hear light, and my tongue light, and my hearing light, and my sight light, and put light to my right and light to my left,

and light in front of me and light behind me, and make light above me and light below me, and make light for me and make the light for me great).

- f) Allahumma Laka Sajadtu Wa Bika Aamantu, Wa Laka Aslamtu, Sajada Wajhi lil ladhee khalaqah Fa Sawwarahu Fa Ahsana Suwarahu, Fa Shaqqa Sam'ahu Wa Basarahu. Fa Tabaarakallahu Ahsan-ul-Khaaliqeen (O Allah! I have prostrated myself to you, I have believed in you, I have submitted to you. My face has prostrated to the one that created it and fashioned it in the best of forms. Who created its hearing and sight so Glory is to Allah the best of creators).

There are other reported Ad'iyah (Du'aas) that the Messenger of Allah (saw) used in his Sujood and if someone wishes to review them then he can look for them in the books of Hadeeth.

In relation to the evidences for these six forms, then the first two can be found in the section: [The form of Rukoo' and the Dhikr in it] and so we will not repeat them and they can be looked up there. We will now present the evidences for the other in the same order that we quoted them:

- 1) 'Aa'ishah (ra) said: <<I could not find the Messenger of Allah (saw) one night in the bed, so I searched for him with my hand and my hand fell upon the bottom of his feet whilst they were upright. I heard him saying: O Allah I seek refuge in your pleasure from your anger, with your pardon from your punishment. And I seek refuge in You from You. Your praise cannot be counted and You are in praise as you have said about Yourself>> as recorded by Ibn Khuzaimah, Ibn Hibbaan and An-Nasaa'i.
- 2) Abu Hurairah (ra) said that the Nabi (saw) used to say in his Sujood: <<O Allah! Forgive me all of my sins, the small and the great, the first and the last and the open and secret>>.
- 3) Ibn 'Abbaas (ra) said: <<I stayed the night at my maternal aunty Maymoonah's house and I watched to see how the Messenger of Allah (saw) prayed – and he mentioned a number of the actions of the Messenger of Allah (swt) (in Salaah) – Then he went out to pray and prayed, so he said in his Salaah or in his Sujood: O Allah! Make my hear light, and my tongue light, and my hearing light, and my sight light, and put light to my right and light to my left, and light in front of me and light behind me, and make light above me and light below me, and make light for me and make the light for me great>> as narrated by Muslim. In another narration from Muslim from Ibn 'Abbaas (ra) the following addition came: << and make the light for me great>> but did not mention <<and make light for me>>. So the addition is accepted and in another narration from Muslim from Ibn 'Abbaas (ra) it mentioned: <<And make my tongue light>> so this contains the addition of the 'tongue' which is also accepted. It is worth taking note that the order in this Du'aa is not binding as the narrations from Muslim have not stuck to a single order. In addition a narration from An-Nasaa'i states: <<Then he stood to pray and in his Sujood he said: O Allah, make light in my heart and make my hearing light, and make my sight light, and make below me light and above me light, on my right light and on my left light, and in front of me light and behind me light. And make the light great for me. He then slept until he came to and Bilaal came to him and woke him for the Salaah>>.
- 4) 'Ali Bin Abi Taalib (ra) narrated that the Messenger of Allah (saw): <<...When he made Sujood said: O Allah! I have prostrated myself to you, I have believed in you, I have submitted to you. My face has prostrated to the one that created it and fashioned it in the best of forms. Who created its hearing and sight so Glory is to Allah the best of creators>> as reported by Ahmad. Again the order in this Du'aa is not binding as An-Nasaa'i narrated it in a different order to Ahmad: <<O Allah! I have prostrated myself to you, I have submitted to you and believed in you. I prostrate my face to the one who created it and fashioned it in the best of forms and created its hearing and seeing, Glory be to Allah the best of creators>>.

These are therefore a collection of some of the reported Tasbeehaat (words of glorification) and Ad'iyah (Du'aas/Supplications). As for the number of times that they should be repeated in the Sujood then the minimum is three times and if it is said once or twice then it is

recompensed with a deficiency in favour (i.e. the full reward of the Sunnah is not obtained). There is no maximum limit in respect to the individual and the Imaam should do it with an amount that is not too heavy or burdensome upon those who are following and cause them hardship. So if he was to say the Tasbeeh (i.e. Subhaan Rabbiyal-‘Aalaa) seven times then this would be good and it would provide enough time for the followers to make sure of their three as there may be among them those who are ill or are slow in pronunciation. Compassion, kindness and understanding (of the reality of the followers) is required and as such it should not be said more than ten times so as not to cause hardship upon the weak among them. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<If one of you stands for the people (in Salaah as the Imaam) then be light in the Salaah because among them are the old and weak. And if he stands by himself (in Salaah) then he can make the Salaah as long as he wishes>> as narrated by Muslim. And we mentioned the Hadeeth from Ahmad about Anas Bin Maalik (ra) in the section: [The form of the Rukoo’ and the Adhkaar in it] in which he said: <<...We guessed that his Tasbeeh in Rukoo’ was ten and ten also in the Sujood...>>. The Qur’aan is not recited in the Sujood like it is not recited in the Rukoo’ due to the prohibition that has been reported about that. We have mentioned the Ahaadeeth concerning this earlier: Two were related by Maalik and Muslim from ‘Ali Bin Abi Taalib (ra) and another Hadeeth was reported by Ahmad from Ibn ‘Abbaas (ra). We will not repeat them but they can be reviewed in the section: [The form of the Rukoo’ and the Dhikr in it]. Now we come to the issue of the revealing (i.e. not covered) of the forehead and hands in the Sujood. We say: The origin in Sujood is that the Muslim prostrates with his hands and face revealed because this was the case with the Messenger (saw) and his companions (rah) and if anyone went against the origin then it would be brought to the attention of the Messenger of Allah (saw). An example of this is what was reported from ‘Ayyaad Bin ‘Abdullah who said: <<The Messenger of Allah (saw) saw a man prostrating on the circular part (ring) of his ‘Imamah (turban) so he indicated to him to lift it up>> as recorded by Ibn Abi Shaibah and Saalih Bin Khayawaan As-Sibbaa’i related: <<The Messenger of Allah (saw) saw a man to his side making Sujood and he was wearing a turban upon his forehead so he removed it from his forehead>> as narrated by Abu Daawood. However if the weather is extremely hot or cold where Sujood on the ground directly would cause hardship and discomfort then in this case and time the Shar’a Al-Haneef has permitted the covering of the hands and forehead or to throw something like a cloth upon the place of Sujood to deter the discomfort. Anas Bin Maalik (ra) said: <<When we used to pray behind the Messenger of Allah (saw) at the time of Zhohr (in the heat) we would make Sujood upon our garments as a protection from the heat>> as recorded by Al-Bukhaari and An-Nisaa’i and Abu Daawood related the wording: <<We used to pray with the Messenger of Allah (saw) in the severe heat and if anyone of us could not secure his face (forehead) on the ground he would lay out his garment and pray upon it>> and Ibn Maajah narrated it with a slight difference. So the existence of a barrier between the forehead, hands and the ground is attached to the inability to bare the severe heat and it is the same with the severe cold like the one who prays outdoors in the bitter cold or prostrates upon ice or snow. Ibn ‘Abbaas (ra) narrated: <<That the Nabi (saw) prayed in a garment he throw over himself and would use the extra (excess) cloth from it to protect himself from the heat and cold of the ground>> as narrated by Ahmad.

This is a proof and evidence against those who prevent the Sujood upon a cloth that is worn but allow it for a cloth that is not worn that is thrown on the ground like a rug. Yes this is a proof against that view in addition to what was narrated by ‘Abdullah Ibn Abdur Rahmaan from his father from his grandfather (Thaabit ibnu-s-Saamit (ra)): <<That the Messenger of Allah (saw) prayed in Bani Abd-il-Ash’hal and he had a garment wrapped around him and he would put his hands upon it to protect himself from the cold of the pebbles (or stony surface)>> as recorded by Ibn Maajah and Ahmad related it as: <<The Nabi (saw) came to us and prayed with us in the Masjid of Bani Abd-il-Ash’hal and I saw him placing his hands upon his garment when he made Sujood>>.

The conclusion of this is that the Sujood upon the edge of the ‘Imamah (turban), or a Koofiyah (kerchief folded and worn as a headdress) and a Taaqiyah (white skull cap (or Topi in south-east Asia)) or wearing gloves upon the hands are all permitted if for the reason or

excuse of the heat or the cold. If it is neither hot nor cold then it is Makrooh (disliked) to cover the forehead and the hands but the Salaah would remain accepted and Saheeh (valid).

The Jalsah (sitting) between the two Sajdahs:

It is obligatory for the Muslim in this sitting to put his back upright and straighten his backbone and to be composed in it and be still from movement. It is Sunnah to make it long so that it is similar in length to the Sujood and it is not Halaal to make it a continuous action between the two Sajdahs (i.e. it is not permissible to rise and then go straight back down again without composing himself first and being still from movement). Al-Baraa (ra) narrated: <<The Rukoo' of the Nabi (saw), his Sujood, when he rose from Rukoo' and when he sat between the two Sajdahs were all similar in the length of time>> as recorded by Al-Bukhaari and was mentioned earlier in the section about the Rukoo' and the Sujood. Talaq Bin 'Ali Al-Hanafi (ra) said that the Messenger of Allah (saw) said: <<Allah Azza Wa Jalla does not look at the Salaah of the servant who does not straighten his back (bone) between its Rukoo and Sujood>> as recorded by Ahmad and this was mentioned with two similar Hadeeth in the section about the Rukoo'. Thaabit related from Anas (ra): <<Verily I will now pray with you in the way that I saw the Nabi (saw) pray with us. Thaabit said: I saw Anas do something that I do not see you doing. When he raised his head from the Rukoo' he would stand until it would be said by someone that he has forgotten (to go down) and he would also do this between the two Sajdahs (prostrations) until someone would say he has forgotten>> as reported by Al-Bukhaari and Muslim in a similar report and we mentioned it previously in the section of the Sujood. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) would begin his Salaah with the Takbeer and the recitation of 'Al-Hamdu Lillahi Rabbil 'Aalameen...and when he raised his head from the Sajdah he would not prostrate again until he had sat upright...>> as recorded by Muslim. Anas (ra) related: <<...And the Messenger of Allah (saw) when he said: 'Sami' Allahu Liman Hamidah' would stand until we said (to ourselves): He has forgotten. He would then prostrate and sit between the Sajdahs until we would say he has forgotten>> as narrated by Muslim and Abu Hurairah (ra) narrated in the Hadeeth concerning the one who could not pray and the Messenger (saw) instructed him with: <<...Make Sujood until you are composed in your Sujood, then rise up and stay until you are composed sitting down and prostrate until you are composed in the prostration. Then do the same as this in your entire Salaah>> as related by Al-Bukhaari.

It is Sunnah in this sitting to sit upon the buttocks resting upon the toes of the feet whilst the knees are on the ground, meaning that the feet should be upright and sat upon. Taawoos related: <<We asked Ibn Abbaas about sitting on one's buttocks (Iq'aa'a) (in prayer) and upon the feet. He said: It is Sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbaas said: It is the Sunnah of your Nabi (saw)>> as recorded by Abu Daawood. It was also recorded by At-Tirmidhi, Ibn Khuzaimah and Muslim with a slight difference.

As for the way of Iq'aa'a sitting that has been forbidden in a number of Ahaadeeth it is not the same as this Sunnah way. It is the attaching of the buttocks to the ground, erecting the feet and placing the hands on the ground like a dog does. This is the first point and the second is that all of the Ahaadeeth that have forbidden Iq'aa'a have been reported in chains that are weak and not suitable for extracting rules from.

We will now mention some of the Ad'iyah (Du'aas) that are said during the sitting and mentioned in Ahaadeeth:

- a) Ibn 'Abbaas (ra) said: <<The Messenger of Allah (saw) used to say in his night prayer between the two Sajdahs: Rabbi-gh-fir lee, Wa-r-hamnee, Wa-j-burnee, Wa-r-zuqnee Wa-r-fa'nee>> as recorded by Ibn Maajah and Ahmad recorded this version: <<That the Messenger of Allah (saw) used to say in the night prayer between the two Sajdahs: Rabbi-gh-fir lee, Wa-r-hamnee, Wa-r-fa'nee, Wa-r-zuqnee Wa-h-dinee>> and from Abu Daawood with: <<That the Nabi (saw) used to say between the two Sajdahs: Allahumma-gh-fir lee, Wa-r-hamnee, Wa 'Aafinee, Wa-h-dinee Wa-r-zuqnee>>.

- b) Hudhaifah (ra) said: <<That the Nabi (saw) used to say between the two Sajdahs: Rabbi-gh-fir lee, Rabbi-gh-fir lee>> as recorded by An-Nasaa'i, Al-Haakim and verified as Saheeh by Adh-Dhahabi. Ibn Khuzaimah related it in a long Hadeeth that included: <<...He then made Sujood close (in time) to when he arose, he then rose up and said: Rabbi-gh-fir lee, close to what he prostrated, he then prostrated close to what he raised and then stood for the second...>>.

The second Hadeeth includes 'Rabbi-gh-fir lee' and this is mentioned within the first of the first three Ahaadeeth and these three can be combined to: (Allahumma-gh-fir lee, Wa-r-hamnee, Wa 'Aafinee, Wa-h-dinee, Wa-r-zuqni, Wa-j-burnee Wa-r-fa'nee/ O Allah forgive me, have mercy on me, strengthen me, guide me, provide for me, give me comfort and raise my degree) and so this can be said taking the goodness from all of the statements of Du'aa found in the Ahaadeeth. If a shorter version is preferred then he (the Musalli) can say: (Rabbi-gh-fir lee, Rabbi-gh-fir lee/My Lord forgive me, My Lord forgive me) repeated.

Jalsat-ul-Istiraahah (The sitting before getting up after the second Sajdah):

This is the light sitting after finishing the second Sajdah (prostration) and before standing up for the second Rak'ah or the fourth Rak'ah, meaning that when the Musalli wishes to stand up for the second Rak'ah after completing the first he sits for a short time and then stands. Likewise when he finishes the third Rak'ah and wishes to stand for the fourth he sits for a short time before standing up and this is called the Jalsah of Istiraahah. This Jalsah (sitting) is Mandoob and Mustahabb. Abu Qilaabah narrated: <<Maalik ibn-ul-Hurayth came and prayed with us in our Masjid. He said: I am praying with you and I do not need to pray but I wish to show you how I saw the Nabi (saw) pray. Ayoob said: I said to Abu Qilaabah: How was his (saw)'s Salaah? He replied: Like the Salaah of this Shaikh of ours, meaning 'Amru Bin Salimah. Ayoob said: This Shaikh used to complete the Takbeer and when he raised his head from the second Sajdah he would sit and rest upon the ground and then stand up>> as related by Al-Bukhaari. Abu Daawood specified it further in a report he recorded so it stated: <<...He used to when he raised his head from the last Sajdah in the first Rak'ah he sat and then stood>>. Ahmad did likewise in his report: <<...He said: Then he sat in the first Rak'ah when he raised his head from the final Sajdah and then stood up>> and in another report from Ahmad he specified it to the first and third Rak'ah: <<Abu Qilaabah said: So pray like the prayer of this Shaikh of ours here, meaning 'Amru Bin Salimah Al-Jarmi and he used to be an Imaam in the time of the Nabi (saw). Ayoob said: I saw 'Amru Bin Salimah do something that I have not seen all of you doing. When he rose up from two Sajdahs he would sit upright and then stand up in the first and second Rak'ahs>>. Maalik Bin Al-Huwayrith (ra) summarised this subject: <<That he saw the Nabi (saw) pray, and when he was in an odd Rak'ah in his Salaah he did not get up until he has sat straight>> as recorded by Al-Bukhaari, At-Tirmidhi, Abu Daawood and Ibn Khuzaimah. The odd Rak'ah mentioned here refer to the first and third Rak'ahs.

The fact that this is a light sitting does not mean that composure and rest should not be achieved in it as Ibn Khuzaimah narrated from Abu Humaid As-Saa'idi who said: <<...The Nabi (saw) used to stand up straight when he stood for prayer, he then mentioned part of the Hadeeth and said....then he fell down in prostration and said: Allahu Akbar and then folded or bent his foot and sat straight until his bones were still in their place (i.e. no movement) and then he stood up>>.

As for this being Sunnah and not obligatory, this is because the Messenger (saw) did not request this from the Muslim who did not know how to pray (in the Hadeeth that has been mentioned frequently in the description of the Salaah) and had it been obligatory he would have taught him it. And in addition the statement of Ayoob in the report from Ahmad: <<Then I saw 'Amru Bin Salimah do something that I had not seen all of you doing>> and then he mentioned that this sitting is in the first and third Rak'ahs which indicates that it is not obligatory (Fard) otherwise why would the Muslims in the time of the Messenger left it or not performed it.

In relation to how to perform this sitting then the narration from Ibn Khuzaimah answers this: <<He bent (folded) his foot and sat straight until his bones were still in their place>>. The intended meaning behind the term the 'bent foot' is the left foot so the sitting occurs with the placing of the left foot laid out and the right foot is set upright and the sitting is upon the left. And this is the same as the sitting in the middle Tashahhud as will be explained shortly. However if he sits in this sitting upon both feet which are set upright then I do not see a problem in this and this could make the rising easier, so the issue is wide and Allah Azza Wa Jalla is the most knowledgeable (of the truth).

At-Tashahhud and the way to sit for it:

The Tashahhud has been reported in many forms and here is a collection from among them:

- a) At-Tahiyaatu Lillahi Wa-s-Salawaatu Wa-t-Tayyibaatu, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen, Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu.
- b) At-Tahiyaatu, At-Tayyibaatu, As-Salawaatu Lillah, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen, Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu.
- c) At-Tahiyaatu, Al-Mubaarabaaktu, As-Salawaatu, At-Tayyibaatu Lillah, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen, Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadar Rasoolallah.

These forms have been ordered in relation to priority as the best form the Muslim to take is the first, if not then the second and then the third. Here are the evidences in for these forms as they have been ordered.

- a) 'Abdullah Ibn Mas'ood (ra) said: << When we prayed with the Prophet we used to say: Peace be on Allah from His slaves and peace be on Jibreel and Meekaa'eel and so and so. The Prophet turned to us when he was leaving and said: Verily Allah is As-Salaam so when one of you is sitting in their Salaah say: At-Tahiyaatu Lillahi Wa-s-Salawaatu Wa-t-Tayyibaatu, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen. If you say this then it will reach all the righteous in the heaven and earth. Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu. Then after this you can choose what you want to say>> as recorded by Al-Bukhaari and Muslim. Ahmad, An-Nasaa'i and Abu Daawood also narrated it. The saying: 'Salaam upon so and so' and in another report 'So and so and so and so' refers to the Angels which is indicated by the report from Ibn Maajah: <<...Salaam upon Jibra'eel, Meekaa'eel, and so and so and so and so, meaning the Malaa'ikah (angels)...>>. The statement: 'you can choose what you want to say' means the Du'aa which is indicated by the reports of An-Nisaa'i, Ahmad, Abu Daawood and Ibn Khuzaimah: <<Then let one of you choose a Du'aa that he likes...>>.
- b) Abu Moosa Al-Ash'ari (ra) said: <<...That the Messenger of Allah (saw) addressed us; he explained to us our Sunnah and taught us our Salaah. He said:...And when you are sitting then let the first thing that is said be: At-Tahiyaatu, At-Tayyibaatu, As-Salawaatu Lillah, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen, Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu>> as recorded by Muslim, An-Nasaa'i, Abu Daawood, Ibn Maajah and Ahmad.
- c) Ibn 'Abbaas (ra) narrated: <<The Messenger of Allah (saw) used to teach us the Tashahhud like he would teach a Soorah from the Qur'aan. He would say: At-Tahiyaatu, Al-Mubaarabaaktu, As-Salawaatu, At-Tayyibaatu Lillah, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina

Wa ‘Alaa ‘Ibaadi-Ilahi-s-Saaliheen, Ash’hadu Al Laa Ilaahah Illallah Wa Ash’hadu Anna Muhammadar Rasoolallah>> as reported by Muslim and Abu Daawood. At-Tahaawi reported: <<Wa Muhammadar-Rasoolallah (i.e. withot Ash-hadu Anna). Ahmad and Ibn Hibbaan reported: <<...At-Tahiyaatu, Al-Mubaarabaaktu, As-Salawaatu, At-Tayyibaatu Lillah, As-Salaamu ‘Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, Salaamun ‘Alaina Wa ‘Alaa ‘Ibaadi-Ilahi-s-Saaliheen, Ash’hadu Al Laa Ilaahah Illallah Wa Ash’hadu Anna Muhammadar Rasoolallah>> which makes the second Salaam Naakirah (indefinite). In another report from At-Tirmidhi, Ibn Khuzaimah and Ahmad said in another report: <<...At-Tahiyaatu, Al-Mubaarabaaktu, As-Salawaatu, At-Tayyibaatu Lillah, Salaamun ‘Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, Salaamun ‘Alaina Wa ‘Alaa ‘Ibaadi-Ilahi-s-Saaliheen, Ash’hadu Al Laa Ilaahah Illallah Wa Ash’hadu Anna Muhammadar Rasoolallah>> so the Salaam is Naakirah (indefinite) in both places here. Ibn Maajah reported: <<...At-Tahiyaatu, Al-Mubaarabaaktu, As-Salawaatu, At-Tayyibaatu Lillah, As-Salaamu ‘Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu ‘Alaina Wa ‘Alaa ‘Ibaadi-Ilahi-s-Saaliheen, Ash’hadu Al Laa Ilaahah Illallah Wa Ash’hadu Anna Muhammadan ‘Abdahu Wa Rasoolahu>> so ‘Abduhu wa Rasoolahu is mentioned here instead of ‘Rasoolallah’. It can therefore be seen that this form has differences and inconsistencies in many reports and due to this it is less relied upon or its value is less than the previous two forms that were mentioned and is therefore third in the order. The first and second forms do not contain inconsistencies in the reports but due to the Shaikain (Al-Bukhaari and Muslim) agreeing upon the first form I have placed it higher in the order and given it precedence. At-Tirmidhi commented: [The Hadeeth of Ibn Mas’ood has been narrated from more than one direction and it is the most Saheeh Hadeeth from the Nabi (saw) in relation to the Tashahhud and most of the people of knowledge (Ahl-ul-‘Ilm) from amongst the Sahaabah and those who came after them from the Taabi’een acted upon it]. In addition the reports of Ibn Mas’ood were reported that he took it and received it directly from the Messenger of Allah. Al-Bukhaari reported: <<The Messenger of Allah (saw) taught me – and my hand was in his – At-Tashahhud...>> and At-Tahaawi reported that he said: <<I took the Tashahhud from the Messenger of Allah (saw) and he taught me word by word...>> so all of this gives more strength to the first form.

There are also other forms of the Tashahhud that have been reported other than these three and there is no harm in presenting them here:

- a) (Bimillahi Wa Billahi, At-Tahiyaatu Lillahi Wa-s-Salawaatu Wa-t-Tayyibaatu, As-Salaamu ‘Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu ‘Alaina Wa ‘Alaa ‘Ibaadi-Ilahi-s-Saaliheen, Ash’hadu Al Laa Ilaahah Illallah Wa Ash’hadu Anna Muhammadan ‘Abdahu Wa Rasoolahu) and this form was related by An-Nasaa’i from Jaabi Bin ‘Abdullah (ra) and it was also reported by Ibn Maajah with the addition ‘Lillahi’ after ‘At-Tayyibaatu’ and it is not far off in my view that Jaabir began the Tashahhud with ‘Bismillah’ and ‘Billahi’ as statements of glorification and that it wasn’t considered as part of the Tashahhud itself and it is also mentioned in the Hadeeth: As’al-u-llahu-l-Jannah Wa A’oodhu Billahi min-an-Naar/ I ask Allah for Al-Jannah and seek refuge in Allah from the fire>> and this is not considered part of the Tashahhud but rather a Du’aa that Jaabir said after finishing the Tashahhud. The Hadeeth reported by Ibn Maajah from Abu Hurairah bears witness to this understanding and we will mention it in full in the next section: (As-Salaah (prayers) upon the Messenger of Allah (saw) in the Salaah). The following was mentioned in it: <<...he said: I say the Tashahhud and then I ask Allah for Jannah and refuge from the Naar (fire)...>>. So he made this statement as a Du’aa and not as part of the Tashahhud in which case it makes the form of the Tashahhud from Jaabir (ra) the same as the first form from Ibn Mas’ood (ra).
- b) (At-Tahiyaatu Lillahi Wa-s-Salawaatu Wa-t-Tayyibaatu, As-Salaamu ‘Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu ‘Alaina Wa ‘Alaa ‘Ibaadi-Ilahi-s-Saaliheen, Ash’hadu Al Laa Ilaahah Illallah Wahdahu Laa Shareekah Lahu Wa

Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu). This form came from a report from Abu Daawood from Ibn 'Umar (ra) like At-Tahaawi reported it from him except he did not include 'Wahdahu Laa Shareekah Lahu' in one report but included it in a second.

- c) (At-Tahiyaatu-t-Tayyibaatu-s-Salawaatu-z-Zaakiyaatu Lillah, Ash'hadu Al Laa Ilaahah Illallah Wahdahu Laa Shareekah Lahu Wa Anna Muhammadan 'Abdahu Wa Rasoolahu, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen. As-Salaamu Alaikum) and this form was recorded by Maalik from 'Aa'ishah and the chain stops at her. In this the Tashahhud (Shahaadah) comes before the Salaam upon the Nabi (saw).
- d) (At-Tahiyaatu Lillahi, Az-Zaakiyaatu Lillahi, At-Tayyibaatu-s-Salawaatu Lillah, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen, Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu) and this form was related by Maalik, At-Tahaawi and stops at 'Umar Ibn Al-Khittaab (ra) and the wording 'At-Tayyibaatu) is not in the version of At-Tahaawi.

There are other forms of the Tashahhud which I do not feel necessary to present here and whoever wishes to find them then he can do so in the books most likely to contain them.

By examining all of the reports mentioned above we find that they have come with the wordings: (As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu) or (Salaamun 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu) meaning that they all came in the form of an address (i.e. to him directly Salaam upon You). A number of Fuqahaa have said that this form was acted upon when the Messenger of Allah (saw) was alive and that after he passed away this form changed to the form of the one not present: (Salaam upon the Nabi Wa Rahmatullah Wa Barakaatuhu). They based this deduction on the following Ahaadeeth:

- 1) Ibn Mas'ood (ra) said: <<The Messenger of Allah (saw) taught me the Tashahhud, my hands were between his, like he would teach me a Soorah of the Qur'aan: At-Tahiyaatu Lillahi Wa-s-Salawaatu Wa-t-Tayyibaatu, As-Salaamu 'Alaika Ayyuha-n-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-Salaamu 'Alaina Wa 'Alaa 'Ibaadi-llahi-s-Saaliheen, Ash'hadu Al Laa Ilaahah Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu. This was when he was amongst us and we he was taken we said: As-Salaamu 'Alaa-n-Nabi/ The Salaam is upon the Nabi>> as reported by Ibn Abi Shaibah, Al-Bukhaari and Al-Bayhaqi.
- 2) Naafi' related that Ibn 'Umar would say the Tashahhud as : Bismillahi, At-Tahiyaatu lillahi, As-Salawaatu Lillahi, Az-Zaakiyaatu Lillahi, As-Salaamu 'Ala-n-Nabiyi Wa rahmatullahi Wa Barakaatuhu...>> as reported by Maalik.
- 3) Al-Qaasim Bin Muhammad said: <<'Aa'ishah used to teach us the Tashahhud and indicate with her hand saying: At-Tahiyaatu At-Tayyibaatu As-Salaawatu Az-Zaakiyaatu Lillah, As-Salaamu 'Ala-n-nNabiyi Wa Rahmatullahi Wa Barakaatuhu...>> as recorded by Al-Bayhaqi.
- 4) 'Ataa said: <<I heard Ibn 'Abbaas and Ibn Zubair saying in the Tashahhud in the Salaah: At-Tahiyaatu Al-Mubaarakatu Lillahi, As-Salawaatu At-Tayyibaatu Lillah, As-Salaamu 'Ala-n-Nabiyi Wa Rahmatullahi Wa Barakaatuhu...>> as recorded by Abd-ur-Razzaaq.
- 5) 'Ataa narrated: <<That the companions of the Nabi (saw) used to make the Salaam when the Nabi (saw) was alive as: As-Salaamu 'Alaika Ayyuhan-Nabiyu Wa Rahmatullahi Wa Barakaatuhu>> as reported by Abd-ur-Razzaaq.

We say in response to them that the many different forms of the Tashahhud indicate that not one form in itself is obligatory to the exclusion of the others. The many forms indicate the permissibility of taking any one of the reported forms and taking anyone of these forms that have come in a Hadeeth is permitted Shar'an. So the obligation is dropped as the wording of the Tashahhud is wide and open. Just as it is open to this form and that it is also open to using the form of direct speech (You) or indirect (The Nabi) and this openness and choice does not

negate the precedence given to one form over another or the precedence of the direct address over the indirect address despite both being permissible.

So in relation to the report of Ibn Mas'ood its paths or chains are more than twenty and all of them came with the same wording without any difference. Therefore this is considered stronger than the other wordings and reports. So saying there is a choice does not deny the view of preferring one over the others.

And what gives preference to the form of direct address over the indirect is the following:

- 1) That all of the Ahaadeeth over the times had continued stating the form of direct address without restricting it to the life of the Nabi (saw) and had it been restricted to the period when he (saw) was alive they would have mentioned this.
- 2) 'Umar Ibn Al-Khattaab (ra) mentioned the direct address form on the Minbar in front of the Sahaabah (rah) and that was after the passing of the Messenger of Allah (saw) and none of them rebuked him or denied this and it was reported in the Muwatta' (of Maalik): <<Abd-ur-Rahmaan Bin 'Abd-ul-Qaari heard 'Umar Ibn Al-Khattaab whilst he was on the Minbar leaching the people the Tashahhud. He said: Say: At-Tahiyaatu Lillahi, Az-Zaakiyaatu Lillahi, At-Tayyibaatu As-Salawaatu Lillahi, As-Salaamu 'Alika Ayyuhan-Nabiyu Wa Rahmatullahi Wa Barkaatuhu, As-salaamu 'Alaina Wa 'Alaa 'Ibaadillahi-s-Saaliheen, Ash'hadu Al Laa Ilaaha Illallah Wa Ash'hadu Anna Muhammadan 'Abdahu Wa Rasoolahu>>.
- 3) In addition it has not been reported that the Messenger of Allah (saw) taught the Muslims two forms: A form for when he was alive and a form for when he had passed away. He rather only taught them one form which was the form of direct address 'As-Salaamu 'Alaika' and he did not order them to leave it and adopt a new form after his (saw)'s death.

For these reasons we view that the preferred form is the form of direct address over the indirect address and that the indirect form is no more than Ijtihad from a number of the Sahaabah (rah) and it is valid to take it and imitate (make Taqleed to) this opinion just as it is valid to leave it and my view is the preference to leave it.

The Musalli sits for the Tashahhud and the end of the second Rak'ah and at the end of the fourth if the Salaah consists of four Raka'at or at the end of the third in the Salaah that consists of three Raka'at. These two sittings have been mentioned in the Hadeeth recorded by Ahmad from Ibn Mas'ood (ra): <<...He used to say when he sat in the middle of the Salaah and the end of it on his left foot: At-Tahiyaatu...>>.

The Tashahhud in the middle of the Salaah is the first and the last Tashahhud at end of the Salaah and both of these Tashahhuds are Fard and Waajib (obligatory) and it is not permitted to leave either of them. Ibn Mas'ood (ra) narrated: <<We used to say in the Salaah before the Tashahhud was made Fard (obligatory): As-Salaamu 'Ala Allah, As-Salaamu 'Alaa Jibreel Wa Meekaa'eel. Then the Messenger of Allah (saw) said: Do not say this because Allah Azza Wa Jalla is As-Salaam but rather say: At-Tahiyaatu Lillahi Was-Salaawaatu Wa-t-Tayyibaatu....>> as recorded by An-Nasaa'i and has been verified as Saheeh by Ad-Daaru Qutni and Al-Bayhaqi. So it mentioned: <<Before the Tasahhud was made Fard (obligatory)>> which is clear in meaning and implication and this includes the first and second Tashahhud as the narration from An-Nasaa'i bares testimony to: <<Then say it in every sitting>>. 'Abdullah Bin Buhainah Al-Asadi the condederate of Bani Abdul Mutallab narrated: <<That the Messenger of Allah (saw) got up after the second Rak'ah of the Zhohr prayer and the sitting was upon him. When he finished the prayer he performed two prostrations (of Sahw) and then finished the prayer with Tasleem>> as narrated by Muslim and Al-Bukhaari. The statement: 'And the sitting was upon him' indicates in wording that the sitting was obligatory upon him. Also 'Abdullah Ibn Mas'ood (ra) narrated: <<That the Messenger of Allah (saw) took hold of 'Abdullah's hand and taught him the Tashahhud on the Salaah. He said: Say: At-Tahiyaatu Lillah...and that Muhammad is his slave and Messenger. He said: And if you perform this then you have performed your Salaah. If you wish to stand then stand and if you wish to sit then sit>> as reported by Ahmad. Abu Daawood and Ad-Daarami related similar to this except that the Huffaazh (Scholars and memorisers of Hadeeth) have agreed that the last part of the sentence was from 'Abdullah Ibn Mas'ood himself and is therefore a statement of the

Sahaabah and the statements of the Sahaabah are Ahkaam Sharee'ah and it is allowed to adopt them and imitate them. Also 'Abdullah (ra) said: <<The Nabi (saw) taught us the Tashahhud like he taught us a Soorah from the Qur'aan, he said: learn it because there is no Salaah without the Tashahhud>> as recorded by Al-Bazzaar and Al-Haithami verified the transmitters of the chain. Al-Bayhaqi narrated from 'Abdullah (ra) : <<At-Tashahhud is what completes the Salaah>> and Abdur-Razzaaq narrated from 'Umar Ibn Al-Khattaab (ra) : <<The Salaah is not permitted except with the Tashahhud>> as reported by Al-Bayhaqi. So the statements of Ibn Mas'ood and 'Umar include the obligation of the Tashahhud in the Salaah. The Hukm of the obligation of the Tashahhud in the Salaah is deduced from these four reports.

In the first Tashahhud the Musalli sits with his right foot upright with it being directed towards the Qiblah and he sits upon his left foot which is laid down and in the last Tashahhud he sits on his left thigh/hip and he moves his left foot forward and places it between his thigh and leg and sits upon his buttocks and in the two sittings he places his right palm upon his right thigh and he places his left hand on his left thigh grasping his knee with his fingers. He puts his middle, fourth and little finger together and joins them with the thumb (forming a circle) and he puts his finger out in a light and weak way, slightly bent and it stays like this throughout the Du'aa. This is the best and ideal manner of sitting for the Tashahhud as has been narrated by Waa'il Bin Hujr (ra) when he said: <<I arrived in Al-Madeenah, I said: Verily I am going to examine the prayer of the Messenger of Allah (saw) so when he sat (for the Tashahhud) he laid his left foot down and placed his left hand (meaning upon his left thigh) and erected his right foot upright>> as reported by At-Tirmidhi and it was reported by An-Nasaa'i with the wording: <<...And when he sat in the second Rak'ah he laid down the left and set the right (foot) upright and placed his right hand on his right thigh and put his finger out for the Du'aa and he placed his left hand upon his left thigh...>> and Ahmad reported: <<He then sat and laid his left foot down and put his left hand upon his left thigh and knee and placed the point of his right elbow upon his right thigh and then held his fingers together and made a circle and raised his finger and I saw him move it making Du'aa with it (raised)>> and in another narration from Ahmad: <<...He made a circle with his middle finger and thumb and pointed with his forefinger>>. In relation to the statement <and I saw him move it making Du'aa with it> this means its movement from its place from between the fingers so that it is put out (and raised or straightened). When it has been put out then it stays where it is in that state throughout the Du'aa without putting it back in its place or moving it continuously up and down like a lot of people do. This continuous motion of the finger is not required and it is not the correct implementation of what came in the Hadeeth of Ahmad as is indicated by what was narrated by 'Abdullah Bin Zubair (ra): <<That he mentioned that the Nabi (saw) used to point with his finger when he made Du'aa and did not move it. Ibn Juraih said: 'Amru Bin Deenaar added: He said: 'Aamir informed me from his father that he saw the Nabi (saw) make Du'aa like that>> as reported by Abu Daawood and An-Nisaa'i. Abdur Razzaaq narrated the first half of this narration. Abu Humaid As-Saa'idi (ra) said: <<I remember the prayer of Allah's Messenger (saw) better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbeer...On sitting In the second Rak'ah he sat on his left foot and propped up the right one; and in the last Rak'ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks>> as reported by Al-Bukhaari. It was also narrated by Ibn Khuzaimah as: <<...The Messenger of Allah (saw) when it was the final Rak'ah he would be behind his left foot and sit on its edge on his hip and then made Salaam>> and 'Abdullah Bin Zubair (ra) narrated: << When the Messenger of Allah (saw) sat in prayer. he placed the left foot between his thigh and leg and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger>> as narrated by Muslim and Abu Daawood. In another narration by Muslim from 'Abdullah Bin Zubair: <<That when the Messenger of Allah (saw) sat for supplication (Tashahhud) he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand>>. Numair Al-Khuzaa'i (ra) narrated: <<That he saw the Messenger of Allah (saw) in prayer placing his right (hand) on his right

thigh and raising his forefinger and it was a little bent when he was making Du'aa>> as recorded by Ibn Hibbaan, Ibn Khuzaimah, An-Nasaa'i and Abu Daawood.

So in the last Rak'ah the Muslim sits with his buttocks on the ground and moves his two feet out in one direction which is to the right. This position is difficult for many people so the one who finds difficulty in this can revert back to the way that he sits in the second Rak'ah so that he sets his right foot up and lays his left down and sits upon it (the left). If he finds difficulty in this type of sitting as well then he can sit cross-legged because the Deen is ease. 'Abdullah Bin 'Abdullah Bin Umar said that he informed him: <<I saw 'Abdullah bin 'Umar crossing his legs while sitting in the prayer and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said: The proper way is to keep the right foot propped up and bend the left in the prayer." I said questioningly: But you are doing so (crossing the legs). He said: My feet cannot bear my weight>> as recorded by Maalik and Al-Bukhaari and in another version from Maalik he said: <<I only do this because I am suffering (from something)>>.

It is Makrooh (disliked) in the sitting of the Tashahhud to support himself with his hand or hands or rest upon them by placing them on the ground just as it is disliked to sit on his backside and put out his leg and put his hand on the ground sitting like a dog or monkey and similar animals sit. This type of sitting has been forbidden (makrooh) and it has been named the sitting of 'Shaytaan'. Ibn 'Umar (ra) narrated: <<The Messenger of Allah has forbidden a man to rest (or prop himself up) upon his hands in the Salaah>> reported by Ibn Khuzaimah and Ahmad reported: <<The Messenger of Allah (saw) forbade a man to sit in his Salaah and he is resting or propping himself upon his hands>>. Abu Daawood related: <<The Messenger of Allah forbade a man from sitting in his Salaah whilst propping himself up upon his hands and Ahmad narrated also from Ibn 'Umar (ra): <<That the Messenger of Allah (saw) saw a man dropping his hand down in the Salaah so he said: Don't sit like this for this is the sitting of those who will be punished>>. 'Dropping the hand' means that he puts it to the side and rests upon it. Abu Daawood related from Ibn 'Umar (ra): <<That he say a man resting upon his left hand whilst he was sitting in the Salaah and Haroon Bin Zaid said as he was falling upon his left side. He said: Don't sit like that because is the way that those who will be punished sit>>. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) used to begin prayer with the Takbeer and the recitation: Al-Hamd Lillahi Rabbil-'Aalameen. When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his head after bowing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he sat up. At the end of every two Rak'ahs he recited the Tahiyya; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the Tasleem>> as recorded by Muslim, Ahmad and Abu Daawood and in another report from Muslim: <<He (saw) used to forbid the (sitting) of the heels of the Shaytaan>> and this also came in reports from Abu Daawood and Ahmad. Abu Hurairah (ra) narrated: <<My Khaleel (dear friend (saw)) advised me with three things and forbade me from three: He instructed me with Witr before sleep, fasting three days of every month and two Rak'ah of Duhaa. He said: And he forbade from pecking like the Cockerel, the squatting like a dog and looking around like the fox>>.

It is Sunnah in the Tashahhud (the first and last) to say it quietly and not aloud whether in the quiet or loud prayers, for the Imaam, follower and individual. Ibn Khuzaimah from 'Abdullah Bin Mas'ood (ra) who said: <<It is from the Sunnah to say the Tashahhud quietly>> and Abu Daawood related the same meaning.

It is also Sunnah in the Tashahhud for the sight not to go beyond the thighs and forefinger as 'Abdullah Bin Zubair related: <<The Messenger of Allah (saw) when he sat in the Tashahhud used to place his right hand upon his right thigh and left hand upon his left thigh and he pointed with his forefinger and his sight did not move away from his finger>> as reported by Ahmad. An-Nasaa'i reported it with a difference: <<And he indicated/pointed with his forefinger and his sight did not go beyond the place of indication (i.e. the forefinger)>> and this was also reported by Ibn Khuzaimah.

As-Saalatu (Prayers) upon the Messenger of Allah in the Salaah:

It is Mandoob for the Muslim to send prayers upon the Messenger of Allah (saw) in his Salaah. Abu Mas'ood 'Uqbah Bin 'Aamir (ra) related: <<A man approached until he was sitting in front of the Messenger of Allah whilst we were with him. He said: O Messenger of Allah, as for the Salaam we have understood how to perform it so how do we pray upon you when we are praying in our prayer 'Allah's prayers be upon you'. He was then silent until we wished that the man had not asked him. He then said: When you are praying upon may say: Allahumma Salli 'Alaa Muhammadin An-Nabiy-il-Ami Wa 'Alaa Aali Muhammadin Kamaa Salaita 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Wa Baarik 'Alaa Muhammadin An-Nabiy-il-Ami Wa 'Alaa Aali Muhammad Kamaa Baarakta 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema. Innaka Hameedun Majeed>> as related by Ibn Khuzaimah. Ahmad and Al-Haakim related similar to it. As for the statement 'as for the Salaam we have understood' it refers to the Tashahhud and the statement: 'As-Salaamu 'Alaika Ayyuhan-Nabiyu Wa Rahmatullahi Wa Barakaatuhu'. The statement: 'how do we pray upon you when we are praying in our prayer' indicates that this Salaah (praying upon the Prophet (saw) in the Salaah has been legislated and permitted without restricting it to a specific place in the Salaah. Therefore there is not a single Saheeh or Hasan text that indicates a specific place in the Salaah for the Salaah upon the Messenger of Allah (saw) to be made.

As for what Al-Bayhaqi and Al-Haakim reported from Ibn Mas'ood (ra) from the Messenger of Allah (saw) that he said: <<When one of you makes Tashahhud in his Salaah then he should say: Allahumma Salli 'Alaa Muhammadin Wa 'Alaa Aali Muhammadin, Wa Baarik 'Alaa Muhammadin Wa 'Alaa Aali Muhammadin, Wa-r-Ham Muhammadan Wa Aali Muhammadin Kamaa Salaita Wa Baarakta Wa Tarah'hamta 'Alaa Aali Ibraaheem Innaka Hameedun Majeed>>. So this Hadeeth even if it includes a place for saying the Salaatu (prayers) upon the Messenger of Allah (saw), which is after the Tashahhud it contains in its Isnaad (chain) and unknown person (Majhool), a person from Bani Al-Haarith. As such it is Da'eef and not relied upon. And in relation to what Al-Haakim related from 'Abdullah Ibn Mas'ood (ra): <<The man makes Tashahhud and then prays upon the Nabi (saw) and then makes Du'aa for himself>>. This again even if it includes a specification for the place of the Ibraaheemiyah (The prayers upon the Messenger) is no more than a statement of a Sahaabi and the statement or opinion of a Sahaabi is not a Daleel (evidence) for the Ahkaam Ash-Sharee'ah. Rather it is a Hukm Shar'i (Sharee'ah Rule) from Ijtihaad which is allowed to be adopted and imitated (taqleed made to it). Therefore there isn't a single considered text that specifies the place of the 'Ibraaheemiyah' in the Salaah. As for the opinion that the Muslims have taken that the Salaat upon the Messenger (saw) follows the final Tashahhud, and they have all agreed upon this. Then this is an issue that has been carried practically from generation to generation in a Mutawaatir manner (consecutive reports from large groups to large groups that dismiss the possibility of error).

There isn't a specific worded form for the Salaat upon the Messenger of Allah (saw) which it is obligatory to stick with and this is because many forms have been narrated for this Salaah from a number of Saheeh and Hasan paths and all of them are recompensed (accepted and rewarded) and are sufficient. There are many forms that have come from the Messenger of Allah (saw) himself from many paths from the Sahaabah of the Messenger of Allah (saw) and indeed many have come from a single Sahaabi. More than three different forms have been narrated from Ka'b Bin 'Ujrah (ra), a similar number from Abu Humaid As-Saa'idi (ra) and even more from Abu Mas'ood Al-Ansaari 'Uqbah Bin 'Aamir (ra) and all of these paths are Sahaah and Hasan and suitable to be used as evidence. The Muslim therefore has a choice between any of these different worded forms. The evidence for that is what was reported from Abu Hurairah (ra) from the Nabi (saw) who said: <<Whoever wishes to give measure with the best measure when he sends prayers upon the Ahl-ul-Bayt (Me and my household) he should say: Allahumma Salli 'Alaa Muhammadini-n-Nabiyi Wa Azwaajihi Ummahaati-l-Mu'mineen Wa Durriyyaatihi Wa Ahli Baytihi Kamaa Salaita 'Alaa Aali Ibraaheema Innaka Hameedun

Majeed>> as recorded by Abu Daawood. The first part of this: 'Whoever wishes to give measure with the best measure' is an indication that there are differences in the worded forms as had the Salaah upon the Nabi (saw) not been performed in different worded forms there would have been no need for this statement. All of these worded forms are reported and attributed directly to the Messenger of Allah (saw) which gives us tranquillity and comfort in the legitimacy of all of them. This does not however prevent us from taking the strongest of these forms in terms of its Isnad (chain) and the strongest in terms of chain is no doubt what was agreed upon by the Shaikhain (Al-Bukhaari and Muslim) and they have agreed upon two forms from amongst the many reported forms and they are:

- a) Allahumma Salli 'Alaa Muhammadiw Wa 'Alaa Aali Muhammadin Kamaa Salaita 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Innaka Hameedun Majeed. Allahumma Baarik 'Alaa Muhammadiw Wa 'Alaa Aali Muhammadin Kamaa Baarakta 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Innaka Hameedun Majeed.
- b) Allahumma Salli 'Alaa Muhammadiw Wa Azwaajihi Wa Dhuriyaatihi Kamaa Salaita 'Alaa Aali Ibraaheema Wa Baarik 'Alaa Muhammadiw Wa Azwaajihi Wa Dhuriyaatihi Kamaa Baarakta 'Alaa Aali Ibraaheema Innaka Hameedun Majeed>>

So it is better to choose one of these two worded forms.

The first form was narrated from Ka'b Bin 'Ujrah (ra): <<We asked the Messenger of Allah (saw) saying: O Messenger of Allah (saw) how is the Salaat upon you and the people of your household said? He said: Say: Allahumma Salli 'Alaa Muhammadiw Wa 'Alaa Aali Muhammadin Kamaa Salaita 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Innaka Hameedun Majeed. Allahumma Baarik 'Alaa Muhammadiw Wa 'Alaa Aali Muhammadin Kamaa Baarakta 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Innaka Hameedun Majeed>> as reported by Al-Bukhaari and Muslim. Ahmad reported it with saying: 'Aali Ibraaheema' in both places only without saying 'Ibraaheem in these places before.

The second form was reported by Abu Humaid As-Saa'idi (ra): <<They asked: O Messenger of Allah how do we make prayers upon you/ So the Messenger of Allah (saw) said: Say: Allahumma Salli 'Alaa Muhammadiw Wa Azwaajihi Wa Dhuriyaatihi Kamaa Salaita 'Alaa Aali Ibraaheema Wa Baarik 'Alaa Muhammadiw Wa Azwaajihi Wa Dhuriyaatihi Kamaa Baarakta 'Alaa Aali Ibraaheema Innaka Hameedun Majeed>> as related by Al-Bukhaari and Muslim in addition to Maalik, An-Nasaa'i and Abu Daawood.

And the following is a collection of the other narrated forms:

- 1) (Allahumma Salli 'Alaa Muhammadin-in-Nabiy-il-Ami Wa 'Alaa Aali Muhammadin Kamaa Salaita 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Wa Baarik 'Alaa Muhammadin-in-Nabiy-il-Ami Wa 'Alaa Aali Muhammadin Kamaa Baarakta 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Innaka Hameedun Majeed) and this was reported in a Hadeeth recorded by Ibn Khuzaimah from Abu Mas'ood 'Uqbah Bin 'Aamir (ra) who said: <<A man approached until he sat in front of the Messenger of Allah (saw) whilst we were with him and he said: O Messenger of Allah as far as the Salaam upon you (in the Tashahhud) we have understood how to do it so how do we perform the Salaat upon you when we are making the Slaah upon you in the Salaah? He said: So he (saw) was silent until we wished that the man had not asked him anything. He then said: When you pray upon me say: Allahumma Salli 'Alaa Muhammadin-in-Nabiy-il-Ami Wa 'Alaa Aali Muhammadin Kamaa Salaita 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Wa Baarik 'Alaa Muhammadin-in-Nabiy-il-Ami Wa 'Alaa Aali Muhammadin Kamaa Baarakta 'Alaa Ibraaheema Wa 'Alaa Aali Ibraaheema Innaka Hameedun Majeed>> and we mentioned this Hadeeth earlier and it was related by Al-Haakim and Ahmad narrated a similar version.
- 2) (Allahumma Salli 'Alaa Muhammadin 'Abdika Wa Rasoolika Kamaa Salaita 'Alaa Ibraaheema Wa Baarik 'Alaa Muhammadin Wa Aali Muhammadin Kamaa Baarakta 'Alaa Ibraaheema Wa Aali Ibraaheema) and this was reported in a Hadeeth from Ahmad by way of Abu Sa'eed Al-Khudri (ra) in which he said: <<We Said: O Messenger of Allah (saw), We have learnt how to say the Slaam upon you so how do we perform the Salaat upon you? He said: Say: Allahumma Salli 'Alaa Muhammadin 'Abdika Wa Rasoolika Kamaa Salaita 'Alaa Ibraaheema Wa Baarik

‘Alaa Muhammadin Wa Aali Muhammadin Kamaa Baarakta ‘Alaa Ibraaheema Wa Aali Ibraaheema>>.

- 3) (Allahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin Kamaa Salaita ‘Alaa Ibraaheema Innaka Hameedun Majeed Wa Baarik ‘Alaa Muhammadin Wa ‘Alaa Aail Muhammadin Kamaa Baarakta ‘Alaa Ibraaheem Innaka Hameedun Majeed) and this was reported by Ahmad from Talhah Bin ‘Ubaidillah (ra) who said: <<I said: O Messenger of Allah how is the Salaat upon you performed? He said: Say: Allahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin Kamaa Salaita ‘Alaa Ibraaheema Innaka Hameedun Majeed Wa Baarik ‘Alaa Muhammadin Wa ‘Alaa Aail Muhammadin Kamaa Baarakta ‘Alaa Ibraaheem Innaka Hameedun Majeed>>.

And here is the longest and most complete of reported forms of the Salaat upon the Messenger of Allah (saw):

- 4) (Allahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Ahli Baitihi Wa ‘Alaa Azwaajihi Wa Dhurriyaatihi Kamaa Baarakta ‘Alaa Aali Ibraaheema Innaka Hameedun Majeed Wa Baarik ‘Alaa Muhammadin Wa ‘Alaa Ahli Baitihi Wa ‘Alaa Azwaajihi Wa Dhurriyaatihi Kamaa Baarakta ‘Alaa Aali Ibraaheema Innaka Hameedun Majeed) and this form was reported by Ahmad from a man from amongst the companions of the Messenger (saw) and he said: Allahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Ahli Baitihi Wa ‘Alaa Azwaajihi Wa Dhurriyaatihi Kamaa Baarakta ‘Alaa Aali Ibraaheema Innaka Hameedun Majeed Wa Baarik ‘Alaa Muhammadin Wa ‘Alaa Ahli Baitihi Wa ‘Alaa Azwaajihi Wa Dhurriyaatihi Kamaa Baarakta ‘Alaa Aali Ibraaheema Innaka Hameedun Majeed>> and not knowing who the Sahaabi is who related this does not harm the acceptance of the Hadeeth because all of the Sahaabah (rah) are trustworthy and Haithami commented: (The transmitters of Ahmad are Saheeh (in relation to this report)).

The first two of these six forms are the strongest in terms of their Isnaad (chain of transmitters) and the most complete is the last so whoever takes any of these forms then it is sufficient for him and he will be recompensed and rewarded for it so the issue is wide and open for the Musalli to choose from.

In today's age some Muslims have added the wording (Fil-‘Aalameen) before (Innaka Hameedun Majeed) and this expression has been found in what Ahmad, An-Nasaa'i, Abu Daawood and Muslim related from Abu Mas'ood Al-Ansaari (ra): <<...Allahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin Kamaa Salaita ‘Alaa Aali Ibraaheem Wa Baarik ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin Kamaa Baarakta ‘Alaa Aali Ibraaheema Fil-‘Aalameen Innaka Hameedun Majeed...>> and this is a seventh form that can be added to the previous six. This wording in this Hadeeth was also related by Ad-Daarami from Abu Mas'ood and in a Hadeeth reported by Ibn Maajah from Abu Humaid As-Saa'idi. As for what many people have added to it by saying: (Allahumma Salli ‘Alaa Sayyidinaa Muhammadin Wa ‘Alaa Sayyidinaa Muhammad... Wa Baarik ‘Alaa Sayyidinaa Muhammadin Wa ‘Alaa Aali Sayyidinaa Muhammad...) with the addition of (Sayyidinaa (our master)) then this has no origin for it as it was not transmitted from the Messenger of Allah (saw) in any Saheeh or Hasan report. As such I advise that this addition is left and that the forms that have been narrated in the Hadeeth be stuck to because it is preferred however if they wish to keep on saying this then it is not a problem because as I mentioned earlier the issue is wide and open. Some of the Fuqahaa have added this additional statement reasoning that it is good manners in relation to the Messenger of Allah (saw) but they have gone away from the correct view because the best manner is by obeying him in what he has legislated for us and to restrict ourselves to that.

I said in the beginning of this topic and section that the Salaat upon the Messenger of Allah (saw) is Mandoob and I did not say that it is obligatory like a number of the Fuqahaa have said. This is because the existence of a command (Amr) alone is not sufficient to make it Waajib because the command to do something does not become obligatory unless there is a Qareenah that makes it so as a number of the Usooliyeen (Scholars of Usool) have explained. And this is correct because a command merely reflects a request and it is the Qareenah

(indication/clue around or connected to the order) that guides to whether the command is obligatory, Mandoob or even Mubaah (permissible without reward or punishment attached). In this case a Qareenah is not present that makes this command an obligation (Wujoob) but rather the Qareenah that is present takes it towards the ruling of Nadb and being Mandoob and here is the explanation:

- a) The Hadeeth of Ad-Daarami from ‘Alqamah where ‘Abdullah (ra) took hold of his hand: <<And that the Messenger of Allah (saw) took the hand of ‘Abdullah and he taught him the Tashahhud in the Salaah: At-Tahiyaatu Lillahi...As-Saaliheen. Zuhair said: I saw him say: Ash’hadu Al Laa Ilaaha Illallah Wa Ash’hadu Anna Muhammadan ‘Abdahu Wa Rasoolahu also – he had doubt in these two words – If you have done this or completed this then you have completed your Salaah and if you wish to stand then stand (i.e. finish the Salaah and leave) and if you wish to sit then sit>> and this was mentioned in the previous section and topic about the Tashahhud. If the Salaah upon the Messenger of Allah (saw) was obligatory then why was this statement permitted: ‘If you have done this or completed this then you have completed your Salaah and if you wish to stand then stand’ in relation to the finishing of the Tashahhud. This Hadeeth is completely clear in meaning.
- b) The Hadeeth recorded by Ibn Maajah from Abu Hurairah (ra) in which he says that the Messenger of Allah (saw) said to a man: <<What do you say in the Salaah? He said: I make the Tashahhud and then ask for Jannah and seek refuge from the fire. However I am not proficient in your humming (sound) or like Mu’aadh so he (saw) said: Change it to the way we do it>>. So this man was asked by the Messenger of Allah (saw) about what he said in his Salaah and he answered: ‘I make the Tashahhud and then ask for Jannah and seek refuge from the fire’ and he did not indicate that he made Salaat (prayers) upon him (saw). So the silence of the Messenger (saw) at a time which was an issue was placed in front of him counts as an explanation and as legislation and had the Salaat upon the Messenger (saw) been obligatory then he would have explained it to this man and when he did not do this it has indicated that the Salaat upon the Messenger (saw) is not obligatory.
- c) In a hadeeth from Abu Daawood by way of Abu Hurairah he says that the Messenger of Allah (saw) said: <<When one of you has finished the last Tashahhud then he should seek refuge from four things: From the fire of Jahannam, the punishment of the grave, from the Fitnah contained in the life and death and from the evil of Al-Maseeh Ad-Dajjal>>. Again had the Salaat upon the Messenger (saw) been specified and obligated then why did he (saw) say: ‘When one of you has finished the last Tashahhud then he should seek refuge from four things...’. He did not mention it but rather said that the Du’aa should be said after the Tashahhud which indicates that it is not an obligatory action upon the Muslims. Similar to this Hadeeth in meaning and indication is what Ibn Maajah narrated from Jaabir Bin ‘Abdullah (ra): <<The Messenger of Allah (saw) used to teach us the Tashahhud like he used to teach us a Soorah of the Qur’aan: Bismillah Wa Billahi, At-Tahiyaatu Lillahi Was-Salawaaatu Wa-t-Tayyibaatu Lahu, As-Salaamu ‘Alaika Ayyuhan-Nabiyu Wa Rahmatullahi Wa Barakaatuhu, As-salaamu ‘Alaina Wa ‘Alaa ‘Ibaadillahis-Saaliheen, Ash’Hadu Al Laa Ilaaha Illallah Wa Ash’Hadu Anna Muhammadan ‘Abdahu Wa Rasoolahu, As’alallahu Al-Jannah Wa A’oodhu Billahi min-an-Naar>> and this Hadeeth was mentioned earlier in the section related to the Tashahhud in the Salaah. It makes the Du’aa follow straight after the Tashahhud without a break in which to send prayers upon the Messenger of Allah (saw).
- d) Also the Hadeeth previously mentioned which included a request for the Muslims to pray upon the Messenger of Allah (saw) in their Salaah. It was the Hadeeth that was related by Ibn Khuzimah, Al-Haakim and Ahmad and the request came with an action which was for attaining closeness to Allah (swt) and this closeness to Allah (swt) has been confirmed by Qaraa’in (the plural of Qareenah) that indicate that it is not obligatory and if it is not obligatory then it can only be recommended (Mandoob/Mustahabb).

As for what was related from Abu Mas'ood (ra) when he said: <<If you pray a Salaah in which the prayers are not said upon Muhammad and upon the people of Muhammad then I do not see that the Salaah has been completed>>. Al-Bayhaqi related this and said: [This has only come from Jaabir Al-Ju'fi and he is Da'eef] and Abu Haneefah rejected it amongst others so this Hadeeth is not suitable to be used as an evidence. In addition this is a statement from a Sahaabi and the statement or opinion of a Sahaabi is not a Sharee'ah Daleel (evidence). As for what was related by 'Abdul Muhaimin Bin 'Abbaas Bin Sahl As-Saa'idi: <<I heard my father narrating from my grandfather that the Nabi (saw) used to say: There is no Salaah for the one who does not have Wudoo', there is no Wudoo for the one who does not mention Allah's name upon it (whilst performing it) and there is no Salaah for the one who does not pray upon the Nabi of Allah in his Salaah>> as recorded by Al-Haakim and Al-Bayhaqi. It indicates that the Salaah (prayer) upon the Nabi of Allah (saw) is obligatory in the Salaah however this Hadeeth is Da'eef (weak) and is not used as a legal proof. Al-Bayhaqi said: [That Abdul Muhaymin is weak like Adh-Dhahabi said. So it is left and is not given regard. Therefore in conclusion the Salaah upon the Messenger of Allah (saw) in the Salaah is Mandoob and not Waajib.

The Du'aa and the Ta'awwadh at the end of the Salaah:

When the Musalli finishes his Tashahhud in the sitting of the final Rak'ah and before he says the Salaam then it is recommended for him to pray upon the Messenger of Allah (saw) just as it is recommended for him to make Du'aa with what he wishes. This sitting is therefore wide and open to choice in terms of Du'aas and Adhkaar said so the Musalli chooses from the Du'aas and statements of seeking refuge what he likes. The best however are those which have been told to us by the Messenger of Allah (saw). Abu Hurairah (ra) said: <<The Messenger of Allah (saw) used to make Du'aa with: Allahumma Inni A'oodhu Bika Min 'Adhaabi-l-Qabr, Wa Min 'Adhaabi-n-Naar, Wa Min Fitnati-l-Mahyaa Wa-l-Mamaat Wa Min Fitnati-l-Maseehi-d-Dajjaal/O Allah I seek refuge in you from the punishment of the grave, and from the punishment of the fire, and from the trials of life and death and from the trials of the false Messiah (Ad-Dajjaal)>> as recorded by Al-Bukhaari, Muslim Ahmad and Abu Daawood. Ibn Maajah reported it from Abu Hurairah (ra) who said that the Messenger of Allah (saw) said: <<When one of you finishes the final Tashahhud then he should seek refuge with Allah from four things: from the punishment of the fire, the punishment of the grave, the trials of life and death and the trials of Al-Maseeh Ad-Dajjaal>>. And in a narration from Ahmad, Abu Daawood, Muslim, An-Nisaa'i and Ad-Daarami the following was said: <<...and from the evil of Al-Maseeh Ad-Dajjaal>> and anyone of these reported statements is permitted and correct. 'Aa'ishah the wife of the Nabi (saw) said that the Messenger of Allah (saw) used to make Du'aa in the Salaah with: <<Allahumma A'oodhu Bika Min 'Adhaabi-l-Qabr Wa A'oodhu Bika Min Fitnati-l-Maseehi-d-Dajjaal, Wa A'oodhu Bika Min Fitnati-l-Mahyaa Wa-l-Mamaat. Allahumma Inni A'oodhu bika Mina-l-Ma'tham Wal-Maghram. So it was said to him: Why do you so frequently seek refuge with Allah from being in debt or the one in debt?" The Prophet replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes them>> as recorded by Al-Bukhaari, Muslim, Ahmad and An-Nasaa'i with the addition of the 'Ma'tham' (disobedient) and 'Maghram' (the one in debt) but does not mention the punishment of the fire.

Ibn Hibbaan collected from 'Aa'ishah (ra): <<That the Messenger of Allah (saw) used to make Du'aa in his Salaah with: Allahumma Inni A'oodhu Bika Min 'Adhaabi-n-Naar, Wa A'oodhu Bika Min 'Adhaabi-l-Qabr, Wa A'oodhu Bika Min Fitnatu-l-Maseehi-d-Dajjaal Wa A'oodhu Bika Min Fitnatu-l-Mahyaa Wal-Mamaat, Allahumma Inni A'oodhu Bika Mina-l-Ma'thami Wa-l-Maghrami. She said: Someone said: O Messenger of Allah why do you seek refuge from the one indebted or being in debt? The Nabi (saw) replied: The man when he is debt lies when he speaks and when he makes promises he breaks them>>. So this is the most complete form of the Ta'awwadh (seeking refuge in Allah) so it is adopted and taken above those that have preceded it.

In relation to the Ad'iyah (Du'aas/supplcations) that have been recorded in the Hadeeth and are said after the Tashahhud and before the Tasleem they are numerous so I will mention from amongst them one Du'aa that is short and another that is long:

- a) (Allahumma Inni Zhalamtu Nafsi Zhulman Katheeran Wa Laa yaghfiru-dh-Dhunooba Illa Anta Faghfir li Maghfiratan Min 'Andika Wa-r-Hamni Innaka Anta-l-Ghafooru-r-Raheem/ O Allah I have wronged myself greatly and none forgives the sins except you so forgive me with forgiveness from you and have mercy on me. Verily you are Al-Ghafoor Ar-Raheem).
- b) (Allahumma Bi 'Ilmikka-l-Ghaib Wa Qudratika 'Ala-l-Khalqi Ah'yiniMaa 'Alimta-l-Hayaata Khairan li Wa Tawaffani Idhaa 'Alimta-l-Wafaata Khairan Li Allahumma Inni As'aluka Khashyatika Fi-l-Ghaibi Wa-sh-Shahaadah Wa As'aluka Kalimata-l-Haqqi fi-r-Ridaa Wal-Ghadabi, Wa As'aluka Al-Qasda fi-l-Faqri Wa-l-Ghinaa Wa As'aluka Na'eeman Laa Yanfadu Wa As'alukaQurrata 'Ainin Laa Tanqati'u W As'aluka-r-Ridaa Ba'da-l-Qadaa'i Wa As'aluka Barda-l'Aishi Ba'da-l-Mawti Wa As'alukaladhdhata-n-Nazhari Ilaa Wajhika Wa-sh-Shawqa Ilaa Liqaa'ika Fee Ghairi Darraa'a Mudirratin Wa Laa Fitnatin Mudillatin Allahumma Zayyinnaa BiZeenati-l-Imaani Waj'alnaa hudaatan Muhtadeen/O Allah with your knowledge of the unseen and your power over the creation, let me live as long as you know life is good for me and let me die if you know that death is better for me. O Allah Make me fear you in secret and in public. And I ask the word of truth in contentment and anger. I ask you to make me moderate in wealth and povert. I invoke you to bestow upon me everlasting bounties and comfort of the eyes. I ask you to make me content with your decree. I ask you to give me an easy life after death. I ask for the delight of seeing your face and for the longing to meet you without harm or trial. O Allah adorn us with the beauty of Imaan (belief) and make us of those who guide and from amongst those who are guided).

Abu Bakr As-Siddeeq (ra) said that the Messenger of Allah (saw): <<He (saw) taught me a Du'aa that I say in my Salaah: O Allah I have wronged myself greatly and none forgives the sins except you so forgive me with forgiveness from you and have mercy on me. Verily you are Al-Ghafoor Ar-Raheem>> as reported by Al-Bukhaari, An-Nasaa'i, Ahmad and At-Tirmidhi. Saa'ib related: <<Bani Ammaar Bin Yaasir prayed a prayer which was short so some of the people said to him: You have lightened or shortened the Salaah. So he replied: As for that I made Du'aa in it with the Du'aas that I heard from the Messenger of Allah (saw) so when he stood a man from the people followed him and he was Abu Ghair which he named himself with. So he asked him about the Du'aa and then returned and informed the people: O Allah with your knowledge of the unseen and your power over the creation, let me live...and make us of those who guide and amongst those who are guided>> as reported by An-Nasaa'i. Ahmad narrated it but he did not mention a number of the statements. Whoever wishes to look at other reported Ad'iyah (supplcations) then the books of Hadeeth have recorded them and they are overflowing with them.

It is also possible for the Muslim to make Du'aa outside of these reported Ad'iyah for what he needs in issues like asking for a cure to an illness or to be helped in a distress or grief that he is suffering, or asking his Rabb to aid him in the carrying of the Islaamic Da'wah, or for him to perform that which brings benefit for him and the Muslims, or for his Rabb to re-establish the Deen and khilaafah or to grant him Shahaadah fighting in his way or a Du'aa asking for goodness for himself, his family, neighbours friend and the Muslims in general. And whenever the Du'aa is more general and more encompassing it is better.

The Tasleem in the Salaah:

When the Musalli finishes the obligatory Tashahhud and then makes the recommended Salaat upon the Messenger of Allah (saw) as well as the Ta'awwudh and Ad'iyah he then leaves or completes his Slaah with the obligatory Tasleem to the right and then he says the recommended Tasleem to the left. 'Ali Ibn Abi Taalib (ra) who said that the Messenger of Allah (saw) said: <<The key to the Salaah is purification, its forbidding is the Takbeer and its

making Halaal is the Tasleem>> as reported by Ahmad, At-Tirmidhi and Abu Daawood. We mentioned this earlier in the discussion about the 'Takbeer of Ihraam'. The meaning of 'its forbidding is the Takbeer' is that once it is said all actions and statements that were permitted before it (i.e. before the Takbeer) have now become forbidden with the start of the Salaah. In reverse 'its making Halal' means that at then end of the Salaah with then Tasleem everything that was forbidden during the Salaah and permitted before it has again been permitted. This meaning in itself forms a Qareenah indicating the obligation of the Tasleem in the Salaah. I have not found a single Hadeeth or report (Athar) that mentions that the Messenger of Allah (saw) or anyone of his Sahaabah (rah) exited from their Salaah without having ended it with the Tasleem because the Tasleem is 'Fardun Waajibun' and the Salaah is not completed except with its utterance and it is not Halaal to leave it.

The Tasleem comprises of two Tasleems: one to the right and one to the left and 'As-Salaamu 'Alaikum Wa Rahmatullah' is said in them both as related by Sa'd (ra): <<I saw the Messenger of Allah (saw) make Tasleem to the right and then to the left until I could see the whiteness of his cheeks>> as reported by Muslim, Ibn Abi Shaibah and Ahmad. 'Abdullah Ibn Mas'ood (ra) narrated: <<That the Nabi (saw) used to make Tasleem to the right and then to the left saying: As-Salaamu 'Alaikum Wa Rahmatullah, As-Salaamu 'Alaikum Wa Rahmatullah until the whiteness of his cheeks were seen or until we saw the whiteness of his cheeks>> as recorded by Ahmad. At-Tirmidhi, Ibn Hibbaan, Abu Daawood, Ibn Maajah and Ibn Abi Shaibah related this Hadeeth with differences in the wording. An-Nasaa'i related it as: <<I saw the Messenger of Allah (saw) make Takbeer in every lowering and raising and sitting. And he made Tasleem to his right and to his left saying: As-Salaamu 'Alaikum Wa Rahmatullah, As-Salaamu 'Alaikum Wa Rahmatullah until the whiteness of his cheeks were seen. And I saw Abu Bakr and 'Umar doing this>>. Ibn Abi Shaibah related from Al-Baraa (ra): <<That the Nabi (saw) made Tasleem to the right and to the left saying: As-Salaamu 'Alaikum Wa Rahmatullah until the whiteness of his cheeks were seen>>. And An-Nasaa'i related: <<'Abdullah Ibn 'Umar was asked about the Salaah of the Messenger of Allah (saw) so he said: Allahu Akbar every time you go down, Allahu Akbar every time you rise and then say: As-Salaamu 'Alaikum Wa Rahmatullah to the right and As-Salaamu 'Alaikum Wa Rahmatullah to the left>>. These texts indicate clearly the legislation of the Tasleem to the right and to the left as well as indicating that the form of wording in the Tasleem is: As-Salaamu 'Alaikum Wa Rahmatullah to the right and then to the left.

As for what is obligatory it is the Tasleem to the right and the Tasleem to the left is only recommended (Mandoob and Mustahabb). The evidence for this is what was related from 'Aa'shah (ra) when she described the Salaah of the Messenger of Allah (saw) and said: <<...then he sat, made the Tashahhud and Du'aa, then he made Tasleem with one Tasleem: As-Salaamu 'Alaikum and he raised his voice with it until we all woke up...>> as recorded by Ahmad. Also by what Anas Bin Maalik (ra) related: <<The Messenger of Allah (saw), Abu Bakr and 'Umar (ra) began (the Salaah) with the recitation of 'Al-Hamdu Lillahi Rabbil 'Aalameen and they made Tasleem with a (single) Tasleem>> as recorded by Al-Bazaar and Al-Haithami said that: [The transmitters are Saheeh]. And the statement of Anas (ra):<<That the Nabi (saw) made a single Tasleem>> was related by Ibn Abi Shaibah. The fact that he (saw) exited from the Salaah with a single Tasleem and without a second one to the left indicates in a clear manner that the second Tasleem is not obligatory (Waajib). This is because had the ending of the Salaah not been completed without two Tasleems then why did the Messenger of Allah (saw) suffice himself with leaving the Salaah after one single Tasleem alone.

We would like to add to what we have said by saying as long as the second Tasleem is not obligatory and in a situation where the Messenger of Allah (saw) and his companions (rah) nearly never left it; it only remains for us to say that the second Tasleem is Mustahabb (Recommended) and that the obligation is restricted to the first Tasleem to the right. Many worded forms of the Tasleem have been reported and I will mention those that have been reported the most and which are the most Saheeh in terms of the Isnaad (chain) and these are: (As-Salaamu 'Alaikum Wa Rahmatullah) and I see this should be adopted, acted according to and all other forms left and this is because of the evidences I have already

presented. Also the form: (As-Salaamu ‘Alaikum Wa Rahmatullahi Wa Barakaatuhu) has been mentioned a time in the first Tasleem and another time in the second Tasleem. Waa’il (ra) said: <<I prayed with the Nabi (saw) and he made Tasleem to his right (saying): As-Salaamu ‘Alaikum Wa Rahmatullahi Wa Barakaatuhu and to his left (he said): As-Salaamu ‘Alaikum Wa Rahmatullah>> as related by Abu Daawood. Here it is mentioned in the first Tasleem and ‘Abdullah (ra) narrated: <<That the Nabi (saw) used to make Tasleem to his right and to his left until the whiteness of his cheeks could be seen (saying): As-Salaamu ‘Alaikum Wa Rahmatullah As-Salaamu ‘Alaikum Wa Rahmatullahi Wa Barakaatuhu>> as reported by Ibn Hibbaan and here it is mentioned in the second Tasleem. However the Isnad of these two Hadeeth are not of the same level as those we mentioned earlier in terms of being Saheeh and strength.

Also the form: (As-Salaamu ‘Alaikum) has been reported with (Wa Barakaatuhu) in a Hadeeth we mentioned earlier from ‘Aai’shah (ra) and recorded by Ahmad in which she said: <<He then made a single Tasleem: As-Salaamu ‘Alaikum>>. And Jaabir Bin Samurah (ra) said: <<We used to say behind the Messenger of Allah (saw) when we made Tasleem saying: As-Salaamu ‘Alaikum. One of us indicated with his hand to the right and to the left...>> as reported by Ahmad. An-Nasaa’i and Abu Daawood narrated it with similar wordings. However this was narrated by Muslim with a different form: <<When we used to pray with the Messenger of Allah (saw) we said: As-Salaamu ‘Alaikum Wa Rahmatullah, As-Salaamu ‘Alaikum Wa Rahmatullah and he indicated the two sides (left and right) with his hand...>> and we will mention this Hadeeth in full later inshaAllah. Here Muslim mentions the first form: (As-Salaamu ‘Alaikum Wa Rahmatullah) which causes the form (mentioned in the previous versions and reports) of: (As-Salaamu ‘Alaikum) to be weakened. This may have been because the importance in the version that said ‘As-Salaamu ‘Alaikum’ was given to the issue of the movement of the hands and not the subject of the wording of the Tasleem itself. So it is sufficient to just say ‘As-Salaamu ‘Alaikum’ and permissible. I return here to repeat that the most preferred form is the first where the Tasleem to the right and the left are both said with: ‘As-Salaamu ‘Alaikum Wa Rahmatullah’ and the issue remains open to the Muslims to choose any of these forms of Tasleem they will be recompensed (rewarded). It is Sunnah to make the Tasleem right and left to the extent that the side of the face and cheek are visible to those who are sitting behind and this is done by turning a completely to the right and completely to the left to the furthest point without exceeding that and turning the head behind like some people do and has no basis in it. We mentioned previously: <<Until I saw the white of his cheek>>, <<Until the white of his (two) cheeks were seen or until we saw the white of his (two) cheeks>> and <<Until the white of his cheek was seen>>. ‘Abdullah Ibn Mas’ood (ra) narrated: <<That the Messenger of Allah (saw) used to make Tasleem to his right saying: As-Salaamu ‘Alaikum Wa Rahmatullah and the same to his left until the side of his face was apparent/seen>> as recorded by At-Tabaraani.

It is also Sunnah to lighten the Tasleem and make it quick without lengthening or stretching it out like many of the A’immah Imaams) and Musalleen do today. Abu Hurairah (ra) said: <<To make the Salaam short is Sunnah>> as reported by At-Tirmidhi and this stops (Mawqoof) at Abu Hurairah (ra) although Ahmad and Abu Daawood narrated it raised (Marfoo’) to the Nabi (saw). However the view that it is Mawqoof is stronger as Abu Daawood commented after reporting this Hadeeth: [I heard Abu ‘Umair ‘Isaa Bin Yunus Al-Faakhoori Ar-Ramli say: When Al-Quryaabi returned from Makkah he left the view that this Hadeeth was raised (Marfoo’ to the Nabi (saw)) and said: Ahmad Bin Hanbal forbade it (the chain) being raised (to the Nabi)]. However the statement of a Sahaabi that a certain action is Sunnah takes the Hukm ruling of Raf’ i.e. Marfoo’an to the Nabi (saw).

Movement of the hands is not legitimate at the time of the Tasleem by making a waving or pointing movement during each Tasleem or by throwing the hands down. Jaabir Bin Samurah (ra) narrated: <<When we said prayer with the Messenger of Allah (saw), we pronounced: As-Salaamu ‘Alaikum Wa Rahmatullah, As-Salaamu ‘Alaikum Wa Rahmatullah, and made gesture with the hand on both the sides. Upon this the Messenger of Allah (may peace be upon him) said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then

pronounce salutation upon one's brother on the right side and then on the left>> as related by Muslim and An-Nasaa'i reported it as: <<What is wrong with those who throw their hands like they are the tails of headstrong horses? Is it not sufficient to place his hand upon his thigh and then say Salaam to his brother on the right and then the left?>> and in another report from Muslim and also recorded by Abu Daawood: <<The Messenger of Allah (saw) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer>>. Ahmad narrated this with the following: <<What is the matter with people who throw their arms as if they are the tails of headstrong horses? Why don't you be calm and composed and point with his hand (i.e. his finger) upon his thigh and then make Salaam to his companion on the right and then the left?>>. The headstrong horse is the horse that does not settle or calm down but rather moves its tail and legs continuously. Therefore it is forbidden to indicate, gesture with or throw down the hands at the time of Tasleem and we mentioned previously in the section about 'Raising the Hands in the Salaah' a Hadeeth recorded by Ahmad from 'Ali Bin Abi Taalib (ra) in which it mentioned: <<And not to raise his hands on any part of his Salaah whilst he is sitting>>. Therefore all of these hand movements and raising them is not legitimate and is forbidden at the time of Tasleem or any time when the Musalli is in the sitting position. The command of the Messenger (saw): <<Be calm/still in your Salaah>> and <<Can one of you not be composed (calm/still)?>> is enough to show that all of these (extra) movements are forbidden. This is because composure and stillness is legislated and required and other than that is forbidden and prohibited. There is no exception to this except for the movement of the forefinger (Sabbaabah) at the time of the sitting and Shahaadah and the Du'aa where the two hands are placed upon the thighs and we have described this in detail in the section about the 'Tashahhud and its form/posture'. Just as the Tasleem is Waajib (obligatory) upon the Imaam and individual it is also obligatory upon the Ma'moom (follower). The Tasleem of the Imaam is not sufficient for him as 'Itbaan (ra) narrated): <<We prayed with the Nabi (saw) so we made Tasleem when he made Tasleem>> as recorded by Al-Bukhaari. An-Nasaa'i as: <<...So the Messenger of Allah (saw) stood and we made rows behind him, and then he made Tasleem and we made Tasleem when he did>>.

Sujood As-Sahw (Forgetfulness), its ruling and reasons:

The Sujood of Sahw is Fard and Waajib when a Waajib or Fard is left in the Salaah whether it is an obligatory or non-obligatory prayer and the Sujood of Sahw is Mandoob (recommended) when a recommended action is left out. However if a Rukn of the Salaah is left the Salaah is Baatil (invalid) and it cannot be corrected by the Sujood of As-Sahw and must be performed again. This is the strongest view in the issue (Mas'alah) as the Sujood of Sahw brings back or restores a deficiency in something and fixes by adding to something that has been forgotten. So if the thing missing is in the Fard (obligatory) or if there was an increase in the Fard intentionally then there is no place for the Sujood of Sahw in these two cases and the one who does that is sinful.

So the Sujood of Sahw is not correct except in the situation where the action was missed by forgetfulness and this is why it is called the Sujood of Sahw (forgetfulness) so it has been made legitimate by an increase in the Fard or by missing a Fard action when this occurs as a result of forgetfulness. This is what the Shar'a has established and the Sujood of Sahw is considered a remover of sin averting the Haraam. Abu Sa'eed Al-Khudri (ra) narrated that the Messenger of Allah (saw) said: <<The Messenger of Allah (saw) said: When any one of you is in doubt about his prayer and he does not know how many he has prayed, three or four (Rak'ahs) he should cast aside his doubt and base his prayer on what he is sure of then perform two prostrations before making Tasleem. If he has prayed five Rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil>> as recorded by Muslim, Ahmad, Abu Daawood, Al-Haakim and Ibn Hibbaan. 'Abdullah Bin Bukhainah Al-Asadi the ally of Bani Abdul Mutallab narrated: <<The Messenger of Allah (saw) stood up in the noon prayer (though) he still had to sit (after the second Rak'ah). When he completed the prayer he performed two prostrations and said the

Takbeer in each prostration, while he was sitting before pronouncing salutation, and the people performed prostration along with him as a compensation for or in place of what he had forgotten in terms of sitting>> as recorded by Muslim, Al-Bukhaari, An-Nasaa'i and Ibn Hibbaan.

In the first Hadeeth the Sujood of Sahw is performed in the Salaah of four Raka'aat that has been prayed with five Rak'ah so that it returns to being even and this type of Sujood of Sahw of returning the Salaah to its origin is necessary. If he does not perform it then the Salaah of four Rak'ah would become five and be odd and if he performs it then the flaw is corrected in the Salaah and all of this is Waajib and there is no doubt in this.

The second Hadeeth mentions: <<He made two Sajdahs....in place of what he had forgotten in terms of sitting (in the second Rak'ah)>> and the sitting here is the middle sitting which is obligatory in the Salawaat consisting of three or four Raka'aat as we clarified in the section concerning the Tashahhud. Here the Sujood of Sahw is considered to be compensation and take the place of the obligatory sitting in the middle of the Salaah which means that the sin is lifted from having previously left the Waajib.

It obligation of the Sujood of Sahw is understood from these two Hadeeth when a Fard or Waajib is left and similarly we can understand from this that the Sujood of Sahw is recommended when a Mandoob action is left. This is because that which takes the place or compensates for a Fard is Fard and that which compensates for a Mandoob is Mandoob. It is not said that if forgetting a Fard through forgetfulness is not Haraam and does not result in sin then how could this reality fit with this opinion and view? The answer to this is that leaving an obligation due to forgetfulness is not sinful and Haraam has not been committed as long as it is due to forgetfulness. However after he has realised or remembered then he is no longer at that time in the state of forgetfulness and he is sinful if he does not make compensation for what he missed. Therefore the one who has forgotten a Fard is not sinful as long as he remains in that state of forgetfulness and it is not obligatory for him to perform the Sujood of Sahw unless or until he remembers. So the one who has missed an obligation due to forgetfulness is not sinful and then if he remembers or realises that he has missed a Fard then he becomes at that time sinful if he does not perform the Sujood of Sahw and this is an issue which is very clear and does not require any more explanation.

The Sujood of Sahw is legislated when an increase in the number of Raka'aat has been made or a decrease or a doubt concerning the number of Raka'aat in addition to when an obligatory act has been missed in the Salaah like the missing of the middle sitting and Tashahhud for example and in all these cases the Sujood of Sahw is obligatory and must be acted upon.

It is recommended to perform the Sujood of Sahw if a recommended (Mandoob) act is missed in the Salaah like missing out the Dhikr (remembrance) in the Rukoo' or Sujood or forgetting the Du'aa of Qunoot in the Witr Salaah or leaving any of the Takbeers excluding the Takbeer of Ihraam (the first one) in addition to leaving the Ibraaheemiyah prayer (the Salaat upon the Nabi (saw) and his family) and all the other recommended acts in the Salaah.

And we have just mentioned the Hadeeth of Abu Sa'eed Al-Khudri (ra) recorded by Muslim amongst others which included: <<If one of you has doubt in his prayer and does not know whether he has prayed three or four...then he makes two Sajdahs before the Tasleem...>> and this is a Daleel for making the Sujood when there is doubt concerning the number of Raka'aat performed in the Salaah. The Hadeeth of 'Abdullah Bin Buhainah (ra) also mentioned a short time ago and recorded by Muslim stated: <<The Messenger of Allah (saw) stood up in the noon prayer (though) he still had to sit (after the second Rak'ah). When he completed the prayer he performed two prostrations...>> and this is a Daleel (evidence) for the Sujood of Sahw when an obligation in the Salaah like the middle sitting for the Tashahhud is missed. 'Abdullah Bin Mas'ood (ra) narrated: << The Messenger of Allah (saw) performed five Raka'aat for the Zhohr prayer and when he completed the prayer it was said to him: Has there been (commanded) an addition to the prayer? He said: What is it? They said: You have performed five rak'ahs, so he performed two prostrations>> as recorded by Al-Bukhaari and Muslim. Ahmad recorded it with the addition: <<and made Tasleem>> and in a further narration of this from Ahmad it was related: <<That the Nabi (saw) prayed Zhohr or 'Asr with five Raka'aat and then performed two Rak'ah for the Sujood of As-Sahw (prostration of

forgetfulness) the Messenger of Allah (saw) said: These two (extra) prostrations are for the one from amongst you who thinks that he may have increased or deducted (in his Salaah)>>. Imraan Bin Hussain (ra) related: <<That the Nabi (saw) made the Tasleem in the thiorid Rak'ah of 'Asr and then stood and went to his room. A man known as Al-Khirbaaq who possessed long arms approached him and said: O Messenger of Allah! So he (saw) came out and the man told him what he (saw) had done (in the Salaah). So he (saw) came and asked (the Muslims)? Is it true what he has said? So they said yes. He then praye the Rak'ah that he had missed and made Tasleem and then prayed two Sajdah (extra) and made Tasleem>> as recorded by Ahmad, Abu Daawood, Anisaa'i and Ibn Maajah. These are Adillah (evidences) that indicate the legality of the Sujood of Sahw when an increase or decrease has occurred.

How to perform the Sujood of As-Sahw:

The Sujood of Sahw consists of performing two consecutive normal Sajdahs so they include the same Dhikr as they would normally in the Salaah as well as what is said between them in the sitting position. They include a Takbeer when going down and upon rising just like the Salaah normally and then they are followed by sitting and then Tasleem to the right and then left without the Tashahhud. They are performed before the Tasleem of the Salaah and this is the Asl (origin) and it is permitted to perform them after the Tasleem and there are texts that relate all of these situations. From them we will mention the following:

- 1) Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<That when one of you stands for prayer Shaytaan comes and confuses him until he does not know how many (Rak'ah) he has prayed. If one of you finds himself in that situation then he should make two Sajdahs when he is sitting>> as recorded by Muslim, Ahmad, An-Nasaa'i and At-Tirmidhi.
- 2) Abu Hurairah (ra) narrated: <<The Messenger of Allah (saw) led us in one of the two evening prayers, Zhohr or 'Asr, and made Tasleem after two Rak'ahs and facing towards a piece of wood which was placed to the direction of the Qiblah in the mosque, leaned on it looking as if he were angry. Abu Bakr and Umar were among the people and they were too afraid to speak to him and the people came out in haste (saying): The prayer has been shortened. But among them was a man called DhuI-Yadain who said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Messenger of Allah (saw) looked to the right and left and said: What was DhuI-Yadain saying? They said: He is right. You only prayed two Rak'ahs. So he (saw) offered two (more) Rak'ahs and gave salutation, then said Takbeer and prostrated and lifted (his head) and then said Takbeer and prostrated, then said Takbeer and lifted (his head). He (the narrator) says: It has been reported to me by Imraan b. Husain that he said: He (then) said the Tasleem>> as reported by Muslim, Al-Bukhaari, Ahmad, An-Nasaa'i and At-Tirmidhi. Abu Daawood related the version: <<...So he prayed the remaining two Rak'ah, he then made Tasleem and then Takbeer and prostrated like his normal Sujood or longer. He then raised his head and made Takbeer and made Takbeer again and prostrated like his normal Sujood or longer and then raised his head and said the Takbeer...>>.
- 3) 'Abdullah Bin Buhainah (ra) said: <<The Messenger of Allah (saw) prayed two Rak'ahs with us from some of the prayers and he stood without sitting (for Tashahhud) so the people stood with him. So when he finished his Salaah and we were waiting for him to say the Tasleem he then said the Takbeer and performed two Sajdahs. He was sitting before the Tasleem and then said it>> as recorded by Muslim, Al-Bukhaari, Ahmad, Abu Daawood and An-Nasaa'i.
- 4) Abu Sa'eed Al-Khudri said: That the Messenger of Allah (saw) said: <<When any one of you is in doubt about his prayer and he does not know how many he has prayed, three or four (Rak'ahs), he should cast aside his doubt and base his prayer on what he is sure of. Then he should perform two prostrations before making Tasleem. If he has prayed five Rak'ahs, they will make his prayer an even number and if he has

prayed exactly four, they will be humiliation for the devil>> as recorded by Muslim, Ahmad, Al-Bayhaqi and Ibn Hibbaan and we mentioned it a short while ago.

The fourth Hadeeth has come with a command to perform Sujood before the Tasleem and the third Hadeeth demonstrates a similar action from him (saw). These two Hadeeth indicate that the Sujood of Sahw is done only before the Tasleem and this is the first point. The second point however is that the Sujood of Sahw is in reality a part of the Salaah and a completion to it and it is not a separate in itself, it is a part of the Salaah and not outside of it. As long as it is a part of the Salaah then the origin is that it occurs before the Tasleem like any other part of the Salaah. Due to this we have said that the origin of the Sujood of Sahw is that it is performed before the Tasleem. What has led us to call for this view and opinion and stand by it is that the other opinion which says that the Sujood of Sahw is performed after the Tasleem has strong Saheeh evidences to support it and is therefore a sound and acceptable view without doubt. Had it not been so we would have said that the first view was the only correct view and therefore we have sufficed ourselves to say that the origin is to perform the Sujood of Sahw before the Tasleem and it is (also) permitted to be performed afterwards. As for the evidences that have been used to support the opinion that the Sujood of Sahw is only performed after the Tasleem, they are:

- a) ‘Abdullah (ra) said: <<That the Nabi (saw) prostrated two Sajdahs of Sahw after the Salaam or the Kalaam (speech)>> as recorded by Muslim.
- b) ‘Abdullah (ra) said: <<The Messenger of Allah (saw) said the prayer; (the narrator added): He made some act of omission or commission when he pronounced salutation; it was said to him: O Messenger of Allah is there something new about (the prayer)? He (the Holy Prophet) said: What is it? They said: You said prayer in such and such away. He (the narrator) said: He (saw) turned his feet and faced the Qiblah and performed two prostrations and then pronounced salutations, and then turned his face towards us and said: If there is anything new about the prayer (a new command from the Lord) I would have informed you of that. But I am a human being and I forget as you forget, so when I forget, remind me, and if any one of you is in doubt about his prayer he should aim at what is correct and complete his prayer in that respect and then make the Tasleem and perform two prostrations>> as narrated by Al-Bukhaari, Ahmad, Abu Daawood, An-Nasaa’i and Ibn Maaajah. Muslim recorded it as: <<... if any one of you is in doubt about his prayer he should aim at what is correct and complete his prayer with two prostrations>> so the version of Muslim omits ‘Then make the Tasleem’ which was mentioned in the version from Al-Bukhaari.
- c) The second Hadeeth mentioned above which states: <<So he prayed two Rak’ahs and made Tasleem and then made the Takbeer...>>.

So these evidences are in line with the opinion that I have outweighed and had the Sujood of Sahw not been a part of the Salaah and the completion of it in its reality I would have said that a choice could have been made between them. This is why I said that the origin is that the Sujood happens before the Tasleem and that it is permitted to do it afterwards meaning that it is better to do it before the Tasleem.

The Fuqahaa have various opinions on this issue. Some have said that the Sujood of Sahw is obligatory to be before the Sujood only whereas others have said that it is obligatory to be done after the Tasleem alone. Some have said that it is before the Salaah if the deficiency or left action was in the Salaah and after the Tasleem if an extra action was performed and some have said that all of the Ahaadeeth are acted to in accordance to how they were used in them amongst other opinions and statements. Very, very few of them have said that it is a choice between performing the Sujood before the Tasleem and performing it after even the one who scrutinises the Ahaadeeth will find that they point towards adopting this last opinion.

This is because all of the Ahaadeeth are Saheeh and no abrogation has taken place in addition to their meanings being clear and not open to interpretation. If I hadn’t seen the Sujood As-Sahw as part of the Salaah which led me to say that it is preferred before the Tasleem I would not have said it. In any case the two opinions are very close.

Now we come to the issue of the Tashahhud in the Sujood As-Sahw. Some have said it is obligatory to say the Tashahhud after the two Sajdahs of Sahw relying upon Ahaadeeth the most distinguished of which is what 'Imraan Bin Hussain (ra) narrated: <<That the Nabi (saw) prayed with them and was forgetful so he performed two Sajdahs and then said the Tashahhud and then the Tasleem>> as related by Abu Daawood, At-Tirmidhi, Al-Haakim and Ibn Hibbaan. The other Ahaadeeth are Da'eefah (weak) and are not relied upon. In relation to this Hadeeth then some have said that it is Saheeh and others including Al-Bayhaqi, Ibn Abdil Barr and Ibn Hajar have said that it is Da'eef. I therefore do not see it suitable for Istidlaal (evidential deduction) and as such there only remains the Ahaadeeth that do not mention the saying of the Tashahhud, In addition the Sajdah of Sahw in its reality is a part of the Salaah and the Salaah, any Salaah, is completed by a single Tashahhud and the Salaah does not require a second unless the Saheeh evidences supported that and in this case there are no Saheeh texts to support it.

In conclusion I say the following: If the Musalli forgets to say the Tashahhud in the sitting and it is possible for him to say it before he has stood up straight then he should do so however if he has stood up straight then it is not valid for him to return to the sitting position. He rather continues his Salaah and prostrates the Sujood of Sahw at the end and this is due to what Abdur-Rahmaan Bin Shimaasah said: <<'Uqbah Bin 'Aamir prayed with us and the people behind him said: Subhaanallah and he didn't sit. When he finished his Salaah he prostrated two times whilst sitting whilst he was sitting. He said: I heard you say Subhaanallah so that I would sit however this is not from the Sunnah. Verily the Sunnah is only what I did>> as recorded by Ibn Hibbaan, Al-Haakim and Al-Bayhaqi.

What to do when in doubt about the number of Raka'aat:

If doubt occurs during the Salaah as to how many Raka'aat have been performed it becomes obligatory upon the one in doubt to make effort to ascertain the correct number and attain certainty. If he arrives at this then he completes his Salaah according to it and then performs the two Sajdahs of Sahw. If he cannot ascertain a correct and certain view and doubt remains whether he has prayed two or three or three or four he then takes the least of them. So he will take the two and leave the third or take the third and throw out the fourth and then based on that complete his Salaah and at the end perform the Sujood of Sahw. In this regard we have mentioned the Hadeeth of 'Abdullah (ra) as related by Al-Bukhaari and others in which he says: <<...And if one of you has doubt in his Salaah then make effort to ascertain the correct number and then complete it upon that...>> in addition to the Hadeeth from Abu Sa'eed Al-Khudri (ra) recorded by Muslim amongst others in which he narrates: <<If one of you has doubt in his Salaah and does not know whether he has prayed three or four then discard the doubt and build upon what you are sure of and then prostrate two Sajdahs...>.

This doubt and hiding of the correct number is from the actions of Shaytaan and his whispering as was mentioned in the Hadeeth from Abu Hurairah (ra) recorded by Muslim and others in which he said: <<When one of you stand up in prayer Shaytaan comes to him until he does not know how many he has prayed...>>. So that the Muslim rids himself of this Shaytaan I will mention to you the Hadeeth related by 'Uthmaan Ibn Abi Al-'Aas in which he says: O Messenger of Allah Shaytaan has come between me and my Salaah and my recital. He said: That is Shaytaan and he has been named Khanzab. So if you sense him then seek refuge in Allah from him and spit to your left three times. He said: So I did this and Allah Azza Wa Jalla rid me of him>> as recorded by Ahmad.

Chapter Seven

Al-Qanoot and Al-Khushoo' in the Salaah:

Introduction:

Our discussion in the previous chapter related to the description of the Salaah in terms of the statements and actions that are included in it and this chapter is titled: 'Al-Qanoot and Al-Khushoo' in the Salaah' and it relates to the meaning of these two terms and what they guide to. The desired meaning of al-Qanoot in this chapter refers to the abstention from statements or speech in the Salaah that are not legislated and permitted in the Salaah whereas Al-Khushoo' means the abstention from the actions that are not legislated and permitted in the Salaah. We will begin by discussing the Qanoot and what is indicated by it and following that we will discuss the issue of the Khushoo' in the Salaah.

1 - Al-Qanoot in the Salaah

The origin of Qanoot in the Arabic language means the continuation of something and from this meaning many others have branched out. As for the Shar'a it means the continuation of the obedience to Allah Azza Wa Jalla as he (swt) says:

وَمَنْ يَقْنُتْ مِنْ كُنْ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُؤْتِيهِمْ أَجْرَهُمَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهُ رِزْقًا لَافِيًا

And whoever of you is obedient to Allah and His Messenger and does righteous good deeds we will give her her reward two times over and we have provided for her a generous provision (Al-Ahzaab 31)

And He (swt) says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily Ibraaheem was an Ummah obedient to Allah, Haneef (pure in worship) and he was not of the Mushrikeen (polytheists) (An-Nahl 120)

And He (swt) says:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِتُونَ

And they say that Allah has begotten a son. Glory be to Him. Indeed everything belongs to him in the heavens and the earth and everything is obedient to him (Al-Baqarah 116)

All of these indicate the meaning of continued obedience to Allah Azza Wa Jalla and what that obedience demands in terms of humility, humbleness and submission.

However this expression can be used with different meanings in the Shar'a (Islamic legislation). It could be used to mean the Du'aa as Al-Baraa Bin 'Aazib (ra) narrated: <<That the Nabi (saw) used to make the Qanoot in Salaat-us-Subh and Al-Maghrib>> as reported by At-Tirmidhi and Anas Bin Maalik (ra) related: <<The Messenger of Allah (saw) made Qanoot after the Rukoo' making Du'aa for those who were living from the Arabs for a month and then he abandoned doing this>> as related by Ibn Hibbaan. In addition to what Ibn 'Abbaas (ra) narrated : <<The Nabi (saw) made Qanoot continuously for a month in Zhohr, 'Asr, Al-Maghrib, Al-'Ishaa and As-Subh at the end of every Salaah...>> as reported by Ibn Khuzaimah and from this the Du'aa of Al-Qanoot was named.

The term can also be used to mean the lengthening of time whilst standing and this is based on the Hadeeth from Jaabir (ra) in which he said: <<The Messenger of Allah (saw) was asked: Which Salaah is the best? He (saw) replied: The long Qanoot...>> as reported by Ibn Khuzaimah and the long Qanoot means standing for a long time in this context.

The term Qanoot also refers to silence and refraining from speech and this was mentioned in what was related from Zaid Bin Arqam (ra) who said: <<We used to speak in the Salaah, a man would talk to the one next to him whilst praying until it was revealed: Stand in Salaah to Allah Qaaniteen (i.e. in Qanoot). So we were commanded to be silent and forbidden to speak>> as related by Muslim, Abu Daawood and At-Tirmidhi. The word Qaaniteen in this Ayah means to be silent and refraining from speech between people. This is the meant meaning in this Noble Ayah as understood from the Sabab An-Nuzool (reason for revelation) and this is the meaning which this current section and discussion

revolves around. However when taking this specific meaning we will not forget the general meaning of the Qanoot which is the continuous obedience to Allah Azza Wa Jalla.

Therefore the Qanoot which we are discussing here is the refraining from speech to other people or addressing them so that the Salaah is restricted to addressing Allah (swt) and only him so that the Salaah remains solely to Allah and for him, the obedience stays only to him and the 'Ibaadah (worship) is purely for Allah the Rabb of the 'Aalameen. Therefore any speech with anyone other than Allah is a disruption to the obedience to Allah and a halt to the Qanoot and is as a result a deficiency in the Salaah. 'Ammaar Bin Yaasir (ra) said that I heard the Messenger of Allah (saw) say: <<Indeed, a man departs (from his prayer) and nothing is written for him except a tenth of his prayer, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a fourth, or a third, or half of it>> as reported by Abu Daawood and Ibn Hibbaan narrated it as: <<That the man prays the Salaah and it may be that he only takes from it (in reward) a tenth or a ninth or and eighth or a seventh or a sixth and so forth>>.

So if a Muslim prays and fulfils all of his obligations and does not commit a Haraam then his prayer is complete but if he is deficient in any of his obligations or commits a Haraam then his Salaah will be deficient in accordance to what he was deficient in whilst praying so that he prays but does not obtain except a tenth of the Salaah, or a quarter of the Salaah or half of it. So whoever speaks with somebody else whilst he is in Salaah then he has broken with this speech his obedience to Allah and therefore his Salaah has become deficient in accordance to the amount he has spoken. He should not do this because he has been commanded to be busy in continuous obedience and away from any speech which is not from this obedience (in the Salaah). 'Abdullah Ibn Mas'ood (ra) said: <<We used to say Salaam to the Messenger of Allah (saw) whilst he was in Salaah and he would reply to us. When we returned from An-Najaashi (in Abyssinia) we made Salaam to him but he did not reply to us. We said: O Messenger of Allah. We used to say Salaam to you and you would reply to us. So he said: Verily in the Salaah is what keeps you busy (demands the full attention)>> as reported by Muslim, Abu Daawood, Ibn Abi Shaibah and Ahmad.

Indeed the one who prays is too busy speaking to and addressing his Rabb Azza Wa Jalla to speak to anyone else. This issue is made even clearer by what 'Abdullah (ra) narrated: <<We used to say Salaam to the Messenger of Allah (saw) whilst we were in Makkah before we came to the land of Abyssinia. Then when we returned from Abyssinia we approached him (saw) and said Salaam upon him but he did not reply and I was taken aback by what was near and what was after until he had finished the Salaah so I asked him and he said: Verily Allah Azza Wa Jalla brings to his Deen what he wishes and he has brought (to this Deen) that we do not speak during our Salaah>> as reported by Ahmad and Abu Daawood, Ibn Hibbaan, An-Nasaa'i and Ibn Abi Shaibah also related it with some differences in the expressions. Abu Ya'laa and Abdu Bin Humaid also reported it and it included: <<...If you are in the Salaah then have Qanoot and do not speak>>. This makes clear that the Qanoot means the silence and refraining from speaking (outside of the Salaah).

The Qaanit therefore is the one who does not speak in his Salaah except with the speech that has been made legal in terms of recitation and Dhikr of Allah Azza Wa Jalla. Mu'aawiyah Bin Al-Hakam As-Salami (ra) said: <<Whilst I was praying with the Messenger of Allah (saw) somebody from the people sneezed and I said: Yarhamakallah (May Allah have mercy on you). The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence but I said nothing. When the Messenger of Allah (saw) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an or words to that effect>> as recorded by Muslim, Ahmad, Ad-Daarami and An-Nasaa'i. Abu Daawood narrated a version in which it was related: <<It is not Halaal in the Salaah for there to be anything in it from the speech between people, only Tasbeeh, Takbeer and recitation of the Qur'aan (is allowed) or words to that effect>>. The wording in the Hadeeth: <<when I saw them urging me to observe silence but I said nothing>> appears to include some missing wording and as such some obscurity however the version recorded by Ibn Hibbaan removes this obscurity when it states: <<So when I saw them urging me to be silent so that I would be silent I became silent>> and At-Tahaawi reported the wording: <<So when I saw them urging me to be silent I became silent>>.

So the Salaah is 'Ibaadah (worship) and 'Ibaadah all of it is only for Allah Subhaanahu so its speech is recitation, Dhikr, Du'aa, Tasbeeh and Tahmeed and all of this is only to Allah Azza Wa Jalla and anything else is not legitimate in the Salaah. That which is directed to other than Allah is not correct in the Salaah as indicated by the first narration and it is Haraam and not Halaal according to the second narration and both of them indicate the obligation (Wujoob) of the Qanoot. Therefore responding to the one who sneezes or to the Salaam of the people or any speech with the people in differing issues is Haraam and not permitted during the Salaah. It is sufficient here to mention the Hadeeth that was mentioned previously in the section about the 'Ruling of the Takbeer of Ihraam' which was related by 'Ali Ibn Abi Taalib (ra) where he said that the Messenger of Allah (saw) said: <<The key to the Salaah is purity, its Tahreem is the Takbeer and its Tahleel is the Tasleem>> as reported by Ahmad and At-Tirmidhi. So the statement: <<Its Tahreem is the Takbeer>> means that by entering the Salaah with the Takbeer this makes all speech other than the speech of the Salaah Haraam and this Hukm (ruling) is 'Aam and includes the obligatory as well as the non-obligatory (Naafilah) Salawaat in addition to including the Imaam, the individual and the follower (Ma'moom).

Speech in Salaah is of two kinds: A kind that is legitimate and specified like the recitation of the Faatihah, the Takbeer, Tasbeeh and the Tashahhud and a kind that is legitimate but not specified like the Ad'iyah (supplications) in the Rukoo', Sujood and sitting, or like the Dhikr of Allah Ta'Aalaa which is recommended (Mustahabb). In regards to the first kind then they include the statements that the Salaah itself is composed of and the second kind includes the statements and speech that is permitted to be said in the Salaah. They are not part of the statements that make the Salaah so whether they are said or not said or said a lot or a little the Salaah remains upon its state and form. The Du'aa, the Ta'awwudh and Dhikr were mentioned in the previous chapter as being permitted in the Salaah and indeed that they were recommended and there is no need to go into that again. We would like to add here to what preceded that what is permitted in terms of speech and Du'aa is what accompanies the recitation of the Qur'aan. So the Musalli when he recites the Qur'aan in his Salaah stops at the Aayaat of Allah and makes Du'aa and the Ta'awwudh (seeking refuge with Allah) with what is fitting to what he has recited. Hudhaifah (ra) said: <<I prayed with the Messenger of Allah (saw) one night and he did not pass an Ayah that was related to Mercy except that he would stop and make Du'aa and he would not pass past an Ayah that was related to punishment except that he would stop and seek refuge from it>> as reported by Ibn Khuzaimah and also from Hudhaifah: <<I prayed with the Nabi (saw) one night and he began with Al-Baqarah so I said (to myself): He will stop at one hundred Aayaat but he went on. So I said: He will pray with it for one Rak'ah but he continued. I said: He will bow with it but then he started to recite An-Nisaa and recited it. Then he began the recitation of Aali 'Imraan and recited it. He recited it with stops, when he passed an Ayah with Tasbeeh he would glorify, when he passed by a Du'aa he would ask and if he passed by an Ayah of seeking refuge he would seek refuge and then he made Rukoo'...>> as recorded by Muslim and it was mentioned previously in the section about 'Reciting more from the Qur'aan than Al-Fatihah in the Salaah'.

So these Ad'iyah (supplications) and Ta'awwudhaat (seeking refuge in Allah) are included as part of the Dhikr (utterances of remembrance) of Allah Subhaanahu and it was mentioned in a narration recorded by Abu Daawood from Mu'aawiyah Bin Al-Hakam As-Salmy that he (saw) said: <<The Salaah is only the recitation of the Qur'aan and the Dhikr of Allah Azza Wa Jalla so if you are in it (the Salaah) then make that your issue>> and the wording '(Innamaa/only) means restriction so the speech is restricted to the recitation of the Qur'aan and the Dhikr of Allah Azza Wa Jalla and nothing is added to these two from what is spoken about by people. And the Messenger of Allah (saw) forbade the people to speak in their Salaah so we are also forbidden from doing so as Jaabir Bin 'Abdullah (ra) narrated: <<The Messenger of Allah (saw) called for me while he was setting off to Bani Al-Mustalaq. So I came to him whilst he was praying upon his camel and I spoke to him. He then spoke (communicated) to me with his hand like this – Zuhair (from amongst the chain of narrators) gestured with his hand – then I spoke to him and he spoke (communicated) to me in the same way – and Zuhair gestured with his hand towards the ground – and I heard him reciting and he was gesturing with his head. So when he had finished he said: What did you do in regards to the one I sent you to? Verily nothing stopped me from talking to you except that I was praying...>> as recorded by Muslim, Ahmad and Abu Daawood. This is a Daleel with a Qat'i Dalaalah (definite meaning) that speaking (to others) during the Salaah is forbidden.

As for the speech to one self then this is ok on condition that is a Dhikr to Allah (swt) so if the Musalli sneezes in his Salaah then there is no problem if he says: (Al-Hamdu Lillah or Al-Hamdu Lillahi 'Alaa Kulli Haal) and if he were to hear the sound of lightening whilst praying there is nothing wrong if he says: (Allahumma Laa Taqtulnaa BiGhadabika Wa Laa Tuhliknaa BiAdhaabika Wa 'Aafunaa Qabla Dhaalika/O Allah do not kill us due to your anger and do not destroy us as punishment and pardon us before that) or if he hears the sound of the severe wind whilst praying he can say: (Allahumma-j-alhaa

Riyaahan Wa Laa Taj'alhaa Reehan) as all of these fall under the category of Du'aa and Dhikr to Allah (swt). Rifaa'ah (ra) narrated: <<I prayed behind the Messenger of Allah (saw) and I sneezed so I said: Al-Hamdu Lillahi Hamdan Katheeran Tayyiban Mubaarakan Feehi Mubaarakan 'Alaihi Kamaa Yuhibbu Rabbunaa Wa Yurdi. So when the Messenger of Allah (saw) left he said: Who was the one who spoke in the Salaah? Nobody responded so he said again: Who spoke in the Salaah? And again nobody answered and then he asked a third time: Who was it that spoke in the Salaah? Then Rifaa'ah Bin Raafi' Bin 'Afraa' said: It was me O messenger of Allah. So he said: What did you say exactly? He said: Al-Hamdu Lillahi Hamdan Katheeran Tayyiban Mubaarakan Feehi Mubaarakan 'Alaihi Kamaa Yuhibbu Rabbunaa Wa Yurdi. So the Nabi (saw) said: By the One in whose hand is my soul over thirty angels were competing to see which one of them could return up (to the heavens) with it>> as narrated by At-Tirmidhi and An-Nasaa'i with a slight difference.

There are however two situations in which it is permitted to direct speech to others as found in the Noble Ahaadeeth as exceptions to the obligation of Qanoot and silence from speech. This exception is only in two situations and it is not allowed to go beyond them or perform Qiyaas upon them as the speech in the Salaah (outside of these exceptions) is obligatory to be restricted to the recitation of the Qur'an and Dhikr and nothing else. These two situations and exceptions are: Reminding the Imaam when he forgets in recitation and when the Musalli wants to bring others to attention about a mistake or something that has happened (out of the normal) in the Salaah.

If the Imaam is praying with people in a loud prayer and makes a mistake in the recitation of the Qur'aan or needs help to remember it and stops reciting (i.e. he gets stuck) then it is correct for the Musalleen to help him with the recitation of an Ayah by reciting the Ayah or Aayaat that he has made an error in or forgotten without increasing the recitation. As for if the Imaam makes a mistake in one of his actions like staying to sit at the end of the first Rak'ah or getting up without sitting in the second then in this situation the Musalleen say 'SubhaanAllah' if they are men and the women clap with their palms only.

The Daleel (evidence) for the permissibility of speech to someone else in the first situation is what was related by Musawwar Bin Yazeed Al-Maaliki who said: <<I witnessed the Messenger of Allah (saw) reciting in the Salaah and he left a part that he did not recite so a man said to him: O Messenger of Allah you left out so and so Ayah so the Messenger of Allah (saw) said: Why did you not remind me of it/>> as reported by Abu Daawood and Ibn Hibbaan. In another report recorded by Ibn Hibbaan from Musawwar Bin Yazeed it was mentioned: <<He said: Then why did you not remind me? He said: I thought that it had been abrogated. He (saw) said: It has not been abrogated>>. 'Abdullah Ibn 'Umar related: <<That the Nabi (saw) prayed a Salaah and became unclear in it so when he finished he said to my father: Did you witness that? He replied: Yes. So he said: So what prevented you from aiding/reminding me?>> as reported by Ibn Hibbaan. Abu Daawood related this except he did not include the statement: (From reminding me). Al-Haakim reported in a Saheeh Sanad (chain) from Anas (ra) who said: <<We used to help/remind/correct the A'immah (Imaams) in the time of the Messenger of Allah (saw)>>.

The evidence for the permissibility of directing speech to others in the second exceptional situation is what was related by Sahl Bin Sa'd As-Saa'idi (ra) who related that the Nabi (saw) said: <<Whoever makes a mistake in the Salaah then say: SubhaanAllah. Clapping is only allowed for the women and Tasbeeh (SubhaanAllah) for the men>> as reported by Ahmad and At-Tahaawi. Ibn Hibbaan narrated from Sahl Bin Sa'd (ra): The Messenger of Allah (saw) went to establish peace among Bani 'Amr bin 'Auf. In the meantime the time of prayer was due and Bilaal went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqaamah?" Abu Bakr replied in the affirmative and led the prayer. The Messenger of Allah (saw) came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Messenger. The Messenger of Allah (saw) beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle and then he retreated till he reached the first row. Allah's Apostle went forward and led the prayer. When Allah's Apostle finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibn Abi Quhaafah (Abu Bakr) dare to lead the prayer in the presence of Allah's Messenger?" Then the Messenger of Allah (saw) said, "Why did you clap so much? If something happens to anyone during his prayer he should say SubhaanAllah. If he says so he will be taken notice of, for clapping is only for women>> and in another narration recorded by Ibn Hibbaan from Sahl Bin Sa'd he said: <<...Then he said to the people: If something (incorrect) happens in your Salaah then the men should make Tasbeeh and the women clap>>. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<The Tasbeeh (SubhaanAllah) is for the men and clapping is for the women>> as reported by

Muslim, Ahmad, Ibn Maajah, Ibn Hibbaan and At-Tahaawi. In another narration from Muslim and An-Nasaa'i it included the addition: 'During the Salaah' at the end.

I repeat hear the opinion that speech to others in these two situations can only be of the kind that is legitimate in the Salaah or permitted to be used i.e. the speech that is addressed to the Rabb of the 'Aalaameen and not from the kind of speech that occurs between people. So the man does not add to the Tasbeeh (Saying SubhaanAllah) as the Tasbeeh is of the kind of speech that is part of the Salaah and in the case of reminding the Imaam about an Ayah he has forgotten or is experiencing problems with he must not increase upon the mention of the Ayah without adding to any of these two situations speech that occurs between men. Outside of this it is Waajib to stick to the Qanoot which means being silent from speech (outside of the speech of the Salaah) and refraining from it.

The silence is from speech and speech means expressions containing letters so that which does not include letters is not considered speech and is therefore not forbidden and does not negate the Qanoot. So crying even if it is heard aloud is not considered speech and is not prohibited. In relation to this Mutarrif Bin 'Abdillah related from his father who said: <<I stopped at the Messenger of Allah (saw) whilst he was praying and he was wheezing and hissing like the noise of kettle from crying>> as related by Ahmad, Abu Daawood and An-Nasaa'i. 'Ali (ra) said: <<We did not have a Knight with us on the day of Badr except Miqdaad and I saw all of us and what we had standing except for the Messenger of Allah (saw) who was praying under a tree and cried until the morning>> as reported by Ibn Hibbaan and Ahmad and the evidences related to the permissibility of crying in the Salaah are numerous and well known.

Blowing and puffing even if done with a sound that is audible is not prohibited because it is not considered speech even if sound of letters may come out with it. 'Abdullah Bin 'Amru (ra) described the Salaah of the Nabi (saw) at the eclipse of the sun: <<He started to blow into the ground and cry whilst he was in Sujood in the second Rak'ah. He started saying: O My Lord why will you punish them whilst I am with them? O Lord why will you punish us whilst we seek your forgiveness? He then raised his head and the sun was shining bright...>> as recorded by Ahmad and Abu Daawood related it as: <<...He then blew in his last Sujood and he said: Uf Uf and then said: O Lord did you not promise me that you will not punish them whilst I am amongst them? Did you not promise not to punish us as long as we sought your forgiveness? The Messenger of Allah (saw) then finished the Salaah and the Sun was shining>>. These two are evidence for the permissibility of blowing in the Salaah, and evidence for the blowing absolutely (Mutlaq) and the other that permits the blowing accompanied by the exiting of the sound of two letters. So what do those who say that it is Haraam to expel any sound with two letters considering that as speech say in regards to this?

Yes we say that speech with two letters is Haraam, indeed we say that speech with one letter alone is prohibited like the command form Qi or Fi or 'I from the verbs Waqaa, Wafaa, and Wa'aa as long as the letter leaving the mouth is in fact speech. However if the sound that leaves the mouth is not considered speech then what is the Daleel for its prohibition? In this Hadeeth this sound consisted of two letters 'Uf Uf' and it came out in a repeated manner and therefore came out as four letters and this came from the Noble Messenger (saw) so is there any excuse left for them to hold on to their view after that? And the sound of clearing the throat even if it is audible and consists of a letter, two or three like 'A'hem' is not considered as speech and is therefore not prohibited (Mahzhoor). And although this explanation is sufficient in itself there are texts that indicate its permissibility as 'Ali (ra) related: <<I had an hour to come to the Messenger of Allah (saw), when I arrived to him I sought permission to enter and I found that he was praying so he made the sound of clearing his throat (a light cough) and I entered. When I found that he had finished he gave permission to me>> as narrated by An-Nasaa'i. Similar to blowing, the clearing of the throat and crying are groaning, sound of pain and sounds made by the throat. These are all permitted because the evidence has come making speech Haraam and the meaning of speech is well known and agreed upon and anything other than that cannot fall under the prohibition that came in this evidence.

And in regards to the speech to people whilst praying, is it considered to be of the actions that invalidate the prayer and require that it is performed again or is it just Haraam and the one who does it is sinful and deficient in his Salaah but does not need to perform it again? Ibn-ul Mundhir said: [The people of knowledge (Ahl-ul-'Ilm) have a consensus that whoever speaks in his Salaah intentionally and he does not wish to correct his Salaah then his Salaah is Faasid and they disagreed in respect to the one who does it out of forgetfulness or ignorance] and At-Tirmidhi said: [The view acted upon by the majority of the people of knowledge is that they say: If a man speaks intentionally in his Salaah or out of forgetfulness he then repeats his Salaah] and some said: [If a man speaks intentionally in his Salaah he repeats it and if he does it out of forgetfulness or ignorance his Salaah remains valid] and An-Nawawi attributed this to the majority.

Those who have said that it invalidates the Salaah of the one who speaks used as evidence the words of the Messenger (saw): <<This Salaah does not accept anything in it of the speech of people>> and this is a part of the Hadeeth recorded by Muslim and others from Mu'aawiyah Bin Al-Hakam which was mentioned earlier. So they say that the meaning of this is that it makes the Salaah Faasid (ruined) and if it is Faasid then it has become Baatil (invalid) and must be repeated and some of these based there understanding upon the Qaa'idah (legal principle) that: What is Haraam in the Salaah makes it Baatil (invalid).

We say to them that we concede to the point that speech is not suitable or acceptable in the Salaah and that it is Haraam and not permissible. However we also say that we must abide and stick to what is evidenced in the texts and not exceed this and make assumptions and conclusions that do not agree with these texts. So where did they extract the view that every Haraam action in the Salaah makes it invalid and how did they arrive at the view that everything that is not suitable or fit for the Salaah makes it invalid (Baatil)?

As for their taking as a Qaa'idah (principle) that what is Haraam in the Salaah or the leaving of an obligation in the Salaah makes it Baatil (invalid) is also an error. The correct view is that the Salaah is only made invalid if a Shart (condition) from amongst its Shuroot (conditions) is left out or a Rukn (pillar) from amongst its Arkaan (pillars) is left out of the Salaah and anything other than these two does not make the Salaah Baatil (invalid) or Faasid (corrupted). I do not wish to delve further here into the sciences of Usool here than this as this is not the place and I will rather only reply to them by what was reported by Mu'aawiyah Bin Al-Hakam who narrated: <<When a man from the people sneezed and I said: Yarhamakallaha (Allah have mercy on you)...He said: Verily it is not suitable/correct in this Salaah to have in it the speech of people>>. So this Mu'aawiyah had indeed spoken and the Messenger of Allah (saw) taught him and instructed him that talking in the Salaah was fitting and correct in the Salaah. In a version from Abu Daawood the following was mentioned: <<Verily it is not Halal in this Salaah for there to be anything in it from the speech of man>>. This means that he taught him that what he did was Haraam but did not add to that and therefore he did not order him to perform his Salaah again. This therefore indicates that his Salaah was not invalid by the committing of a Haraam action in it. It is not correct to interpret this text by saying that even if the request for Mu'aawiyah to re-perform the Salaah was not mentioned this does not mean that the Messenger of Allah (saw) did not actually request for him to re-perform it. And we say to them: If this view of yours was confirmed we would take it however this evidence is clear in meaning and purport that the speech is Haraam and that the Haraam act in the Salaah does not invalidate it or make it Faasid (corrupted) and this is a sufficient rebuttal of one of their approaches to this issue.

As for their first deduction which is that the statement: <<It is not fitting (Laa Yuslih) for the Salaah to have any speech in it>> indicates that the one who has spoken has made his Salaah Faasid (corrupted) then the critique of this lies in the very same Hadeeth of Mu'aawiyah Bin Al-Hakam. This is because the Messenger of Allah (saw) heard Mu'aawiyah speaking in the Salaah, he made him understand that this action was Haraam and that what he did was not fitting for the Salaah. He sufficed himself with this explanation and did not include any other command to repeat the Salaah. Therefore the opinion of obligating the repetition of the Prayer is a form of adding words and speech to the Messenger of Allah (saw) which is not permitted.

As for their opinion that speech said in ignorance does not break the Salaah and that Mu'aawiyah spoke out of ignorance and the ignorant person is excused. The response to them in this case is that when the Salaah is made Baatil (invalid) by the leaving of a Shart or a Rukn then ignorance does not save the one who did it from the invalidation of the Salaah and the obligation to re-perform it. That is because the one who prays without Wudoo out of forgetfulness or ignorance or the one who prays before the time of that prayer has arrived out of ignorance or forgetfulness or the one who has left the Rukoo' out of forgetfulness or ignorance then in all these cases his Salaah is Baatil (invalid) and it is obligatory for him to repeat it. Ignorance and forgetfulness does not bring any benefit in this case and therefore built upon this we say that had Mu'aawiyah Bin Al-Hakam invalidated his Salaah whether out of ignorance or forgetfulness then his Salaah would have become invalid and at that time the Messenger (saw) would have ordered him to re-perform his prayer. When we find that the Messenger of Allah (saw) did not order him to repeat it then this is an indication that speech in the Salaah is not of those issues that make the Salaah invalid.

In addition Abu Hurairah (ra) reported: <<That the Nabi (saw) spoke in his Salaah out of forgetfulness and he built upon what he had prayed>> as narrated by At-Tabaraani. The wording: <<So he built upon what he had prayed>> after he had spoken out of forgetfulness indicates in a way that holds no confusion that speech out of forgetfulness does not invalidate the Salaah and that this Hadeeth supports the understanding that we have put forward that Mu'aawiyah bin Al-Hakam was not commanded to repeat his prayer.

We also have the Hadeeth of Dhul Yadain and it is from amongst the famous Saheeh Ahaadeeth and it was narrated by Muslim, Abu Daawood, Ibn Hibbaan and Ibn Maajah from Abu Hurairah (ra) and reported by Muslim, Ahmad, Abu Daawood and Ibn Maajah from 'Imraan Bin Al-Husain. It was also reported by Ibn Maajah from Ibn 'Umar (ra) and Muslim and At-Tirmidhi recorded it from Abu Hurairah (ra) who said: <<The Messenger of Allah (saw) prayed Salaat-ul-'Asr with us and he made the Tasleem after two Rak'ahs do Dhul-Yadain stood and said: Dis you shorten your prayer O Messenger of Allah or did you forget/ So the Messenger (saw) said: All of that did not happen. Then he replied: Some of it did O Messenger of Allah. So the Messenger of Allah (saw) came forward to the people and asked: Is what Dhul Yadain said true? So they said: Yes O Messenger of Allah. So the Messenger of Allah (saw) completed what remained from his Salaah and then made two Sajdahs whilst sitting after the Tasleem>> as recorded by Muslim and At-Tirmidhi. So here the Messenger of Allah (saw) spoke after the Tasleem after two Rak'ahs of the Salaah of 'Asr, and he spoke to the Muslims and then after that he completed what remained of the Salaah joining two Rak'ahs with the two he had already performed and we did not see that he did not resume his prayer announcing that it was invalid. And whoever wishes to say that he spoke out of forgetfulness or out of ignorance then we say: That had the speech in the Salaah been from those actions that invalidate it then the Messenger of Allah (saw) would have taught it to his Sahaabah in a practical lesson and repeated the Salaah with them. So when we see that he did not do that and rather just built upon the Salaah he had already prayed and completed it and this therefore indicates in the clearest of ways that speech is not of those issues that invalidate the Salaah.

We also have the Hadeeth regarding the Muslim who could not pray and this is also from the Ahaadeeth that are Mash'hoorah (famous) and recorded by Al-Bukhaari, Muslim, Ahmad, Abu Daawood amongst others from Abu Hurairah (ra): <<A man entered the mosque and started praying while Allah's Apostle was sitting somewhere in the mosque. Then (after finishing the prayer) the man came to the Prophet and greeted him. The Prophet said to him, "Go back and pray, for you have not prayed. The man went back, and having prayed, he came and greeted the Prophet. The Prophet after returning his greetings said, "Go back and pray, for you did not pray." On the third time the man said, "(O Allah's Apostle!) teach me (how to pray)." The Prophet said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Quran, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers>>. Notice here how the Messenger of Allah (saw) ordered the man to repeat his prayer three times saying to him that he had not prayed with the meaning that his Salaah was Baatil (invalid). So why did the Messenger of Allah (saw) order this man to repeat his prayer three times and he did not order Mu'aawiyah even one time to do so? Verily the Messenger of Allah (saw) would not have remained silent about Mu'aawiyah and not ordered him to re-perform his Salaah had he indeed prayed a prayer that was invalid. So when we see here that he was silent then this indicates that Mu'aawiyah's Salaah was Saheeh (valid). And the fact that he (saw) did indeed inform Mu'aawiyah only that he had committed a Haraam in his Salaah is a confirmation indication that the Haraam action in the Salaah does not nullify and invalidate it.

What this groups sees in terms of the speech that occurs out of ignorance not invalidating the Salaah and that the deliberate speaking does invalidate it then the response to them is that what invalidates the Salaah does so whether performed in ignorance or done deliberately and this is shown by the Hadeeth about the man who could not pray. He prayed three times ignorant of those issues that invalidate the Salaah and his ignorance did not benefit him and his Salaah was invalid and this acts as a confirmation that those actions that nullify and invalidate the prayer remain as such in both cases of knowing the rule or being ignorant of it. Therefore had speech been of the issues that make the Salaah Baatil then the Salaah of Mu'aawiyah bin Al-Hakam would have been Baatil (invalid) because ignorance does not act as any defence against the actions that invalidate the prayer as we have established. So when we have the knowledge that the Messenger of Allah (saw) invalidated the prayer of the man that did not know how to pray even though he was ignorant of the rules and we also know that he (saw) did not invalidate the prayer of Mu'aawiyah Bin Al-Hakam who spoke in his Salaah out of ignorance of the rule, then with this knowledge we can comprehend and realise that what the man who did not know how to pray did was different from what Mu'aawiyah Bin Al-Hakam did and this is clear without doubt. This difference indicates and guides to the understanding that in the first case he performed acts that invalidate the Salaah and make it Baatil and in the second case of Mu'aawiyah Bin Al-Hakam he rather performed a Haraam act that did not reach the level of the actions that make the Salaah invalid (Baatil).

This means that the speech is not of the things that invalidate the Salaah and that the act of Haraam in the Salaah does not mean that it has become invalid (Baatil).

With that it has become clear that the process of deduction used by this group is incorrect and that the opinion that they say about the speech (Kalaam) making the Salaah Baatil is also incorrect. So it only remains for us to put forward the opinion that the Kalaam in the Salaah is from amongst the prohibited acts (Muharramaat) alone and that the committing of a Haraam act in the Salaah only makes it deficient but does not invalidate it and make it Baatil.

2 – Al-Khushoo' in the Salaah:

Al-Khushoo' means stillness in humility and submission. Allah Azza Wa Jalla says:

... وَتَرَاهُمْ يُعْرَضُونَ عَلَىٰهَا خَاشِعِينَ مِنَ الذَّلِيلِينَ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ

And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance (Ash-Shoorah 45)

And He (swt) said:

خَاشِعَةً أَبْصَارُهُمْ تَرْفَعُهُمْ ذِلَّةً وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِفُونَ

Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (Al-Qalam 43)

And Nu'maan Bin Basheer (ra) narrated that the Messenger of Allah (saw) said: <<...Verily Allah 'Azza Wa Jalla if he appeared to something from his creation it would go into Khushoo' to him...>> as recorded by An-Nasaa'i.

The Salaah consists of statements and actions and they are all for Allah the Lord of the worlds and all creation so it is necessary that all that is said in it is legitimate and directed towards him Subhaanahu just as it is necessary that nothing is done in terms of actions except that which has been legislated to be done in the Salaah and what the texts have made an exception of and permitted. Anything other than this is Haraam and falls under the words of the Messenger of Allah (saw) in the Hadeeth narrated by 'Ali Bin Abi Taalib (ra) in which he (saw) said: <<The key of the Salaah is purification, its Tahreem is the Takbeer and its Tahleel is the Tasleem>> as reported by Ahmad and At-Tirmidhi. This Hadeeth was discussed earlier and it was explained that the (opening) Takbeer of the Salaah makes every speech and action that is not legislated in the Salaah Haraam.

The Shar'a (Islamic legislation) has called for and urged the Khushoo' in the Salaah, that it should be desired and sought after and it explained its merit in many texts and amongst them is the speech of Allah Azza Wa Jalla:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ . الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

The Mu'minoon (believers) have Succeeded. Those who in the Salaah are Khaashioon (Al-Mu'minoon 1-2)

And He (swt) said:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكُنَّ يَسْرَةً إِلَىٰ أَخْشَعِيٍّ . الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

And seek help in patience and As-Salaat (the prayer) and truly it is extremely heavy and hard except for Al-Khaashioon [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

'Uthmaan (ra) narrated: <<...He called for water to make Wudoo' and said: I heard Allah's Messenger (saw) say: When the time for a prescribed prayer comes, if any Muslim perform ablution well and offers his prayer) with humility (Khushoo') and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all time>> as reported by Muslim. 'Ubaadah Bin Saamit (ra) said: I bear witness that I heard the Messenger of Allah (saw) say: <<Allah has obligated five prayers upon his servants, whoever performs the Wudoo' for them perfectly and prays them in their correct times, completes its Rukoo's and Sujoods and Khushoo's then he has from Allah a covenant that he will forgive him and the one who does not do that, then he does not have a covenant with Allah. If Allah wills he will forgive him and if He wills he will punish him>> as reported by Ahmad and Abu Daawood.

The Fuqahaa have differed in respect to the Hukm (legal ruling) of the Khushoo' in the Salaah and the majority have said that it is Mandoob and Mustahabb (recommended) and others have said that it is obligatory (waajib) and this view is correct. So that we can clarify the correct view in this issue we will first present the Nusoos (texts) that are related to this Mas'alah (issue):

- Abu Hurairah (ra) said: <<That the Messenger of Allah (saw) used to raise his sight to the sky when he prayed so the following was revealed: (Those who in their Salaah are Khaashioon)

so after that he bow his head down>> as related by Al-Haakim and we mentioned this earlier in the section related to the 'Sight in the Salaah'.

- b) The speech of Allah (swt):

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَوَالْبَاطِلِ أَعْدَاؤُكُمْ. وَالَّذِينَ هُمْ لَأَمَانِهِمْ وَخُفْيِهِمْ رَاقِبُونَ. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ. أُولَٰئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Successful indeed are the believers. Those who offer their Salawaat (prayers) with Khushoo'. And those who turn away from Al-Laghaw. And those who pay the Zakat. And those who guard their chastity. Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their Amaanaat (trusts) and to their covenants. And those who strictly guard their Salawaat (prayers). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. (Al-Mu'minoon 1-11)

- c) Jaabir Bin Samurah (ra) related: <<When we prayed with the Messenger of Allah (saw) we would say: As-Salaamu Alaikum Wa Rahmatullah As-Salaamu Alaikum Wa Rahmatullah and make a gesture with the hand on both sides and then the Messenger of Allah (saw) said: What do you point out with your hands as if they are the tails of headstrong horses?...>> as reported by Muslim and it was mentioned in full in an earlier section. There is another Hadeeth from Muslim from Jaabir Bin Samurah (ra) in which he said: <<The Messenger of Allah (saw) came out to us and then said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer...>> which was also mentioned in full earlier.

The first evidence indicates and guides to the obligation (Wujoob) of Khushoo'. It was mentioned in the discussion regarding 'Where to look in the Salaah' that it is Haraam to look at the sky. The Messenger of Allah (saw) used to look up at the sky in his prayer and then the following was revealed: <<Those who is their Salaah are Khaashi'oon>> which is the second Ayah of Soorah Al-Mu'minoon. He (saw) understood from this Ayah that the Khushoo' obligated not looking up at the sky and therefore a tilted and bowed his head and all of this indicates that the Khushoo' is in opposition to the raising of the sight and vision and that raising the sight is in contradiction with Khushoo' and where the raising of the sight or look is Haraam then the Khushoo' with the lowering of the sight is obligatory (waajib). The second evidence also indicates the obligation of the Khushoo' because Allah (swt) describes the qualities of the believers in that they perform such and such actions and they perform the Khushoo' and that they are those who are successful and it gives glad tidings that they will inherit the Firdaus (The highest part of Jannah). This means that whoever wishes for the great success and to enter into the highest levels of Jannah then he should make Khushoo' in his Salaah in addition to staying away from Al-Laghaw (false talk), giving Zakaah, protecting their chastity, fulfilling the trusts and covenants, and keeping and maintaining the Salawaat. Whoever leaves an action from amongst these then he does not deserve the Success and to enter into Al-Firdaus meaning that the one who does not have Khushoo' is not guaranteed the success and to enter into Al-Firdaus so is it possible after that for somebody to make the claim that Khushoo' is not Waajib (obligatory)? The Falaah and Al-Firdaus are the greatest success and the greatest success requires a higher price and the greatest price is not realised from the Mandoobaat but rather from the obligations and for this reason we find that all of those actions mentioned in these Blessed Aayaat are Waajibaat (obligations) and Al-Khushoo' is one of them. The third evidence supports the view of the obligation of the Khushoo' and is in harmony with it as the Messenger of Allah (saw) strongly forbade the Muslims from moving their hands at the time of the Tasleem and the ending of the Salaah. He asked them a question in the form of disapproval and that their arms resembled the tails of wild horses and then he forbade them with the clear wording (Uskunoo/be calm (don't move)) and it is not likely that he would say all of this for an action that was Makrooh alone and therefore what remains is that it was a forbidding of an action that was prohibited and in opposition to the Khushoo'. With that it has been established that Khushoo' takes the ruling of Wujoob (obligation) and therefore the Khushoo' is obligatory in the Salaah.

The little action or movement in the Salaah:

The Noble Sharee'ah has obligated the Khushoo' however it has allowed some actions in the Salaah as long as they are light and small without it being considered as a violation to the Khushoo' or a negation of it. We will now mention some of these actions:

- 1) **Moving (walking) away from something that is an obstacle to the Musalli:**

It is permissible for the Musalli if confronted by an obstacle (i.e. something in his way) and he needs to move forward a bit or backward a bit or move to the right and left a little to do this in a calm, unhurried and deliberate way whilst he continues in his Salaah and remains in this movement facing the Qiblah. Abu Haazim said: <<Sahl bin Sa'd was asked about the (Prophet's) Minbar (pulpit) as to what thing it was made of? Sahl replied: "None remains alive amongst the people who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Messenger. When it was constructed and placed (in the Masjid), Allah's Messenger stood on it facing the Qiblah and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrate on the ground. So, this is what I know about the pulpit>> as narrated by Al-Bukhaari. Here the Messenger of Allah (saw) got up on the Minbar and prayed upon it and when he wanted to prostrate he would move back behind onto the level ground and make Sujood upon it and then he would return to pray raised upon the Minbar and he did this in every Rak'ah. He (saw) did this in order to teach the people the Salaah and this has been indicates in what Al-Bukhaari and Muslim narrated from Sahl Bin Sa'd Al-Ansaari (ra) in which it was said: <<...After finishing the prayer he turned to the people and said, 'I have done this so that you may follow me and learn the way I pray>>. 'Aa'ishah (ra) said: <<The Nabi (saw) used to pray in the house and the door was closed, I arrived and he walked (moved) until the door was opened for me and then he returned to his position and she described that the door was the direction of the Qiblah>> as narrated by Ahmad, Abu Daawood and Al-Bayhaqi and An-Nasaa'i reported it and said that he was praying a non-obligatory prayer. 'Aa'ishah (ra) said: <<I sought to open the door and the Messenger of Allah (saw) was praying so he walked/moved whilst still facing the Qiblah either a bit to the right or a bit to the left until the door was made open for me and then he moved back to his place of prayer>> as reported by Ahmad and At-Tirmidhi, At-Tayaalissy and Al-Bayhaqi related it with differences in the wording. An-Nasaa'i reported the version: <<I sought to open the door and the Messenger of Allah (saw) was praying Tatawwa'an (non-obligatory/extra prayer) and the door was upon the Qiblah so he walked (took steps) to the right or left so that the door could be opened and then he returned back to his place of prayer>> and Ad-Daar Qutni reported it as: <<The Messenger of Allah (saw) was praying and if a person sought the door to be opened he opened it as long as he remained upon his Qiblah, he moved to his right or to his left and he did not turn away from the Qiblah>>.

2) Gesturing with the hands and moving them:

It is permissible for the Musalli to respond to a greeting with a hand, finger or head gesture and to take with his hands what he needs to take and move with his hands what he needs to move. 'Abdullah Bin 'Umar (ra) said: <<The Messenger of Allah (saw) went out to Qubaa to pray there. He said: Than Ansaar approached him and gave him Salaam whilst he was praying. He said: So I said to Bilaal: How did you see the Messenger of Allah (saw) respond to them when they were saying Salaam to him and he was praying? He said: He communicated like this: He said: 'Like this,' and put out his hand." Ja'far ibn 'Awn (one of the narrators) put out his hand with the palm facing downwards and the back of his hand facing upwards>> as narrated by Abu Daawood and Al-Bayhaqi. Ibn 'Umar (ra) said: <<The Nabi (saw) entered the Masjid of Bani 'Amru Bin 'Auf – Masjid Qubaa – and then some of the men from the Ansaar entered and said Salaam to him. Ibn 'Umar said: So I asked Suhaib and he was with him: What did the Nabi (saw) do when people said Salaam to him whilst he was praying? He gestured with his hand>>. As reported by Ibn Hibbaan, Ibn Khuzaimah, Ibn Maajah, Ad-Daarami and An-Nasaa'i. Naafi' said: <<Ibn 'Umar passed by a man whilst he was praying and said Salaam to him and the man responded with speech so 'Abdullah Ibn 'Umar returned to him and said: If someone says Salaam to anyone of you whilst he is praying then do not speak but rather indicate/gesture with his hand>> as reported by Maalik. Abu Hurairah (ra) related from 'Abdullah Ibn 'Mas'ood (ra) who said: <<When I returned from Al-Habashah (Abyssinia) I approached the Nabi (saw) whilst he was praying and I said Salaam to him and then he gestured with his head>> as reported by Al-Bayhaqi. Suhaib (ra) said: <<I passed by the Messenger of Allah (saw) whilst he was praying and I said Salaam to him and he replied with a gesture. He said and I don't know except he said: A gesture with his finger>> as reported by Abu Daawood, Ahmad and Ibn Hibbaan. 'Abdullah Ibn 'Abbaas (ra) related : <<There was an eclipse in the time of the Messenger of Allah (saw) so the Messenger of Allah (saw) and he stood standing for a long time – he mentioned the Hadeeth until he said – he then left and the

sun was shining. Then the Messenger of Allah (saw) said: Indeed the Sun and the moon are two signs of the signs of Allah. They are not eclipsed as a sign of the death of somebody or his life so if you see that then mention Allah's name. They said: O Messenger of Allah (saw) we saw you taking something in your place of prayer and then we saw you move backwards. He (saw) said: Verily I saw Al-Jannah and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists...>> as related by Al-Bukhaari. Jaabir Bin Samurah (ra) related: <<The Messenger of Allah (saw) prayed with us As-Salaat-ul-Fajr and then he began to put his hand down. So when he was leaving the people asked him about it. So he (saw) said: Verily Shaytaan threw upon me sparks of fire to distract me and test me in my Salaah so I went to take hold of him, and had I taken hold of him he would not have been able to escaped from me until he was tied upon a pillar from amongst the pillars of the Masjid and the children of Al-Madeenah would have been able to look at him>> as reported by Ahmad. Ibn 'Abbaas (ra) said: <<I slept at the house of Maymoonah and the Nabi (saw) was staying there that night. He made Wudoo' and stood for prayer so I stood by his left and he took me and put me to his right and then he prayed thirteen Rak'ah then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The Mu'adhdhin came to the Prophet and he went out and prayed and he did not make Wudoo' (again)>> as narrated by Al-Bukhaari. Maymoonah (ra) was the wife of the Messenger of Allah (saw) and the maternal aunt of Ibn 'Abbaas and this has been made clear in a hadeeth from Abu Daawood from Ibn 'Abbaas (ra) who said: <<I stayed the night at my maternal Auntie's house Maymoonah, then the Nabi (saw) stood to pray in the night, so I stood by his left so he took me and placed me to his right>> and 'Aa'ishah (ra) narrated: <<The Messenger of Allah (saw) prayed in his house while he was not well so he prayed sitting and a group of people prayed behind him standing so he gestured to them to sit down and when he was leaving he said: Verily the Imaam is only there to be followed, so if he makes Rukoo' make Rukoo' and if he goes up you go up and when he prays sitting then pray sitting>> as recorded by Bukhaari. Al-Bayhaqi reported similar to this. Asmaa Bin Bakr (ra) said: <<I arrived at the house of 'Aa'ishah the wife of the Nabi (saw) when the sun was eclipsed and the people were standing in Salaah and when she was standing in Slaah I said: Whats up with the people? So she gestured with her hand to the sky and she said: Subhaanallah so I asked: Is it a sign? So she gestured or signed: Yes...>> as recorded by Al-Bukhaari. And the action of a Sahaabiyah like 'Aa'ishah (ra) and her knowledge has been acknowledged and she is familiar of his actions.

3) **The killing of a scorpion or a snake:**

It is permitted for the one praying and is threatened by a snake, scorpion or a ferocious animal that can cause harm to kill it and remain in his Salaah. 'Aa'ishah (ra) the wife of the Nabi (saw) said: <<The Messenger of Allah (saw) was praying in the house and 'Ali Bin Abi Taalib Karamallahu Ta'Aalaa Wajhahu came and entered. When he saw that the Messenger of Allah (saw) praying he stood by his side and prayed. He said: Then there came a scorpion until it stopped where the Messenger of Allah (saw) he then left it and it turned towards 'Ali. So when 'Ali saw it he hit it with his sandal and the Messenger of Allah did not see anything wrong with its killing>> as related by Al-Bayhaqi and At-Tabaraani. Abu Hurairah (ra) narrated <<That the Nabi (saw) ordered the killing of the Aswadain (Two black things) in the Salaah, the snake and the scorpion>> as narrated by Ahmad, At-Tirmidhi, Ibn Khuzaimah and Ibn Maajah. Abu Daawood and Al-Bayhaqi narrated it as : <<Kill the two black things...>>.

4) **The carrying/lifting of a child:**

It is permitted for the Musalli to carry or hold a child (boy or girl) upon his back or shoulders or in front of him in his arms whilst he is praying. Abu Qataadah (ra) narrated: <<That the Messenger of Allah (saw) would pray whilst carrying the daughter of Zainab the daughter of the Messenger of Allah (saw) and Abu-l-'Aas Bin Rabee'ah. When he stood he carried her and when he prostrated he placed her down and when he stood again he picked her up and held her>> as related by Al-Bukhaari. Saddaad Al-Laithi (ra) related: <<The Messenger of Allah (saw) came out to us in one of the two prayers of Azh-Zhoor or Al-'Asr and he was carrying Hasan or Hussein so the Nabi (saw) came forward and put him down. He then made the Takbeer and prayed and then he made a long Sajdah. He said: I raised my head and then I saw that the boy was on the back of the Messenger of Allah (saw) whilst he was in Sujood. So I returned to my Sujood. Then when the Messenger of Allah (saw) had completed the Slaah the people said: O Messenger of Allah you made a very long Sajdah in the Salaah until we thought something must have happened or that you were being revealed to. He replied: All of that did not happen but rather my boy climbed on top of me and I disliked to rush him until he

had finished what he was doing>> as related by Ahmad in addition to An-Nasaa'i and Al-Haakim.

5) Al-Itifaat/glancing:

This was discussed previously in the sections about the 'Characteristics of the Salaah' and 'Looking in the Salaah' where the Hadeeth from Al-Haakim and Ibn Khuzaimah was mentioned: <<The Messenger of Allah (saw) used to glance to his right and to his left in the Salaah and he did not turn his neck behind his back>> and it was also narrated by Ahmad and Ibn Hibbaan.

6) Repelling the one passing in front of the Musalli:

The Musalli repels what passes in front of his prayer space when praying whether it is a human or animal and this was discussed in the section 'The Qiblah and the Sutra'. It is mentioned in the Hadeeth of Muslim who narrated: <<That the Messenger of Allah (saw) said: If one of you is praying then don't let anyone pass in front of him and repel him as much as you can and if he refuses then fight him because he is Shaytaan>> and also in the hadeeth of Al-Bukhaari: <<If one of you is praying with a Sutra from the people and somebody wants to pass in front of him then defend against him and if he refuses then fight him because he is Shaytaan>>. So this is in relation to the human and in the sections regarding the 'Sutra of the Imaam' and 'The Qiblah and the Sutra' the Hadeeth recorded by Abu Daawood was mentioned: <<We descended with the Messenger of Allah (saw) at Ath-Thaaniyah Adhaakir (a place), the time for Salaah came and he (saw) prayed towards a wall, he faced the Qiblah and we were behind him and then a large animal came and passed in front of him and he kept defending against it until its body was against the wall and then passed behind the wall (or as he said blocked)>>.

7) Arranging the place of Sujood:

It is permitted to order the place of Sujood. Mu'ayqeeb (ra) said that the Nabi (saw) said: <<Do not wipe when you are praying and if you find it necessary to do so then let it be once and let it be the ordering of the place of Sujood>> as related by Abu Daawood. Ahmad, At-Tirmidhi, Ibn Khuzaimah, Ibn Hibbaan and Muslim reported: <<That the Messenger of Allah (saw) said about a man who wiped away the dust from where he made Sujood: If you do this then do it once (only)>>. In another report from Muslim is stated: <<The Nabi (saw) mentioned the wiping in the Masjid, meaning the place of Sujood. He said: If you find it necessary then let it be done once (only)>>. Therefore the wiping one time is permitted and there is no harm in it.

8) Smiling:

Smiling is also permitted as long as it does not reach the point of an outburst or rumble of laughter. Jaabir (ra) said that the Nabi (saw) said: <<The act of smiling does not break the Salaah but the loud laughing does>> as recorded by Al-Bayhaqi and Ibn Abi Shaibah. At-Tabaraani related: <<To show ones teeth whilst smiling does not break the Salaah but the laughing outburst does>>.

9) Spitting and clearing phlegm from the throat:

Spitting and clearing phlegm is allowed as long as it done to the left side or under the left foot. Abu Sa'eed Al-Khudri related: <<The Messenger of Allah (saw) saw sputum/phlegm sticking to the Qiblah of the Masjid. He scratched it off with a pebble and then forbade spitting on the right side or in front, but (it is permissible) to spit on the left side or under the left foot>> as narrated by Muslim, Ibn Hibbaan, Ibn Khuzaimah and Al-Bukhaari.

10) Correcting the clothing:

It is permitted to correct or adjust the clothing with slight movement. Waa'il Bin Hujr (ra) narrated: <<When the Messenger of Allah (saw) entered in to the Salaah he raised his hands, then said the Takbeer and wrapped himself and then put his hands inside his garment. He then took hold of his left hand with his right. He then mentioned the Hadeeth...>> as related by Ibn Khuzaimah. Muslim narrated it with the wording: <<...Then when he wanted to go into Rukoo' he would bring his hands out from inside the garment...>>.

11) To hold/carry the Mushaf (The Qur'aan):

The holding/carrying of the Mushaf and reading from it is permissible in the Salaah. Ibn Abi Mulaikah related from 'Aa'ishah (ra) the wife of the Nabi (saw) who said: <<She would get her Ghulaam (boy/servant) to lead her in Ramadhaan reading from the Qur'aan>> as related by Al-Bayhaqi and Ibn Abi Shaibah. Al-Bukhaari also mentioned it in commentary. Ibn At-Taimi related from his father: <<That 'Aa'ishah used to read from the Mushaf whilst she was praying>> as recorded by 'Abdur-Razzaaq. Even though this last report is an action of a Sahaabi and the action of a Sahaabi is not a legal evidence (Daleel) it is still valid to be

followed as a Hukm Shar'i and made Taqleed to and followed in addition to that 'Aa'ishah was knowledgeable of the Fiqh and that she did this action in the household of the Messenger of Allah (saw) and it is hard to believe that she did not bring this up with the Messenger of Allah (saw) and that he consented to it.

12) Separating a quarrel:

It is allowed whilst praying to intervene and separate quarrelling or fighting parties. Ibn 'Abbaas (ra) said: <<The Messenger of Allah (saw) was leading the people in prayer and then two girls appeared and they were fighting each other so the Messenger of Allah (saw) took hold of them and pulled one away from the other...>> as related by Ibn Khuzaimah, Abu Daawood and Ibn Hibbaan. In another report recorded by Ibn Khuzaimah from Ibn 'Abbaas also it was said: <<...Two girls from Bani Abdul Mutallab appeared and they took hold of the knees of the Messenger of Allah (saw) so he separated between them and he did not leave as reported by An-Nasaa'i. 'He did not leave' means that he did not cut his prayer but rather completed it.

So these twelve actions and what is similar to them do not negate the Khushoo' and they do not make the Salaah Faasid (corrupted). It is necessary for everyone to know that the Khushoo' does not mean to be frozen still but rather means composure (tranquillity) and making the required movements in a manner that is required without futility or going beyond what is allowed in the Salaah and where the Musalli remains in a state of submission to his Rabb. Whoever commits to that then he can perform after that any required action and make any required or necessary movement.

This Sakeenah (calm and composure) is required from the Muslim in his Salaah as well as being required whilst he walks to the Masjid for the Salaah. Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: <<If you are ready for the Salaah then do not rush towards it but go to it in a state of (Sakeenah) calmness and tranquillity and what you catch of the prayer you should pray it and what you miss from it then complete it after. Whenever anyone of you are heading towards the place of prayer then he is already in the state of prayer>> as related by Muslim and it was reported by Al-Bukhaari, Abu Daawood and Ibn Maajah except that it began with: <<If the Iqaamah for prayer has been made...>> and it did not include the last part: << Whenever anyone of you are heading towards the place of prayer then he is already in the state of prayer>> and the extra statement in the Hadeeth is accepted as long as it has been narrated from a Saheeh path. In another narration recorded by Muslim and narrated by Abu Hurairah (ra) he said: <<If you are called to the Salaah do not anyone of you rush but rather walk with Sakeenah (calmness/tranquillity) and dignity. Pray what you catch and make up what has preceded you>>. So walking does not negate the concept of Sakeenah even if it is made up of many continuous movements whereas the 'Sa'i' (rushing) as mentioned in the Hadeeth means seeking haste whilst walking and running is similar to it and what accompanies it in extra actions and this action is at odds with the concept of being in a state of Sakeenah. Abu Qataadah (ra) narrated: <<Whilst we were praying with the Nabi (saw) we heard the noise and commotion of men. When he (saw) had prayed he asked: What were you doing? They said: We were hurrying to make the Salaah. He said: Don't do this, if you are coming to the Salaah then come in a state of Sakeenah (tranquillity and calmness) and pray what you catch of the Salaah and complete what you have missed>> as related by Al-Bukhaari and Muslim. So when people rush around they cause noise and commotion and the Messenger of Allah (saw) forbade them from that and commanded them with Sakeenah even though they had not yet entered into the Salaah.

So walking to the Salaah is performed with Khushoo' and Sakeenah without running or rushing and what follows from that in terms of noise, commotion or additional movements as if he is already in the Salaah. Ka'b Bin 'Ujrah (ra) narrated that the Messenger of Allah (saw) said: <<When one of you is making Wudoo' then he should do it perfectly and then go out heading to the Masjid and he should not inter-cross his fingers because he is (already) in the Salaah>> as reported by At-Tirmidhi and it was reported by Ibn Hibbaan except he reported: <<...he should not inter-cross his hand...>> and Abu Daawood related: <<...And he should not inter-cross his hands...>>. Therefore if walking does not contradict with Sakeenah then the small actions within the Salaah likewise do not contradict with the concept of Sakeenah however actions that are not at all necessary whether they be related to play and amusement or actions that cause noise and clamour; these all contradict with Sakeenah. So the Khushoo' is Waajib in the Salaah and the Musalli can stick to this obligation and remain in the state of Khushoo' if he makes actions that are made calmly and deliberately and in accordance to the required need only and there is no sin in that. And all of this that we have discussed up until now is related to the Khushoo' of the limbs.

As for the Khushoo' of the heart and the mind becoming busy with an issue amongst issues during the Salaah or thoughts occurring suddenly then this does not negate the state of having Khushoo' in the heart. Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: <<Allah Azza Wa Jalla has

looked past what happens from inside us as long as it does not come out in the actions and speech>> as recorded by Muslim and Ibn Khuzaimah reported it with the wording: <<...What he does not pronounce or speak with and what he does not do>>. 'Uqbah (ra) related: <<I prayed Al-'Asr behind the Nabi (saw) in Al-Madeenah. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed>> as related by Al-Bukhaari, Ahmad and An-Nasaa'i. The issue is therefore of the level of clarity that requires no further evidence.

The actions and situations that are forbidden in the Salaah:

There are certain actions that have been mentioned in the texts that have been forbidden in the Salaah by the Shar'a. Some of these have been forbidden in an indecisive way (Ghair Jaazim) and these are the Makrooh actions in the Salaah and others have been forbidden in a decisive manner and these are the Haraam actions in the Salaah. There are also situations discussed in the texts that the Shar'a has forbidden in it that the Salaah be performed in. These have come in an indecisive manner and are therefore situations or cases that are Makrooh (disliked) in the Salaah. I will mention the Makrooh actions firstly, then the situations that are disliked in the Salaah and finally mention the actions that are Muharramah (prohibited) with somewhat more detail and explanation.

a) The Makrooh actions in the Salaah:

So far in our previous discussions we have come across a number of Makrooh actions in the Salaah and we will highlight them again here without repeating the discussion and explanation related to them. We will then discuss the remaining Makrooh actions so that all of the Makrooh actions can be presented together in one place making it easier to study them and be acquainted with them.

As for the Makrooh actions that we have already discussed, they are:

- 1. At-Takhassur** - Placing hands upon the hips (waist) and this was discussed in the section: (The placement of the hands in the Salaah) in the chapter: (The description of the Salaah).
- 2. Ishtimaal As-Sammaa'** - This is where the Musalli drapes his garment over his body and where it is not raised from him on a side and there is no room for him to bring his hands out from. This can be reviewed in the section: (The dress in the Salaah) in the chapter: (The conditions of the Musalli).
- 3. At-Talatham** - To cover the mouth with the garment or something like it and this can be reviewed in the section: (The dress in the Salaah) in the chapter: (The conditions of the Musalli).
- 4. Supporting yourself upon both hands** - this was discussed in the section: (At-Tashahhud its form and the sitting in it) in the chapter: (The description of the Salaah).
- 5. Kaff Ath-Thawb (hemming the garment)** - Which means gathering and collecting up the sides and edges of the garment with both hands in an attempt to stop it following to the ground when making Sujood. This can be reviewed in the section: (The dress in the Salaah) in the chapter: (The conditions of the Musalli).
- 6. Kaff Ash-Sha'r At-Taweel (Hemming the long hair)** - Which means placing braids, plaits and tying back the hair to prevent it from falling to the ground in the Sujood. This can also be reviewed in the section: (The dress in the Salaah) in the chapter: (The conditions of the Musalli). I would like to add to what was mentioned previously in regards to evidences related to this issue what was narrated by Abu Sa'eed Al-Maqbari who said: <<That he saw Abu Raafi' the Mawla (servant) of Nabi (saw) pass by Hasan Bin 'Ali whilst he was praying and he had stuck his braids to the back of his head so Abu Raafi' untied them and Hasan looked at him angrily. Then Abu Raafi' said: Focus on your Salaah and do not get angry because I heard the Messenger of Allah (saw) say: That is the Kifl of Shaytaan, he said the sitting of Shaytaan meaning the sitting of the hair in braids behind the back>> as recorded by Ibn Khuzaimah, Abu Daawood, At-Tirmidhi and Ibn Hibbaan. And also what was related by the Mawla of Ibn 'Abbaas who said: <<'Abdullah Bin 'Abbaas saw 'Abdullah Ibnu-l-Haarith praying and his hair was tied back in braids or plaited behind him so he approached him from behind and started to undo it. So when he finished he approached Ibn 'Abbaas and asked him: What is your issue with my head? He said: Verily I heard the Messenger of Allah (saw) say: Verily the like of this is indeed like the one who prays whilst his hands are tied behind his back>> as reported by Abu Daawood, Muslim, Ahmad, An-Nasaa'i and Ibn Hibbaan.

We will now present the remaining Makrooh actions.

- 7. Inter-twining/crossing the fingers together:** It is Makrooh for the Musalli to inter-cross his fingers in the Salaah from the time he leaves his house until he has finished his prayer. It is therefore Makrooh

for him to inter-cross his fingers on the way to the Masjid and also when he is waiting inside for the Salaah to begin whether he was praying or waiting for it so in all these three situations it is Makrooh for him to inter-cross his fingers. Abu Umaamah Al-Khayyat narrated: <<That Ka'b Bin 'Ujrah caught up to him and he was going to the Masjid. He said: So he saw that I was inter-crossing my hands one of the upon the other. He said: He then cleft open my hands and forbade me from doing that and said: Verily the Messenger of Allah (saw) said: When one of you makes Wudoo' he should do it perfectly and then when he goes out to the Masjid he should not cross his hands because verily he is in the Salaah>> as reported by Ibn Hibbaan. Ahmad and Ibn Khuzaimah related the last part of this narration except that they mentioned the name Abu Thamaamah. Abu Hurairah (ra) said that Abu-l-Qasim (saw) said: When one of you makes Wudoo' in his house and then goes to the Masjid he is in (the state of) Salaah until he returns so don't do this and he inter-crossed his fingers>> as related by Al-Haakim and Ibn Khuzaimah and it was mentioned previously in the section: (The Adab of the Masjid) in the chapter: (The Masaajid and the places of prayer). So these two are evidences that the inter-crossing is Makrooh whilst going to the Masjid to pray.

Ka'b Bin 'Ujrah (ra) related: <<The Messenger of Allah (saw) approached me and I had inter-crossed between my fingers so he said to me: When you are in the Masjid do not inter-cross between your fingers because you are in (the state of) Salaah whilst you are waiting for it>> as related by Ahmad and Abu Daawood and Abu Sa'eed Al-Khudri (ra) said that the Messenger of Allah (saw) said: <<When one of you is in the Masjid then he should not inter-cross because it is from Shaytaan and that one of you remains (in the state) of Salaah as long as he is in the Masjid and has not left it>> as related by Ahmad. This Hadeeth was mentioned earlier in the section: (Adab Al-Masjid) in the chapter: (The Masaajid and the places of prayer). These two evidences indicate that the inter-crossing is Makrooh whilst waiting in the Masjid.

Ibn Maajah narrated from Ka'b Bin 'Ujrah (ra): <<That the Messenger of Allah (saw) saw a man who had inter-crossed his fingers whilst he was praying so he opened them up>> and this is a Daleel that it is Makrooh whilst praying in addition to what has been found in the previous texts that say that: <<Whoever is going to the Masjid is in the Salaah>> and <<Verily anyone of you remains in the Salaah as long as he remains in the Masjid>> and <<If you are in the Masjid then don't cross between your fingers because you are in the Salaah as long as you are waiting for it>>.

8. Wiping the place of Sujood more than once - And this is because the Muslim when finds himself praying in a place that has coarse dust, dirt, pebbles or something similar to that then it is permitted for him to wipe the place where his forehead touches the ground one time and it is Makrooh for him to do that more than once. Mu'ayqeeb (ra) narrated that the Nabi (saw) said: <<Do not wipe whilst you are praying, and if you (must) do it then do it once, i.e. clearing the pebbles>> as related by Abu Daawood, Ahmad, At-Tirmidhi, Ibn Khuzaimah and Ibn Hibbaan. Muslim related it as: <<That the Messenger of Allah (saw) said about a man that cleared the dirt from where he made Sujood: If you (must) do it, then let it be once>> and in another report from Muslim: <<The Nabi (saw) mentioned the wiping of pebbles in the Masjid and he said: If you must do it then do it once>>. And we have mentioned all of these narrations in the section: (The little action(s)) previously in this chapter.

9. Looking at something that distracts from the Salaah - This is because the Muslim is commanded to have presence of mind, constant focus in his Salaah away from anything else (that may distract him) due to his (saw)'s statement: <<...Verily in the Salaah is Shughl (what keeps you busy and demands your full attention)>> and this is an extract from the Hadeeth recorded by Muslim, Abu Daawood, Ibn Abi Shaibah and Ahmad that was mentioned in full in the section: (The Qanoot in the Salaah). And 'Uqbah Bin 'Aamir Al-Juhni (ra) related that the Messenger of Allah (saw) said: <<There is nobody who makes Wudoo' and perfects it, then prays two Rak'ahs and faces forward with his heart and his face except that Jannah will be made obligatory for him>> as reported by Abu Daawood. So if the Musalli looks at something or an issue that is occurring and this busies his sight away from his Salaah his looking then becomes Makrooh as 'Aa'ishah (ra) narrated: <<The Messenger of Allah (saw) stood for prayer with a garment which had designs/patterns over it. He looked at these designs and after completing the prayer said: Take this garment to Abu Jahm bin Hudhaifah and bring me a blanket for it has distracted me just now in my Salaah>> as reported by Muslim and it was mentioned previously in the section: (The places in which the Salaah is Makrooh) in the chapter: (The Masaajid and the places of Salaah). In our current time for instance it would be Makrooh for the Musalli to look at the television screen, or listen to the sound of the radio because the looking at the television or the listening to the radio are both big distractions for the mind and take away from giving full attention to the Salaah.

b. The situations (Haalaat) that are Makrooh related to the Salaah:

1) The Salaah when food is present - When a Muslim wishes to pray any Salaah and his food is placed in front of him he begins to consume the food and takes what he requires with deliberateness (not rushed) and then after that he stands for Salaah and not the opposite. Anas Bin Maalik (ra) said that the Nabi (saw) said: <<When a meal is presented and the Iqaamah for the Salaah is made then start with the meal>> as related by Al-Bukhaari, Muslim and Ibn Khuzaimah and Ahmad narrated the same from 'Aa'ishah (ra). Ibn 'Umar (ra) said that the Messenger of Allah (saw) said: <<When a meal is presented in front of anyone of you and the Iqaamah for the Salaah is made then start with the meal and do not rush until you have finished>> as recorded by Al-Bukhaari and Muslim. Ibn Khuzaimah related it as: <<If anyone of you has food presented then do not rush until you have satisfied your needs from it even if the Iqaamah for the Salaah has been made>>.

2) Praying whilst needing to use the bathroom for either of the Akhbathaini - And the Akhbathaini refer to Bawl (urine) and Ghaa'it (feces/excrement). This is related to the one who retains his urine or excrement when needing to empty his bowels and bladder. So it is Mandoob (recommended) for the Muslim to fulfill his toiletry requirements in the bathroom first and then there after head to the Masjid. 'Aa'ishah (ra) narrated that she heard the Messenger of Allah (saw) say: <<There is no Salaah for the one who is in the presence of food or the one who is retaining his urine and excrement>> as recorded by Muslim, Ahmad and Ibn Khuzaimah and 'Abdullah Ibn Al-Arqam (ra) said that he heard the Messenger of Allah (saw) say: <<If the Salaah comes and there is a need to empty the bowels then empty the bowels first>> as recorded by Ibn Khuzaimah and Ibn Maajah and Ahmad narrated it as: <<When one of you wants to go to use the toilet and the Iqaamah for the Salaah has been made then go to the toilet>>. Thawbaan (ra) narrated from the Messenger of Allah (saw) that he said: <<None of the Muslims should stand (for prayer) whilst they are retaining/holding in until they have lightened themselves>> as recorded by Ibn Maajah. Ibn Maajah also recorded a narration from Abu Hurairah (ra) who said that the Messenger of Allah (saw) said: <<None of you should stand for the Salaah whilst he has a discomfort>>. The words narrated from the Hadeeth of 'Aa'ishah (ra) in which he (saw) said: <<There is no Salaah for the one who is in the presence of food or the one who is retaining his urine and excrement>> does not negate the Salaah or negate its soundness but rather means 'Don't pray' because the 'Laa' (negative participle) here means forbidding and not negating and this is made clearer by the other evidences that have been presented.

3) Praying when the body has been strained from hard work, or when suffering from languor and sleepiness is Makrooh - It is recommended (Mandoob) for the Muslim to pray when he has energy and is alert and this is so that he can perform the Salaah in the best and most complete manner. 'Aa'ishah (ra) narrated that the Messenger of Allah (saw) said: <<When anyone amongst you is drowsy in prayer, he should lay down, till sleep has gone, for when one of you prays while being drowsy he does not know whether he may be asking pardon or insulting himself>> as recorded by Al-Bukhaari, Muslim, Ahmad, Maalik and At-Tirmidhi. Anas (ra) reported <<That the Messenger of Allah (saw) entered the mosque (and he found) a rope tied between the two pillars; so he said: What is this? They said: It is for Zainab. She prays and when she slackens or feels tired she holds it. Upon this he (the Holy Prophet) said: Untie it. Let one pray as long as one feels fresh but when one slackens or becomes tired one must sit>> as related by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and An-Nasaa'i.

c. The actions that are Muharramah in the Salaah:

In the previous chapters we have come across a number of actions that are prohibited (Muharramah) in the Salaah so we will present them here without the need of discussing them again and then we will examine the remaining prohibited actions with the aim of presenting all of the Haraam actions together in one place. Here are the Muharramah actions that we have examined previously:

1) Turning in the Salaah: Here we mean the turning where the neck and sight is turned behind and the sight of the Musalli goes beyond the direction of the Qiblah. This can be revised in the section: (The looking in the Salaah) in the chapter: (The description of the Salaah).

2) Raising the sight to the sky: This can be revised in the section: (The looking in the Salaah) in the chapter: (The description of the Salaah) and also in the section: (Al-Khushoo' in the Salaah) in the chapter: (Al-Qanoot and Al-Khushoo' in the Salaah).

3) Significant or big actions/movements and playing around in the Salaah: When we say the big or major action we intend those actions that cannot be considered as light or small actions, and these are actions that take over from the Salaah and its correct form and take away the Khushoo' from it. And by playing around we mean the actions and movements that the Musalli has no need to perform but rather does them seeking fun or seeking to jeopardize the Sakeenah (tranquility) of the Salaah and its dignity. This can be reviewed in the section: (The slight or little action) and sub-section: (Separating between the two quarrelling parties) which was discussed a short time ago.

Now we will examine the remaining Muharramah (prohibited) actions:

4) Al-Qahqahah and Al-Qarqarah (laughing aloud): This is the laughing that can be heard, this action is Muharram in the Salaah and is incompatible with the Khushoo'. It is therefore similar to the significant actions and playing around and all three of these actions are Haraam. Jaabir (ra) narrated from the Nabi (saw): <<The smile does not break the Salaah but Al-Qarqarah (audible laughing) does>> as related by Al-Bayhaqi and Ibn Abi Shaibah and At-Tabaraani related it as: <<The Salaah is not broken by showing the teeth whilst smiling but rather by Al-Qahqahah>> This Hadeeth was related by Abdur Razzaaq stopping at Jaabir and Al-Bayhaqi also outweighed that it stopped at Jaabir although At-Tabaraani said in relation to it: [It was not related Marfoo'an (back to the Nabi (saw)) from Sufyaan except by Thaabit] therefore a narration of this Hadeeth has been affirmed to be raised (Marfoo'an) and as such is accepted. And we have recently discussed this issue in the section: (The little action) in the subsection: (Smiling).

5) Spitting and clearing the throat of Phlegm in the direction of the Qiblah or to the right: So the one who spits in front of him towards the Qiblah in the Salaah or ejects phlegm towards the Qiblah or does this to the right has committed a sin and a Muharram action. However if he does this to his left or under his left foot then his action is Mubaah (permitted) and there is no problem with that. 'Abdullah Ibn 'Umar (ra) narrated: <<That the Messenger of Allah (saw) saw spit on the wall of the Qiblah so he rubbed it off. He then turned to the people and said: If one of you is praying then he does not spit in front of his face because Allah is in front of him when he is praying>> as related by Al-Bukhaari, Muslim and Maalik. Ad-Daarami related it as: <<When the Nabi (saw) was addressing us he saw phlegm on the Qiblah of the Masjid so he became stern with the people of the Masjid and said: Verily Allah is in front of any one of you when he is in his Salaah so do not spit or he said eject phlegm and then he ordered that it's place to be cleaned or he ordered it to be stained with Saffron>>. Anas Bin Maalik (ra) related that the Nabi (saw) said: <<A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot>> as related by Al-Bukhaari and Muslim. Ahmad related from Anas Bin Maalik (ra) who said that the Nabi (saw) said: <<When anyone of you is in the Salaah, then he is in private with his Lord, so none of you should spit to his right. Ibn Ja'far said: So he should not spit in front of him or to his right but rather to his left or under his feet>>. Abu Sahlah As-Saa'ib Bin Khallaad (ra) related: <<A man led a people and spat in the direction of the Qiblah and the Messenger of Allah (saw) was looking so the Messenger (saw) said when he had finished: He does not pray for you and then he wanted after this to lead them but they prevented him and told him about what the Messenger of Allah (saw) had said. So he mentioned this to the Messenger of Allah (saw) and he said: Yes and I thought he said: You have caused harm/insulted to Allah Azza Wa Jalla>> as related by Ahmad and it was reported from Abu Daawood with the words: <<Verily you insulted Allah and his Messenger>>. Abu Sa'eed Al-Khudri (ra) narrated: <<That the Nabi (saw) used to like the twigs of palm trees and he still had some in his hand. Then he entered the Masjid and saw phlegm in the direction of the Qiblah of the Masjid so he rubbed it off. He then faced the people angrily and said: Is anybody pleased when he is spat at in his face? When anyone of you is facing the Qiblah then he is facing his Rabb Jalla Wa 'Azza and there is an angel to his right so do not spit to the right or in front but rather he should do it to the left or under his foot, so if somebody is urgent need then he should do like this and he described to us the one who is urgent need (what he should do): That he should spit in his garment and then put some of it over another part>> as related Abu Daawood and Ibn Hibbaan. Ibn 'Umar (ra) narrated that the Messenger of Allah (saw) said: <<The one who ejects phlegm (sputum) in the direction of the Qiblah will be raised on the day of judgment with the phlegm on his face>> as related by Ibn Khuzaimah and he also recorded from Hudhaifah (ra) that he said that the Messenger of Allah (saw) said: <<Whoever spits towards the Qiblah will come on the day of Judgment with his spit between his eyes>>.

The first Hadeeth mentioned: <<If one of you is praying then he does not spit in front of his face because Allah is in front of him (when he is praying)>> and the second Hadeeth said: <<A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side>> and the third Hadeeth says: <<When anyone of you is in the Salaah, then he is in private with his Lord, so none of you should spit to his right... So he should not spit in front of him or to his right>>. The fourth Hadeeth stated: <<A man led a people and spat in the direction of the Qiblah... he said: You have caused harm/insulted to Allah Azza Wa Jalla>> and the fifth Hadeeth mentioned: <<He then faced the people angrily and said: Is anybody pleased when he is spat at in his face? When anyone of you is facing the Qiblah then he is facing his Rabb Jalla Wa 'Azza and there is an angel to his right so do not spit to the right or in front>> and in the sixth Hadeeth: <<The one who ejects phlegm (sputum) in the direction of the Qiblah will be raised on the day of judgment with the phlegm on his face>> and the seventh: <<Whoever spits towards the Qiblah will come on the day of Judgment with his spit between his eyes>>. Therefore in light of these evidences is there a Haraam act

in the Salaah where the prohibition has come so sternly in a decisive way more than what has been related in relation to spitting and ejecting phlegm in the direction of the Qiblah and to the right? All of the above relates to the one who does not possess a handkerchief or something similar and if he does possess this then he should spit and eject phlegm in it whilst he is praying without the need to turn his neck way from the right or in front.

These are the actions that are Muharramah (prohibited) in the Salaah which have been mentioned in the Noble Prophet Ahaadeeth and we have kept the discussion short without delving into those actions which some of the Fuqahaa have viewed to be Makrooh or Haraam without their being a Sharee'ah text to support their views like: the prohibition of eating and drinking, the dislike of praying in the Mihraab (place in the Masjid that indicates the Qiblah/Niche) or dislike of closing the eyes whilst praying etc...

Chapter Eight

What is done and said after of the Salaah

Firstly - What is done after of the Salaah

a) Sitting for a period of time after the Salaah:

It is Mandoob (recommended) for the Musalli to remain for a period of time in his place of prayer after he has said the Tasleem and completed his Salaah as there is reward in staying and this reward is not interrupted except by his standing from his place or if his Wudoo' is broken. Abu Hurairah (ra) said that he heard the Messenger of Allah (saw) say: <<When one of you prays and then sits in the place he was praying in, the Angels (Malaa'ikah) continue to pray upon him saying: O Allah forgive him O Allah be merciful upon him as long as he does not break his Wudoo'>> as related by Ibn Khuzaimah and Al-Bukhaari and in another version of Ibn Khuzaimah it says: <<As long as he does not break his Wudoo' and as long as he does not get up>>. Abdur Rahman whose name was 'Abdullah Bin Habeeb Bin Rabe'e'ah As-Salami said that that he heard the Messenger of Allah (saw) saying: <<When the servant sits in the place he prayed in after the Salaah the angels pray upon him and their prayer for him is: O Allah forgive him, O Allah be merciful upon him. And if he is sitting waiting for the Salaah the angels pray for him and their prayer for him is: O Allah forgive him, O Allah be merciful upon him>> as recorded by Ahmad. And it is enough goodness and favour that he obtains the prayers of the angels asking Allah Subhaanahu for forgiveness and mercy for him and the Muslim obtains more of these prayers the longer he remains seated. This sitting is even better after Salaat-ul-Fajr and the ideal amount of time for the Musalli to remain seated is until the sun has risen and raised a little as Jaabir Bin Samurah (ra) was asked: <<What did the Messenger of Allah (saw) do when he had prayed Salaat-us-Subh? He replied: He would sit in his place of prayer until the sun had risen>> as related by Ibn Khuzaimah and it was related from Muslim as: <<He did not stand up from his place of prayer which he had prayed As-Subh or Al-Ghadaa (Fajr) in until the sun rose and when the sun had risen he got up>>. In another report from Muslim also from Jaabir Bin Samurah (ra) he said: <<That the Nabi (saw) when he had prayed Fajr he sat in his place where he had prayed until the Sun had risen well(risen and raised)>>.

So the Muslim remains sitting for as long as he is able except if he need requires him to leave or if he was an Imaam (leader) as he should leave without hanging around whether he was the Imaam of the Jamaa'ah, the Khaleefah of the Muslims or a Waali (provincial ruler). This is because it is normal for the people not to leave before him and therefore he leaves so as not to cause discomfort to the people. In the time of the Messenger of Allah (saw) the people did not leave until they had seen him leave as a sign of respect for him and this was similarly the case with the Khulafaa Ar-Raashidoon and due to this it is possible that he (saw) hurried his leaving for this reason and like that the Khulafaa after him. Umm Salamah (ra) related: <<That the Nabi (saw) would stay in his place for a short time after he had made Salaam>> as recorded by Al-Bukhaari and Ahmad and Anas (ra) narrated: <<I Prayed behind the Nabi (saw) and he got up after an hour from the Tasleem and I prayed behind Abu Bakr and he got up quickly after the Tasleem as if he was sitting on something red hot>> as related by Abdur Razzaaq. So it is possible for the Imaam to get up and leave his place so that the people can also leave and then return again to sit later on.

It is Mandoob for the Musalli to not leave his place of prayer until he has stayed for enough time to say: (Astaghfirullah/I seek Allah's forgiveness) three times and: (Allahumma Antas Salaam Wa Minkas Salaam Tabaarakta Yaa Dhaal Jalaali Wal-Ikraam/O Allah you are peace and from you is peace. Glorified be you in Majesty and Nobility). Thawbaan (ra) related: <<The Messenger of Allah (saw) when he finished his Salaah would say: Astaghfirullah three times and then say: Allahumma Antas Salaam Wa Minkas Salaam Tabaarakta Dhaal Jalaali Wal-Ikraam...>> as related by Muslim, Abu Daawood and Ibn Maajah. Ahmad, Ibn Khuzaimah and An-Nasaa'i related it except that they related it as: <<Yaa Dhaal Jalaali Wal Ikraam>> with the addition of 'Yaa' and At-Tirmidhi related it without the 'Allahumma' at the beginning. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) would not sit after his Salaah except for the length in which he would say: Allahumma Antas Salaam...>> as related by Ibn Hibbaan.

Just as it is permitted by the Shar'a for the Imaam to remain in his place after the Salaah seeking to obtain the Du'aas of the Angels asking for forgiveness and mercy for him and for the people to remain with him, it is also legislated for them to wait for a second reason which is to make sure that the women have left the place of prayer before the men so as to protect and safeguard them. Umm Salamah (ra) narrated: <<That the women in the time of the Messenger (saw) would stand after making the Tasleem for the obligatory prayers and the Messenger would remain firmly where he was and along with him the men who had prayed. Then when the Messenger of Allah (saw) got up to leave they would do likewise>> as reported by Ahmad, An-Nasaa'i, Ibn Khuzaimah, Ibn Hibbaan and Ash-Shaafi'. Al-Bukhaari recorded from Umm Salamah (ra) that she said: <<When the Messenger of Allah (saw) made the Tasleem and completed it the women would stand and he would stay for a short while before standing - Ibn Shihaab said - So it is my view and Allah is most knowledgeable that his staying was so that the women could leave before the people (men) could catch up with them>>. Ahmad and Abu Daawood related it from Umm Salamah (ra) as: <<When the Messenger of Allah (saw) made the Tasleem he would remain (sitting) for a little and they saw the reason for this was so that the women could leave before the men>>.

So both of these relate to the reward of staying seated. As for the reward of the Dhikr after the Salaah then in the case of the Imaam then his getting up straight away does not prevent him from doing this in another place that he has moved to or if he is returning to his house from the Salaah or to a place where he has a need and this is because the Dhikr of Allah is recommended in every situation.

And if the Imaam sits after the Salaah - whether for a long or short sitting - then it is recommended for him to turn and face the people and the people to his right specifically and turn his face towards them. Samurah Bin Jundub (ra) said: <<That the Nabi (saw) when he had prayed he would turn towards us with his face>> as related by Al-Bukhaari and Al-Baraa (ra) related: <<When we prayed behind the Messenger of Allah (saw) we loved to be to his right so that he would turn towards us with his face. He said: I heard him saying: Rabbi protect me from your punishment the day that you will raise or gather your servants>> as related by Muslim. Abu Daawood related it without mentioning the Du'aa at the end of the Hadeeth. Yazeed Bin Al-Aswad (ra) said: <<I prayed behind the Messenger of Allah (saw) and when he finished he turned round>> as related by Abu Daawood and An-Nasaa'i narrated it as: That he prayed Salaat-us-Subh with the Messenger of Allah (saw) and when he had prayed he turned round>>.

b) Leaving from the right and the left:

When one has completed his Salaah and sat for a period of time that he wishes for Dhikr and Du'aa and then he gets up to leave he then has a choice to turn to leave from his right or from his left. Therefore the Muslim turns in the direction of his need and no direction has been specified over another. 'Aa'ishah (ra) said: <<I saw the Messenger of Allah (saw) drinking standing and sitting and I saw him praying bare footed and with sandals and I saw him leaving from his prayer from his right and from his left>>. as related by An-Nasaa'i and At-Tabaraani. Hulb (ra) related: <<The Messenger of Allah (saw) used to lead us and would leave from both his sides to the right and to the left>> as related by At-Tirmidhi. At-Tirmidhi said: [It has been reported from 'Ali Bin Abi Taalib that he said: If his need was to his right he would go to his right and if his need was to the left he would go out to his left]. Abu Daawood related from 'Abdullah Bin Mas'ood (ra) saying: <<Don't let one of you give Shaytaan a portion of his prayer and that he should not turn to leave except from his right. And I did indeed see the Messenger of Allah (saw) on more than one occasion leaving from his left. 'Amaarah said: I arrived in Al-Madeenah and I

saw the Manaazil of the Nabi (saw) from his left>> and Muslim related it with the wording: <<None of you should give a share to Satan out of yourself. He should not deem that it is necessary for him to turn but to the right only (after prayer). I often saw the Messenger of Allah (saw) turning to the left>>. And here when he said that 'I often saw the Messenger of Allah (saw) turning to the left' it is not intended to mean that the turning to the left was dominant and greater than the turning to the right but rather it is as an explanation that going to the right is not binding as some people have indicated based on the Hadeeth from Anas (ra) in which he said: <<...How often I saw the Messenger of Allah (saw) leaving from his right>> as related by Muslim, Ibn Hibbaan and An-Nasaa'i. And this report was reported by Al-Bukhaari and he is the foremost of the scholars of Hadeeth (muhaddithoon) in sticking to the wordings of the Hadeeth and he recorded it as: <<<<None of you should let Shaytaan take a portion (share) of your Salaah. He should not deem that it is necessary for him to turn but to the right only (after prayer) and I saw the Messenger of Allah (saw) turning to his left a lot>>. So this mentioned that he saw him <<turning to his left a lot>> and this is more precise than what was worded in the version of Muslim, Ibn Hibbaan and An-Nasaa'i which said: <<How often I saw him turning from the left>>. It is possible to reconcile between the two Hadeeths, one saying: <<<<How often I saw him turning from the left>> and the other: <<How often I saw him turning from the right>> - even if reconciling between them is not important - with the view that the Raawi (transmitter) of the first Hadeeth mentioned what he witnessed and that occurred in his (saw)'s prayers in his Masjid in Al-Madeenah where the quarters of his wives were to the left of the Masjid and he therefore turned in the left direction towards them. Ibn Mas'ood (ra) reported witnessing this and this was mentioned clearly in the Saheeh of Ibn Hibbaan: <<That the Messenger of Allah (saw) generally (or more often) left (the prayer) to the left in the direction of the quarters>>. As for the Raawi (transmitter of the second report he also mentioned what he witnessed that the Messenger of Allah (saw) would leave often to the right and it is possible that this occurred in other than his Masjid in Al-Madeenah or that he did not wish to return to his quarters after his prayers and therefore left to his right and this is because he (saw) preferred to do things from the right in most issues. In any case this whole issue is wide.

c) The separation between the obligatory prayers (As-Salawaat Al-Maktoobah) and the Tatawwa' (non-obligatory):

It is recommended for the Muslim who has finished his obligatory prayers and wishes to pray the Sunnah after Zhohr, Maghrib and 'Ishaa or extra Nawaafil prayers, to pray them in a different place to where he prayed his obligatory prayer. He should move forward or back a little or move to the right or left as was reported by Abdur Rahmaan Bin Saabit who said that the Messenger of Allah (saw) said: <<When one of you has prayed the Maktoobah (obligatory) and wants to pray some Tatawwa' then he should move forward a little or back or to his right or left>> as recorded by Abdur Razzaaq. If he wishes to perform these prayers in the same prayer space in which he prayed his obligatory then he should leave the space and then after leaving return back to it or speak to someone before resuming the Salaah so that he separates between the obligatory and the non-obligatory prayers as Saa'ib Bin Yazeed related: <<I prayed Jum'ah with Mu'aawiyah in Al-Maqsoorah and when he made Tasleem I stood up in my place and prayed. When he came in he sent for me and said: Do not repeat what you have done. When you have prayed Jum'ah then don't join it with another Salaah until you have spoken to someone or exited because I the Nabi (saw) ordered this, not to join a Salaah with a Salaah until you have spoken or left>> as related by Ahmad, Muslim, Abu Daawood and Ibn Khuzaimah.

Secondly: What is said after the Salaah in terms of Adhkaar:

Dhikr has a number of meanings, it has been used to mean the Quran Al-Kareem as Allah (swt) said:

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'an). (Aali 'Imraan 58)

and

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Al-Hijr 9)

It has also been used to refer to the books of the Anbiyaa (Prophets) as Allah (swt) says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

And indeed We have written in Az-Zabur after the Dhikr that My righteous slaves shall inherit the land (Al-Anbiyaa 105)

The Dhikr here refers to the Toorah.

And Also His (swt) saying:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We sent not (as Our Messengers) before you except men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allah). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)], if you know not. (An-Nahl 43)

And it has been used to mean honor and the high standing as Allah (swt) said:

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ

And most surely it is a reminder for you and your people, and you shall soon be questioned (Az-Zukhruf 44)

It can also refer to the Salaah as Allah (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمٍ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know (Al-Jumu'ah 9)

And it can also refer to the Deen as Allah Azza Wa Jalla says:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection (TaHa 124)

As for the origin of Dhikr, it is to fetch/call to mind so the Dhikr of something is to bring something and this occurs in the mind (remembered) and runs from the tongue (i.e. mentioned). Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Allah Azza Wa Jalla says: I am as my servant thinks of me and I am with him whenever he remembers (Yadhkuru) me If he remembers/mentions (Dhakar) me in himself then I have remembered/mentioned him to myself, and when he mentions me in a crowd I mention him in a crowd that is better than them...>> as related by Muslim and Ahmad. And it is this meaning of Dhikr that is spread and well known and it has been mentioned in the Book of Allah a lot. Allah 'Azza Wa Jalla says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do (Al-Ankaboot 45)

and He (swt) says:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُفًّا لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little (An-Nisaa 142)

And He (swt) says:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers (An-Nisaa 103)

There are in addition many other verses mentioning this meaning and this meaning of remembering and mentioning together with the first meaning i.e. The Qur'aan Al-Kareem are the subject of our discussion in this section and they are what are desired to be performed after the completion of the Salaah.

Indeed the Book of Allah has called for and encouraged the remembrance of Allah and for it to be done often and a lot as Allah (swt) says:

فَإِذَا قَضَيْتُمْ مِنْ أَسْكَكُمْ فَادْكُرُوا اللَّهَ لَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

So when you have performed your devotions, then remember Allah as you have mentioned/remembered your fathers, rather remember/mention Him greater (even more) (Al-Baqarah 200)

And He (swt) said:

وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالنَّجْمِ وَالْإِبْكَارِ

and remember your Lord much and glorify Him in the evening and the morning (Aali 'Imraan 41)

And He Subhaanahu said:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا

Except for those who believe and perform the righteous acts and remember Allah a lot (Ash-Shuaraa 227)

And He Subhaanahu said:

لَعَنَ نَسَبَكَ كَثِيرًا . وَنَذَرَكَ كَثِيرًا

That we may glorify You much, And remember You much (TaHa 33,34)

And He Azza Wa Jalla said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed in the Messenger of Allah (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much (Al-Ahzaab 21)

And He Subhaanahu said:

وَالَّذِينَ يَذْكُرُونَ اللَّهَ كَثِيرًا وَالذِّكْرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

...And the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (Al-Ahzaab 35)

And He Jalla Jalaalahu said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who believe! Remember Allah with much remembrance (Al-Ahzaab 41)

And He Jalla Jalaalahu said:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Then when the (Jumu'ah) Salaah (prayer) has ended, then disperse through the land, and seek the bounty of Allah and remember Allah much: that you may be successful (Al-Jumu'ah 10).

Similarly the Messenger of Allah (saw) called for and encouraged the remembrance of Allah and stressed the merits of doing it a lot. Abu Hurairah (ra) said: <<The Messenger of Allah (saw) was heading along the road to Makkah and he then passed a mountain called Jumdaan. He then said: He said: Proceed on, it is Jumdaan, the Mufarradoon have superseded. They (the Companions of the Holy Prophet) said: Allah's Messenger, who are Mufarradoon? He said: They are those males and females who remember Allah much>> as reported by Muslim and Ahmad related it as: <<He said: They are those who are passionate about the Dhikr (remembrance) of Allah>>.

Dhikr has a high status and raised level and we have mentioned the Qawl (statement) of Allah Azza Wa Jalla:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Verily the Salaah safeguards and forbids indecency and evil and certainly the remembrance of Allah is the greatest (Ankaboot 45). This has been explained in Tafseer that Dhikr is greater than the Salaah in preventing the indecency and evil and Abu Ad-Dardaa said that the Nabi (saw) said: <<Shall I not inform you of the best of your actions and the most purifying to the possessor of it and what raises your degree and level. It is better for you than giving (as Sadaqah) gold and Wariq and it is better than if you meet your enemy and you strike at their necks and they strike at yours? They said: Of course (Please tell us what this action is). He said: The Dhikr of Allah>> as related by AT-Tirmidhi, Ibn Maajah and Al-Haakim who verified it as Saheeh and Maalik reported it a Mawqoofan (stopping at a Sahaabah in its chain before reaching the Nabi (saw)).

The Dhikr can be done with Istighfaar (seeking forgiveness) and with Isti'aadhah (seeking refuge/protection) or with Tasbeeh, Tahmeed, Takbeer and Tahleel (Saying Laa Ilaahah Illallah) in addition to be done with the recitation of Ayaat from the Qur'aan or Du'aa. And we will now discuss each of these separately.

a) Al-Istighfaar (seeking forgiveness)

It is Sunnah to make Istighfaar after the Salaah and it is Sunnah to say it three times as Ibn Mas'ood (ra) said: <<The Nabi (saw) used to like to make Du'aa three times and seek forgiveness three times>> as reported by Ahmad and Abu Daawood. And the Istighfaar is correct using any of its forms like saying: (Astaghfirullah) three times or (Astaghfirullah Alladhee Laa Ilaaha Illa Huwa Al-Hayyu Al-Qayyoom Wa Atoobu Ilahi/I ask Allah for forgiveness who there is no God except Him Al-Hayyu Al-Qayyoom (Everlasting/omnipotent And I repent to Him) three times or (Allahumma Anta Rabbi Laa Ilaaha Illa Anta Khalaqtani Wa Anaa 'Abduka Wa Anaa 'Alaa 'Ahdika Wa Wa'dika Ma-s-Ta'tatu A'oodhu Bika Min Sharri Ma Sana'tu Aboo'u Laka BiNi'matika 'Alayya Wa Aboo'u BiDhanbi. Faghfir Lee FaInnahu Laa Yaghfir Adh-Dhunooba Illa Anta) three times. Its meaning is: (O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So forgive my sins, for nobody can forgive sins except You) This final form is the best of the forms seeking forgiveness and it is known as Sayyid Al-Istighfaar (The master of supplications for forgiveness). Thawbaan (ra) said: <<The Messenger of Allah (saw) used to seek forgiveness three times when he finished his Salaah and would say: Allahumma Antas Salaam Wa Minkas Salaam Tabaarakta Dhal Jalaalih Wal Ikraam...>> as related by Muslim. Ahmad, Ibn Khuzaimah and An-Nasaa'i reported it as: <<Ya Dhal Jalaali Wal Ikraam>> with the addition of 'Yaa' and we mentioned this in the discussion: (Sitting for a period after the Salaah). Zaid the servant of the Nabi (saw) heard the Messenger of Allah (saw) saying: <<Whoever says: Astaghfirullah Alladhee Laa Ilaaha Illa Huwa Al-Hayyu Al-Qayyoom Wa Atoobu Ilahi, he will be forgiven even if he is fleeing from a battle>> as related by Abu Daawood, At-Tirmidhi in addition to Al-Haakim who verified it as a Saheeh Isnaad (chain) from Ibn Mas'ood and it contained the addition: <<Three times>>. Shidaad Bin 'Aus (ra) said that the Nabi (saw) said: <<The best and master of (Sayyid) Al-Istighfaar is to say: Allahumma Anta Rabbi Laa Ilaaha Illa Anta Khalaqtani Wa Anaa 'Abduka Wa Anaa 'Alaa 'Ahdika Wa Wa'dika Ma-s-Ta'tatu A'oodhu Bika Min Sharri Ma Sana'tu Aboo'u Laka BiNi'matika 'Alayya Wa Aboo'u BiDhanbi. Faghfir Lee FaInnahu Laa Yaghfir Adh-Dhunooba Illa Anta>> as recorded by Al-Bukhaari, Ahmad and Ibn Maajah. And it is recommended to say after seeking forgiveness: Allahumma Antas Salaam Wa Minkas Salaam Tabaarakat Yaa Dhal Jalaali Wal Ikraam) as mentioned in the Hadeeth above related by Thawbaan and also from 'Aa'ishah (ra) who said: <<That the Messenger of Allah (saw) would say when having completed the Salaah: Allahumma Antas Salaam Wa Minkas Salaam Tabaarakat Yaa Dhal Jalaali Wal Ikraam>> as recorded by Ahmad and Muslim.

b) Al-Isti'aadhah (Seeking refuge in Allah)

It is Mandoob (recommended) for the Muslim to seek refuge in Allah from a number of evils after his Salaah and it is indeed Mandoob to seek refuge in Allah at any time except that after the Salaah it is more strongly recommended and more likely to be answered and responded to. Abu Umaamah (ra) said: <<It was said: O Messenger of Allah Which Du'aa is heard? He replied: In the heart of the last part of the night and after the obligatory prayers>> recorded by At-Tirmidhi. The following two forms have been related to be performed after the prayer:

1) (Allahumma Innee A'oodhu Bika Mina-l-Kufri Wa-l-Faqri Wa 'Adhaabi-l-Qabri)

O Allah Verily I seek refuge in you from disbelief, poverty (destitution) and the punishment of the grave

2) (Allahumma Innee A'oodhu Bika Mina-l-Bukhli, Wa A'oodhu Bika Mina-l-Jubni, Wa A'oodhu Bika Min An Uradda Ilaa Ardhalil-'Umri Wa A'oodhu Bika Min Fitnati-d-Dunyaa Wa A'oodhu Bika Min 'Adhaabi-l-Qabr)

O Allah I seek refuge in You from miserliness and I seek refuge in You from cowardliness and I seek refuge in You from being returned to the feebleness in old age and I seek refuge in You from the Fitnah (trials/tribulations) of the Dunyaa and I seek refuge in You from the punishment of the grave.

Abu Bakrah (ra) narrated: <<That the Nabi (saw) would say at the end of every Salaah: Allahumma Innee A'oodhu Bika Mina-l-Kufri Wa-l-Faqri Wa 'Adhaabi-l-Qabri...>> as related by Ahmad, Ibn

Khuzaimah, At-Tirmidhi and An-Nasaa'i and Mus'ab Ibn Sa'd and 'Amru Bin Maymoon Al-Azadi both related: <<Sa'd used to teach his son as a teacher would teach a child writing that Nabi (saw) used to seek refuge using the following words upon completion of Salaah, O Allah, I seek refuge in you from cowardice, from feebleness in old age, from the trials of the world and from the punishment of the grave>> as related by Ibn Khuzaimah, Ahmad, Al-Bukhaari and At-Tirmidhi.

And many Ahaadeeth have been narrated about the Messenger of Allah (saw) in relation to seeking refuge in Allah from many evils which are not restricted to being said after the Salaah. From among them are seeking refuge from: laziness, bad judgement, the overtaking of hardship, the malice of the enemy, the pains of the trials, incompetence, senility, the wrongdoer, the indebted, from the evil of what Allah created, the attachment to debt, being overcome by men, from the evil of wealth and poverty and having little means and humiliation, the ending of blessings, the changing of good health, the sudden heavy blow, all of the anger of Allah, division, hypocrisy, bad manners, hunger and treachery, knowledge that does not benefit, a heart that does fear, a soul that is not satisfied, a Du'aa that is not heard, from the evil of what is heard and seen, the evil of the tongue, heart and semen, destruction, ruin, drowning and burning, the struggle with Shaytaan, dying in Jihad with the back turned, death from a bite/sting, leprosy, insanity, bad illnesses, the evil characteristic, desires and actions. I have not presented the Noble Prophetic Ahaadeeth which mention all of these forms of seeking refuge in Allah as I have kept myself to only mentioning those that have been reported related to what is said at the end of the Salaah. And I recall that I mentioned a number of these in the section: (The Du'aa and the Ta'awwudh at the end of the Salaah) in the chapter: (The description of the Salaah) which are said in the Salaah before the Tasleem and not after it. The specifying of some of these for the Salaah, others for after the Salaah and still more which are said without restriction it is from the Hikmah (wisdom) of Allah (swt). This does not mean however that it is not permitted to seek refuge in Allah with what has come unrestricted at the end of the Salaah and stick only to that which has been specifically mentioned but rather that which has been mentioned to be said after the Salaah is given precedence and preference to other than it.

c) At-Tasbeeh, At-Tahmeed, At-Takbeer and At-Tahleel:

There is no doubt that the best speech is the speech of Allah (swt) and getting closer to Allah (swt) with that which is not in the Kitaab (book) of Allah Subhaanahu is not equal to getting closer to him with His (swt)'s words. After the speech of Allah the next in rank and favour are the Tasbeeh, Tahmeed, Takbeer and Tahleel as Samurah Bin Jundub (ra) said that the Messenger of Allah (saw) said: <<The best speech after the Qur'aan are four and they are from the Qur'aan and it does not matter with which one of them you start with: Subhaanallah, Al-Hamdu Lillah, Laa Ilaaha Illallah and Allahu Akbar>> as related by Ahmad, Muslim, An-Nasaa'i and Ibn Maajah and the version recorded by Muslim did not include: <<And they are from the Qur'aan>>. This statement means that they are established in the Qur'aan. The following Hadeeth also indicates the great favour of these four statements as related by Abu Hurairah (ra) who said that the Messenger of Allah (saw) said: <<To say Subhaanallah, Al-Hamdu Lillah, Laa Ilaaha Illallah and Allahu Akbar is more beloved to me than everything that the sun shines upon>> as recorded by At-Tirmidhi. We mentioned previously in the discussion about: (The Salaah of the one who cannot recite the Faatihah) in the chapter: (The description of the Salaah) that these four words and the statement Laa Hawla Wa Laa Quwwata Illa Billah compensate for the Qur'aan and compensate for the reading of Al-Faatihah in the Salaah for the one who has not been able to memorise anything from the Qur'aan and this therefore illustrates the greatness of these five statements and their merit.

In addition Abu Sa'eed (ra) narrated from the Messenger of Allah (saw): <<Seek to increase Al-Baaqiyyatu-s-Saalihaat. It was asked: What are they? He said: At-Takbeer, At-Tahmeed, At-Tasbeeh and Laa Hawla Wa Laa Quwwata illa Billah>> as related by Ahmad and Abu Ya'laa. In this case Al-Hawqalah (saying: Laa Hawla...) has been added to the Takbeer, Tahmeed and Tasbeeh and the Tahleel (saying: Laa Ilaaha Illallah) has not been included.

Jaabir Bin 'Abdullah (ra) narrated in relation to the merits of the Tahleel and Tahmeed saying that he heard the Messenger of Allah (saw) say: <<The best Dhikr is Laa Ilaaha Illallah and the best Du'aa is

Al-Hamdu Lillah>> as related by At-Tirmidhi. In relation to the Tahleel specifically 'Amru Bin Shuaib related from his father from his grandfather that the Nabi (saw) said: <<The best Du'aa is the Du'aa of the day of 'Arafah and the best of what I have said and the Prophets before me is: Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulku Wa Lahu-l-Hamdu Wa huwa 'Alaa Kulli shay'in Qadeer>> as recorded by At-Tirmidhi. It was also narrated from Talhah Bin 'Ubaidillah Bin Kareez and it did not include: <<Lahu-l-Mulku Wa Lahu-l-Hamdu Wa huwa 'Alaa Kulli shay'in Qadeer>>.

The Noble Prophetic Ahaadeeth have strongly encouraged the saying of these words after the prayers and the number of times that it should be said has differed in the narrations. Some have mentioned ten times, others thirty-three, twenty-five and also less and greater than these so it is up to the Muslim to choose for himself what he has time for and what he is capable of doing.

1) What has been related to ten times: 'Abdullah Bin 'Amru (ra) said that the Messenger of Allah (saw) said: <<There are two dispositions that a Muslim can will enter Jannah with. They are easy (light) and for the one who works with them a little. He said: The Messenger of Allah (saw) said: That at the end of the five prayers one of you makes Tasbeeh ten times, Tahmeed ten times and Takbeer ten times and these total one hundred and fifty on the tongue but are equal to 1500 on the Meezaan (scales on the day of Judgement). And I saw the Messenger of Allah (saw) doing it (Tasbeeh, Tahmeed etc...) with his hand...>> as recorded by An-Nasaa'i, Ibn Maajah, Ibn Hibbaan, At-Tirmidhi and Abu Daawood. The Hadeeth went on to mention the second disposition which was to say the Tasbeeh, Tahmeed and Takbeer one hundred times before sleeping. So the Muslim if he says these ten times each in all five prayers then he would have said one hundred and fifty statements upon his tongue and on the day of judgement Allah Subhaanahu will multiply each one by ten so that they will be counted as one thousand five hundred in total. 'Ali (ra) related had approached the Nabi (saw) with Faatimah to request a servant from amongst the captives to lighten her work burden and he (saw) refused the request. 'Ali mentioned that the Nabi (saw) said to them: <<Should I not tell you of something that is better for you two than what you have asked me for? They said: Yes, of course. So he said: Two words that Jibraa'eel (as) taught me. He said: Say the Tasbeeh, Tahmeed and Takbeer ten times each at the end of each prayer...>> as recorded by Ahmad, Al-Bukhaari and Muslim. The Hadeeth went on to mention saying the Tasbeeh thirty-three times, the Tahmeed thirty-three times and the Takbeer thirty-four times before sleeping. And we have chosen to only present the parts of the Hadeeth that are related to our current discussion which is only related to the Dhikr performed after the Salaah. These two Hadeeth therefore mention saying the Tasbeeh, Tahmeed and Takbeer ten times.

As for the Tahleel and this is the fourth statement the following was mentioned: Abu Dharr (ra) said that the Messenger of Allah (saw) said:<<Whoever says at the end of Salaat-ul-Fajr whilst still sitting and before speaking: Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulku Wa Lahu-l-Hamdu Yuhyee Wa Yumeetu Wa Huwa 'Alaa Kulli Shay'in Qadeer (There is no God but Allah, alone without partner, to him belongs the dominion and all praise, he gives life and causes death and is capable and powerful over everything) ten times, then ten Hasanaat (good deeds) will be written for him and ten bad deeds will be wiped and he will be raised ten degrees and his entire day will be secured and protected from bad things and it will guard him from Shaytaan and he will be from being sinful on that day except from making Shirk with Allah>> as recorded by At-Tirmidhi. Abu Ayoob Al-Ansaari (ra) said that the Messenger of Allah (saw) said: <<Whoever says after finishing the Subh (Fajr prayer): Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulku Wa Lahu-l-Hamdu Wa Huwa 'Alaa Kulli Shay'in Qadeer ten times will have the reward equal to freeing four slaves, and he will have ten Hasanaat written for him and ten bad deeds will be wiped and he will be raised ten degrees and he will be guarded from Shaytaan until the night and if he says it after Al-Maghrib he will have similar to this>> as recorded by Ahmad and Ibn Hibbaan. Umm Salamah (ra) narrated: <<That Faatimah (ra) came to the Nabi of Allah (saw) complaining to him about servants. She said: My hands have got blisters from the hand mill, I grind then I knead repeatedly. So the Messenger of Allah (saw) said to her: <<If Allah will provide for you something (Rizq) then it will come to you and I will inform you and guide you to something better than that...And when you have prayed Salaat-us-Subh then say: Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulku Wa Lahu-l-Hamdu Yuhyee Wa Yumeetu BiYadihi-l-Khair Wa Huwa 'Alaa Kulli Shay'in Qadeer, ten times after Salaatu-s-Subh and ten times

after Salaatu-l-Maghrib. And everyone of them will be like freeing a slave from the children of Ismaa'eel and no sin will be attached to him that day unless it is Shirk to Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu and he will be guarded between the time he says it in the morning until the night from every Shaytaan and bad thing>> as related by Ahmad and a summarised version from At-Tabaraani. So these Ahaadeeth guide to the saying of the Tahleel ten times and it should be noticed that saying the Tahleel ten times is related to Al-Fajr and Al-Maghrib only and it is therefore Mandoob to say it after these two Salaahs and additionally various different forms of the Tahleel have been narrated and therefore it is up to the Muslim to choose any one from among them.

2) What has been mentioned in the Ahaadeeth about the Dhikr thirty-three times: Abu Hurairah (ra) said: << Some poor people came to the Prophet (saw) and said: The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umrah; fight and struggle in Allah's Cause and give in charity. The Prophet said: Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say: Subhaanallah, Al-Hamdu lillah and Allahu Akbar thirty-three times each after every (compulsory) prayer. We differed and some of us said that we should say, "Subhaanallah" thirty three times and "Al-Hamdu Lillah" thirty three times and "Allahu Akbar" thirty-four times. I went to the Prophet who said: "Say, "Subhaanallah" and "Al-Hamdu Lillah" and "Allahu Akbar" until you have said each one of them thirty-three times>> as recorded by Al-Bukhaari, Muslim and Ibn Khuzaimah. Abu Hurairah (ra) also narrated: <<Abu Dharr said: O Messenger of Allah the people of Duthoor have taken all of the reward. They pray as we do, and fast as we do and they have the bounty of wealth that they give Sadaqah from. So the Messenger of Allah (saw) said: O Abu Dharr should I not inform you of some words that will make you catch up with those who have gone ahead of you and none will catch up with you except those who do likewise? He replied: Yes, for sure O Messenger of Allah. He said: After the Salaah say the Takbeer thirty-three times, the Tahmeed thirty-three times and the Tasbeeh thirty-three times and complete this by saying Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulku Wa Lahu-l-Hamdu Wa Huwa 'Alaa Kulli Shay'in Qadeer>> as related by Ibn Hibbaan. Abu Daawood related it and it said at the end: <<His sins will have been forgiven even if they were like the foam of the sea>> and the statement: <<The people of Duthoor>> means people who have a lot of money. Abu Hurairah also related that the Messenger of Allah (saw) said: Whoever says after the Salaah the Tasbeeh thirty-three times, the Tahmeed thirty-three times and the Takbeer thirty three times totalling ninety-nine and then says to complete one hundred: 'Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulku Wa Lahu-l-Hamdu Wa Huwa 'Alaa Kulli Shay'in Qadeer' then his sins will be forgiven and even if they were like the foam of the sea>> as recorded by Muslim, Ahmad, Ibn Khuzaimah, Ibn Hibbaan and Maalik. Ibn 'Abbaas (ra) said: <<Some poor people came to the Messenger of Allah (saw) and said: O Messenger of Allah, verily the rich pray like we pray and fast as we fast and they have money by which they can give Sadaqah and spend. Then the Messenger of Allah (saw) said: When you have prayed say: Subhaanallah thirty-three times, Al-Hamdu Lillah thirty-three times and Allahu Akbar thirty-three times and Laa Ilaaha Illallah ten times and then you will catch up to those who have gone ahead of you and go ahead of those who are behind you>> as related by An-Nasaa'i.

It is noticable in these Ahaadeeth that they have agreed upon saying the Tasbeeh, Tahmeed and Takbeer thirty-three times but have differed in the number of the Tahleel. The first Hadeeth did not mention the Tahleel at all, the second mentioned Tahleel in an absolute way without specification, the third Hadeeth mentioned saying the Tahleel one time and the fourth mentioned saying it ten times. I am inclined to favour the third Hadeeth as collected by Muslim and mentions that it should be said one time as this Hadeeth does not oppose the first Hadeeth because the increase or addition is accepted if the transmitters are trustworthy. It also does not oppose the second Hadeeth but rather supports it and explains it. As for the fourth Hadeeth then it is possible that this is restricted to Fajr and Maghrib and Allah Subaanahu Wa Ta'Alaa is most knowledgeable about the truth.

3) The Ahaadeeth that have mentioned the Dhikr as twenty-five times: Zaid Bin Thaabit (ra) said: <<We were ordered to make Tasbeeh at the end of every prayer thirty-three times and to say the

Tahmeed thirty-three times and the Takbeer thirty-four times. Then it came to a man in his dreams and it was asked of him: Whether Muhammad had ordered them to make Tasbeeh at the end of every Salaah thirty-three times, and make the Tahmeed thirty-three times and to make the Takbeer thirty-four times? He replied (in his dream still): Yes so he said: Make it twenty-five, and make the Tahleel (Laa Ilaaha Illallah...), So when he woke up he went to the Messenger of Allah (saw) and told him about that and the Messenger of Allah (saw) responded: Then do it>> as related by Ibn Hibbaan, Ibn Khuzaimah, Ahmad and An-Nasaa'i. An-Nasaa'i also related it by way of Ibn 'Umar (ra) and it was mentioned in it?: <<...Make Tasbeeh twenty-five times and make Tahmeed twenty-five times and make the Takbeer twenty-five times and make the Tahleel twenty-five times, totalling one hundred...>>.

There other Ahaadeeth that mention the Takbeer to be thirty-four times and keeping the Tasbeeh and the Tahmeed to thirty-three. Ka'b Bin 'Ujrah (ra) narrated from the Messenger of Allah (saw): << There are certain proclamations, the repeaters of which or the performers of which at the end of every prayer will never be caused disappointment: " Glory be to Allah" thirty-three times, " Praise be to Allah" thirty-three times, and " Allah is most Great" thirty-four times>> as recorded by Muslim, Ibn Hibbaan and An-Nasaa'i. And from amongst these Hadeeth is what Abu Dardaa narrated from the Messenger of Allah (saw) as recorded by Ahmad, Al-Bazaar And At-Tabaraani similar to what Muslim narrated in terms of number. It is noticed here that by increasing the number of Takbeers to thirty-four the total number reaches one hundred whereas in the Hadeeth mentioned earlier from Muslim it was the Tahleel that made the number reach one hundred: <<So that is ninety-nine and he said the completion of one hundred is with Laa Ilaahah Illallah...>> and it also reaches one hundred in the Hadeeth recorded by An-Nasaa'i that we have mentioned earlier: <<Make the Tasbeeh twenty-five times...and...and...and that leads to a total of one hundred>>. Therefore theses Ahaadeeth have emphasised the number one hundred so whoever possesses the sufficient time and desires the increased reward then he should combine these statements of Dhikr to total one hundred and he can choose any of these three forms and if he completes the one hundred with a single Tahleelah then he should say stright after that:

(Allahumma Laa Maani'a Lima Aa'taita Wa Laa Mu'tiya Lima Mana'ta Wa Laa Yanfa'u Dha-l-Jaddi Minka-l-Jadd) as it was narrated from Al-Mugheerah Bin Shu'bah: <<That the Nabi (saw) used to say at the end of each obligatory Salaah: Laa Ilaaha Illallah Wahdahu Laa Shareeka Lahu Lahu-l-Mulk Wa Lahu-l-Hamd Wa Huwa 'Alaa Kulli Shay'in Qadeer. Allahumma Laa Maani'a Lima Aa'taita Wa Laa Mu'tiya Lima Mana'ta Wa Laa Yanfa'u Dha-l-Jaddi Minka-l-Jadd>> as recorded by Al-Bukhaari, Muslim, An-Nasaa'i, Ahmad and Abu Daawood. This Du'aa means: (There is no Deity but Allah, Alone, no Partner to Him. His is the Kingdom and all praise, and Omnipotent is he. O Allah! Nobody can hold back what you gave, nobody can give what You held back, and no struggler's effort can benefit against You).

And there is a fourth form for the Tasbeeh, Tahmeed, Takbeer, Tahleel and the Hawqalah and is added to the three aforementioned forms and it is recommended for the Musalleen to say it. This fourth form is as follows:

SubhaanAllahi `adada ma khalaqa fis-sama', wa SubhaanAllahi `adada ma khalaqa fil-ardi, wa SubhaanAllahi `adada ma baina dhalika, wa SubhaanAllahi `adada ma Huwa Khaliqu
Allahu Akbar `adada ma khalaqa fis-sama', wa Allahu Akbar `adada ma khalaqa fil-ardi, wa Allahu Akbar `adada ma baina dhalika, wa Allahu Akbar `adada ma Huwa Khaliqu
Al-Hamd Lillah `adada ma khalaqa fis-sama', wa Al-Hamd Lillah `adada ma khalaqa fil-ardi, wa Al-Hamd Lillah `adada ma baina dhalika, wa Al-Hamd Lillah `adada ma Huwa Khaliqu
Laa Hawla Wa Laa Quwwata Illa Billah `adada ma khalaqa fis-sama', wa Laa Hawla Wa Laa Quwwata Illa Billah `adada ma khalaqa fil-ardi, wa Laa Hawla Wa Laa Quwwata Illa Billah `adada ma baina dhalika, wa Laa Hawla Wa Laa Quwwata Illa Billah `adada ma Huwa Khaliqu
'Aa'ishah the daughter of Sa'd bin Abu Waqqas (ra) reported from him: <<The Messenger of Allah (saw) and I went to see a woman. She had date-stones or pebbles in front of her, and she was counting and making Tasbeeh. He said, "Shall I not inform you of what is easier or better than this for you?" You should say: `SubhaanAllahi `adada ma khalaqa fis-sama', wa SubhaanAllahi `adada ma khalaqa fil-ardi, wa SubhaanAllahi `adada ma baina dhalika, wa SubhaanAllahi `adada ma Huwa Khaliqu, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la

hawla wa la quwwata illa billahi mithla dhalika (SubhaanAllah, equal to the number of what He created in the heaven; and SubhaanAllah, equal to the number of His creatures in the earth; and SubhaanAllah, equal to the number in between them; and SubhaanAllah equal to the number of those He will create).' Then say: 'Allahu Akbar' (Allah is Greatest) in the same way. Then say: 'Al-Hamdu lillah' (praise be to Allah) in the same way. Then say: 'La ilaha illallah' (there is no true god except Allah) in the same way. Then say: 'La hawla wa la quwwata illa billah' (there is no might nor power except by Allah) in the same manner>> as recorded by Abu Daawood, An-Nisaa'i and Ibn Maajah.

As for how the Muslim should count the Adhkaar and say the number that he wants? Then the answer to this is that it is permissible to make the Tasbeeh with a Masbahah (beads) or what is similar like date stones, pebbles or pearls but it is recommended (Mustahabb) when performing the Tasbeeh and Adhkaar to count with the fingers and finger tips because they are bear witness on the Day of Judgment for their owner and the Dhikr he made. Yaseerah (ra) narrated: <<That the Nabi (saw) instructed them (the women) to make Takbeer, Taqdees (sanctify and glorify Allah) and Tahleel with the finger tips as they are responsible and have been charged to speak (on the day of Judgement)>> as related by Abu Daawood, Ahmad and At-Tirmidhi and Ibn Abi Shaibah related it from Busrah and not from Yaseerah as Abu Daawood did. She Said: The Messenger of Allah (saw) said to her: You should make Tasbeeh, Tahleel and Takbeer and do it with your finger tips because on the day of Judgment they are charged to speak (on your behalf) and do not be neglectful and forget the Mercy>>. 'Abdullah Ibn 'Umar (ra) said: <<I saw the Messenger of Allah (saw) counting with his hand, meaning At-Tasbeeh>> as recorded by Ibn Abi Shaibah and Abu Daawood related it and mentioned: <<With his right hand>> instead of just <<Hand>> and An-Nasaa'i did not mention either and just said: <<He was counting the Tasbeeh>>.

As for the one who wishes to take the great reward in the shortest time and the least of effort and does not require beads, date stones or pebbles then he should read this Hadeeth and in accordance with it: Ibn 'Abbaas (ra) related from Juwairiyah (ra): << That Allah's Messenger (saw) came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He(the Holy Prophet) said to her: You have been in the same seat since I left you. She said: Yes. Thereupon Allah's Apostle(may peace be upon him) said: I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and(these words) are: Subhaanallah Al-Azheem Wa Bihamdihi according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording)word(for His Praise)>> as recorded by Muslim, Ibn Khuzaimah, Ahmad and Abu Daawood and in another report from Muslim it said: <<Subhaanallah according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording)words(for His Praise)>> and it was reported in a report from An-Nasaa'i and At-Tirmidhi as: <<Subhaanallah according to the number of his creation and Subhaanallah according to the pleasure of Himself and Subhaanallah according to the weight of his throne and Subhaanallah according to the weight of his throne and Subhaanallah according to the weight of his throne and Subhaanallah according to the weight of his throne and Subhaanallah according to the ink (used in recording) words, and Subhaanallah according to the ink (used in recording) words and Subhaanallah according to the ink (used in recording) words>> and the first form is easier and better because it includes <<Wa Bihamdihi/And with His praise>> where the other two have omitted it and the increase in Adhkaar (words of remembrance) is better.

Therefore these four short words which the Musalli says are equal to the reward from saying other Adhkaar throughout the hours of the day and this is because Juwairiyah (ra) had spent from the time of Subh up until the time of Duhaa in Dhikr as was mentioned in the Hadeeth related by Muslim or until the day had come according to the report of Ibn Khuzaimah. This time is equal to between two and three hours according to our current timing so the Muslim can say these four words in half of a minute and obtain the reward of two or three hours of making Dhikr with different words and it is therefore a great opportunity to gain a great reward.

And there exists an even greater opportunity to obtain even more reward as mentioned to us by the Messenger of Allah (saw). Abu Umaamah Al-Baahili (ra) narrated: <<That the Messenger of Allah (saw) passed by him and he was moving his lips so he asked: What are you saying O Abu Umaamah? He said: I make Dhikr to my Rabb. He said: Should I not tell you of something which is more or better than your Dhikr of the night and the day and the day with the night? That you say: Subhaanallahi 'Adada Ma Khalaqa Wa Subhaanallahi Mil'a Ma Khalaqa Wa Subhaanallahi 'Adada Ma Fil Ardi Was-Samaa'i, Wa Subhaanallahi Mil'a Ma Fil Ardi Was-Samaa'i, Wa Subhaanallahi Ma Ahsaa Kitaabuhu, Wa Subhaanallahi 'Adada Kulli Shay'in and to say Al-Hamdu Lillah in the same way>> as related by

Ibn Khuzaimah. therefore these few words is better than the Dhikr of the night and the day and the day with the night meaning that they are better than twenty-four hours of making Dhikr and therefore there is no doubt that the reward is even greater than what was mentioned in the previous Hadeeth from Juwairiyah (ra).

d) Reciting Ayaat from the Qur'aan: Reciting the Qur'aan is one of the greatest actions to bring closeness to Allah (swt) however it is not part of this discussion (what is said after the Salaah) to delve in to this subject and if it was necessary to say something I would say that it is recommended to recite the Qur'aan once in a month as this is the most balanced of the recitals and if the Muslim wants to increase and he has the time, determination and ability then he should recite it in less than three days. We now return to our subject and we say that it is Mandoob for the Muslim after he has prayed and sits to make Dhikr that he recites the following:

1) Aayatu-l-Kursi which is Aayah 255 from Sooratu-l-Baqarah

2) Sooratu-l-Falaq

3) Sooratu-n-Naas

4) 182, 181, 180 (سبحان ربك رب العزة عما يصفون. وسلام على المرسلين. والحمد لله رب العالمين) from Soorat-us-Saafaat)

And this is what has been mentioned in the texts and whoever wants to increase this then the door is open and of that is Sooratu-l-Ikhlaas and some have added this two the Mu'awwidhatayni (Falaq and Naas) based on a weak Hadeeth related by At-Tabaraani that mentions its name. As for what I have mentioned above then these have been mentioned in the following Ahaadeeth:

Abu Umaamah (ra) said that the Messenger of Allah (saw) said: <<Whoever recites Aayatu-l-Kursi after his obligatory Salaah nothing will prevent him from entering Al-Jannah (paradise) until he dies>> as related by At-Tabaraani, An-Nasaa'i and Ibn Hibbaan and Al-Hasan Bin 'Ali (ra) said that the Messenger of Allah (saw) said: <<Whoever recites Aayatu-l-Kursi at the end of his obligatory Salaah he is in the protection of Allah until the next Salaah>> as related by At-Tabaraani. 'Uqbah Bin 'Aamir (ra) said: <<The Messenger of Allah (saw) ordered me to recite the Mu'awwidhatayni at the end of every Salaah>> as reported by An-Nasaa'i, Ahmad, Abu Daawood, At-Tabaraani and Ibn Khuzaimah. Ibn Hibbaan related it as: <<Read the Mu'awwidhaat at the end of every Salaah>> and in a version from An-Nasaa'i and At-Tirmidhi t said: <<Al-Mu'awwidhatayni>> i.e. the dual and not plural and the plural has been used as an evidence by some to link al-Ikhlaas with Al-Falaq and An-Naas. However it is correct to only recite Al-Falaq and An-Naas because it is a style in the Arabic language to use the plural when indicating the single or the dual sometimes. as an example of this Arabic style Imra'u Al-Qais in his writings described the horse in the words: <The lightness of the boy did not affect its backs (Sahawaat)> here it used the plural for back even though the horse cannot have but one back. And Allah (swt) said in Soorah Aali 'Imraan Aayah 39):

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

(Then the angels called him, while he was standing in prayer in Al-Mihrab...)

The plural of angels is used here even though the one making the call was Jibraa'eel alone and in Aayah 173 of Soorah Aali 'Imraan Allah (swt) says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

(Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them...)

And here the person who said this was one person from the tribe of Khuzaa'ah. On this basis and principle the Hadeeth is understood as the Messenger of Allah (saw) used the plural to mean the dual of the two Mu'awwidhatayni (Al-Falaq and An-Naas) and they are alone what is intended by these words. Al-Ikhlaas is not included in this phrasing and is not requested here. Abu Sa'eed Al-Khudri (ra) said <<I heard the Messenger of Allah (saw) on more than one occasion saying at the end of his Salaah whilst leaving:

سبحان ربك رب العزة عما يصفون. وسلام على المرسلين. والحمد لله رب العالمين

Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!

And peace be on the Messengers! And all the praises and thanks be to Allah, Lord of the 'Alamin (mankind, jinn and all that exists).

e) The Du'aa: The favour and merit of the Du'aa in Islaam is an issue that is known from the Deen by necessity and for the one who has missed the texts I will now present them:

Allah (swt) says:

قُلْ مَا يَغِيْبُ بَكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (Al-Furqaan 77)

And the meaning of this Aayah is clear in demonstrating the merit of the Du'aa and Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Whoever does not supplicate to Allah Subhaanahu He will be angry with him>> as related by Ibn Maajah, Ahmad, Ibn Abi Shaibah and Al-Haakim and At-Tirmidhi related it as: <<Verily the one who does not ask from Allah He will be angry with him>>. Abu Hurairah (ra) related from the Nabi (saw): <<There is nothing more noble to Allah Subhaanahu than the Du'aa>> as related by Ibn Maajah, Ahmad, At-Tirmidhi, Al-Haakim and Ibn Hibbaan and that is sufficient to show its favour and merit. An-Nu'maan Bin Basheer (ra) said that the Messenger of Allah (saw) said: <<Verily the Du'aa is 'Ibaadah and then he recited: And your Lord said Call on me I will answer you>> as related by Ibn Maajah, Ahmad and At-Tirmidhi and Thawbaan (ra) narrated that the Messenger of Allah (saw) said: <<Age cannot be increased except with piety and good obedient deeds, and nothing can repel the Qadaa except the Du'aa and the man prevents himself from Rizq by the sins that he commits>> as related by Ibn Maajah, Ahmad and At-Tirmidhi. And if we only had this last text: <<Nothing can repel the Qadaa except the Du'aa>> then that would be sufficient enough in extolling its merit. So we call and supplicate Allah (swt) and we make Du'aa with Ikhlās (pure sincerity), and we say the Du'aa a lot and we hope that Allah will respond to them.

A number of Ahaadeeth have been mentioned which include Ad'iyah (Du'aas) that are said after the Salaah. We will mention the following:

1) (Allahumma A'ini 'Alaa Dhikrika Wa 'Alaa Shukrika Wa Husni 'Ibaadtika).

O Allah help me upon Your remembrance and in showing gratitude to You and in making my worship to you good.

2) (Allahumma-gh-firlee Ma Qaddamtu Wa Ma Akhkhartu Wa Ma Asrartu Wa Ma A'alantu Wa Ma Asraftu Wa Ma Anta A'alamu Bihi Minni, Anta-l-Muqaddim Wa Anta-l-Mu'akhkhir Laa Ilaaha Illa Anta).

O Allah forgive me what I have done and what I have not yet done and what I have kept secret and what I have announced and what you are more aware of than me. You are Al-Muqaddim and Al-Mu'akhkhir There is no Ilaaha (diety) except you.

3) (Rabbi Qini 'Adhaabaka Yauma Tub'athu 'Ibaaduka)

My Rabb (Lord) Save me from your punishment on the day that your servants will be raised.

Other Ahaadeeth mentioning Ad'iyah have been recorded but their chains are not strong and as I such I have sufficed myself in presenting these three and the following are the evidences from which they were extracted: Mu'aadh Bin Jabal (ra) related: <<That the Nabi (saw) took his hand one day and said: O Mu'aadh verily I love you so Mu'aadh responded: By my Father You and my Mother O Messenger of Allah I love you. He said: I will give you advice that at the end of every Salaah you should make Du'aa with: Allahumma A'ini 'Alaa Dhikrika Wa 'Alaa Shukrika Wa Husni 'Ibaadtika>> as related by Ahmad, Abu Daawood, An-Nasaa'i, Ibn Khuzaimah and Ibn Hibbaan. 'Ali (ra) when he described the prayer of the Messenger of Allah (saw) he said: <<So when he had made the Tasleem from the Salaah he said: Allahumma-gh-firlee Ma Qaddamtu Wa Ma Akhkhartu Wa Ma Asrartu Wa Ma A'alantu Wa Ma Asraftu Wa Ma Anta A'alamu Bihi Minni, Anta-l-Muqaddim Wa Anta-l-Mu'akhkhir Laa Ilaaha Illa Anta>> as recorded by Ahmad, Ibn Khuzaimah, Ibn Hibbaan and At-Tirmidhi. Muslim also mentioned this Du'aa but he mentioned it as being between the Tashahhud and the Tasleem and not after it. Al-Baraa (ra) said: When we prayed behind the Messenger of Allah we loved to be to his right as he would towards us and face us. He said: Then I heard him say: Rabbi Qini 'Adhaabaka Yauma Tub'athu (Aw Tajma'u) 'Ibaaduka>> as related by Muslim and we mentioned this Hadeeth earlier in the chapter in the section: (Sitting for a while after the Salaah).

The following Du'aa has been related to be supplicated after the two prayers of As-Subh and Al-Maghrib only: (Allahumma Ajirni mina-n-Naar/O Allah Save me from the Fire) seven times as Al-Haarith Bin Muslim At-Tameemi that his father told him that the Messenger of Allah (saw) said: <<When you have prayed As-Subh then before speaking to anyone say: Allahumma Ajirni mina-n-Naar seven times and then if you were to die in that day Allah Azza Wa Jalla will write for Jiwaaran from the fire and if he prays al-Maghrib and says the same then if he were to die in that night then Allah Azza Wa Jalla will write for him Jiwaaran from the fire>> as related by At-Tabaraani, Ahmad, Abu Daawood, An-Nasaa'i and Ibn Hibbaan.

This is what has been related in the Islaamic texts related to the Ad'iyah that are said following the prayer however this does not mean that the Muslim does not supplicate with other Ad'iyah that he wishes to after the prayer because the Du'aa is legitimate and recommended at any time and with any time. However these Ad'iyah that have been recorded do however possess a specific distinguishing feature that Allah (swt) is aware of and as such it is better and preferred to put them first before any

other and then after that the Muslim can supplicate for what he needs for his Deen, his Dunya and his Akhirah from words that he chooses himself or he can choose from the unspecified Ad'iyah that have been found in the texts that were made by the Messenger of Allah (saw).

Here I will present a collection a collection of broad and general Ad'iyah that have been reported and this especially because the Messenger of Allah (saw) loved the broad and general Du'aa and would supplicate with what was between that as it was mentioned in the Hadeeth from 'Aa'ishah and recorded by Ahmad, Abu Daawood and Al-Haakim.

1) (Ya Muqalliba-l-Quloob Thabbit Qalbi 'Alaa Deenika/ O The one who changes the hearts, Make my heart firm upon your Deen).

2) (Allahumma Inni As'aluka Fi'la-l-Khairaati Wa Tarka-l-Munkaraat Wa Hubba-l-Masaakeen, Wa An Taghfira Li Wa Tarhamni Wa Idhaa Aradta Fitnatan fee Qaumin FaTawaffani Ghaira Maftoon, Wa As'aluka Hubbakak Wa Hubba Man Yuhubbuka Wa Habba 'Amalin Yuqarribuni Ilaa Hubbika/ O Allah Verily I ask you that I do the acts of goodness, and that I leave the evil acts and that you give within me love for the poor and that you forgive me and have mercy upon me. And if you wish to cause trials and tribulations with the people then cause me to die without being in this state and I ask you for your love and the love of the one that loves you and also I ask you to give me the love for what brings me closer to your love).

3) (Allahumma Innee As'aluka-l-Hudaa Wa-t-Taqa Wa-l-'Afaafa Wa-l-Ghinaa/ O Allahi I ask you for guidance, and fear and obedience to you, and uprightness and wealth)

4) (Allahumma Innee As'aluka-l-'Afa Wa-l-'Aafiyah Fi-d-Dunyah Wa-l-Akhirah/ O Allah Verily I ask you for pardon and fro strength in the Dunya and the Akhirah (next life)).

5) (Allahumma Rabbanaa Aatinaa Fi-d-Dunyaa Hasanatan Wa Fi-l-Akhirati Hasanatan Wa Qinaa 'Adhaaba-n-Naar/ O Allah Our Lord grant us good in this life and in the next).

There are a number of Adaab (behavioural qualities) related to the Du'aa which it is necessary for the Muslim to be aware of and take care of so that Allah (swt) accepts and responds to it. Frpm amongst these Adaab are:

1) That he makes Du'aa for what he wants whilst he is thinking about it and perceives it so that it is not absent from his mind or he is being distracted from it otherwise his Du'aa will not be responded to.

'Abdullah Ibn 'Amr Bin Al-'Aas (ra) related from the Messenger of Allah (saw) that he said: <<Verily the hearts are aware and some are more aware than others so when you ask Allah (swt) O people then ask Him whilst you are sure of an answer as Allah (swt) does not respond to the Du'aa made from the back of the heart>> as reported by Ahmad.

2) That he should not hasten the achievement of what he has made Du'aa for and should continue in making Du'aa and not lose hope. Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<The Du'aa will be responded to as long as it isn't hastened saying that I made Du'aa but was not responded to>> as recorded by Al-Bukhaari, Ibn Maajah, Ahmad, Abu Daawood and Muslim.

3) For not to make Du'aa for something that is Haraam or a sin or related to cutting relations. Abu Sa'eed Al-Khudri (ra) said that the Nabi (saw) said: <<A Muslim does not make Du'aa not containing a sin or a cutting of a relation that Allah will give him one of three things: That he will either hasten from him what he has asked for, or save it for in him in the hereafter or remove from him something equal to it badness. They (the Sahaaabah said: So we should make Du'aa more and he (saw) said: Allah is the most>> as related by Ahmad, Al-Bazzaar, Al-Haakim and Abu Ya'laa.

4) That the Du'aa should be started with Al-Hamdu Lillah and Salaah upon the Messenger of Allah and thereafter supplicate with whatever is wishes. Fudaalah Bin 'Ubaid the companion of the Messenger of Allah (saw) said: <<The Messenger of Allah (saw) heard a man make Du'aa in his Salaah and he did not praise Allah or pray upon the Nabi (saw) so the Messenger of Allah (saw) said: This has been rushed, so he called him and said to him or to other than him: If one of you is making Du'aa then let him begin with the Tahmeed of Allah (Al-Hamdu Lillah) Azza Wa Jalla and praising him and then by sending prayers upon the Nabi (saw) and after that he make Du'aa with whatever he wishes>> as recorded by Abu Daawood, At-Tabaraani, At-Tirmidhi and Ahmad. It is also good if he begins the Du'aa with: (Subhaana Rabbiya-l-'Aliyyi-l-'A'laa-l-Wahhaab) as Salamah Bin Al-Akwa' said: <<I did not hear the Messenger of Allah beginning a Du'aa except that he would say: Subhaana Rabbiya-l-'Aliyyi-l-'A'laa-l-Wahhaab>> as reported by Al-Haakim who verified it along with Adh-Dhahabi as Saheeh.

5) To raise the hands when making Du'aa facing the palms towards his face and not to go past the face and when he finishes the Du'aa to wipe over his face as Salmaan (ra) narrated from the Nabi (saw) who said: <<Verily your Rabb is Hayiyyun Kareemun and is shy that his servant will be returned with nothing, empty>> as related by Ibn Maajah, Abu Daawood, Ibn Hibbaan and At-Tabaraani. Ibn 'Umair the Mawlaa (servant) of Abi-l-Laham: <<That he saw the Messenger of Allah (saw) praying for rain at the rocks of Az-Zait near to Az-Zawraa'a. He was standing and making Du'aa when he was praying for

rain raising his palms not beyond his head and his palms were facing his face>> as related by Ibn Hibbaan, Ahmad and Abu Daawood. 'Umar Ibn-ul-Khattaab (ra) said: <<That the Messenger of Allah (saw) used to raise his hands in the Du'aa and he did put them down until he had wiped his face with them. Muhammad al-Muthannaa said in his Hadeeth: He would not take them back until he had wiped his face with them>> as related by At-Tirmidhi and At-Tabaraani in his Book of Du'aa.

6) To repeat the Du'aa three times as Ibn Mas'ood (ra) said: <<That the Nabi (saw) used to like to make the Du'aa three times and seek forgiveness three times>> as reported by Ahmad and Abu Daawood.

7) To say at the end of the Du'aa 'Aameen' and we have previously mentioned the Hadeeth from Abu Zuhair in the chapter of the: (Description of the Salaah) which said: <<Then the Nabi (saw) said: It is more fitting to be sealed (finished off). So a man from the people asked: With what should it be finished off with? He replied: Aameen because the one who finishes with Aameen is more deserving (to be answered)...>>.

And at this point I ask Allah Subhaanahu to accept from me what I have written in this book and that it is placed on my scales of good deeds and that it brings satisfaction and acception from those who read it, verily He is the one who hears the Du'aa, Aameen.

Chapter Nine:

The Obligatory prayers other than the five daily prayers:

1. The Two 'Eid prayers

Its Hukm (ruling) and its time:

The opinions of the Fuqahaa have differed and moved in different directions in respect the Hukm of the 'Eid prayers, some have made it an individual obligation, some have regarded it as a Sunnah Mu'akkadah (confirmed Sunnah) and others have said that it is Fard Kifaayah (a collective obligation) which is the correct opinion dues to the following:

1) Verily the two 'Eid prayers are rites, signs and symbols of Islaam and it is not normal to establish these rites and symbols upon Mandoobaat acts that can be performed just as they can be left but rather it would be considered a rite, symbol or symbols when it is established upon the obligations of the Deen. In relation to the two 'Eid prayers Islaam has tied other rituals to it that are not established and not performed until it has been completed. So in Hajj there are many rituals including the slaughtering of the sacrifices on the day of 'Eid which rests upon the performance of the ritual of the 'Eid Salaah. As such it can't be conceived that the Salaah of 'Eid be Mandoob and susceptible (open) to being performed or left and through leaving it rituals of Hajj will be suspended. Al-Baraa Bin 'Aazib (ra) said: <<The Messenger of Allah (saw) addressed us on the day of Al-Adhaa after the Salaah and said: Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the 'Id prayer then he has not done the sacrifice...>> as recorded by Al-Bukhaari. In another report from Bukhaari also from Al-Baraa (ra) it said: <<The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunnah (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk (the ritual)...>> and Allah (swt) says in Aayah two of Soorat-ul-Kauthar:

فَصَلِّ لِرَبِّكَ وَإِنْ خَرَّ

So pray to your Lord and sacrifice

2) That the Shar'a (Islamic legislation) has obligated obligations (Furood) and made their performance obligatory (waajib) and made the Furood higher than the Mandoobaat (recommended acts). If the Shar'a commands the performance of a Fard (obligation) and then we see that it has accepted the performance of another act in place of it then that indicates that the other action is Fard otherwise it would not have been able to replace the

initial Fard. This is because the status of a Mandoob is less than a Fard and it is not Halaal for a Mandoob to take the place of a Fard and only a Fard can take the place of another Fard and this principle is easy to understand and accept. And it is known that the Shar'a has obligated Salaat-uzh-Zohr and then we have seen that Salaat-ul-Jumu'ah has replaced the Zohr prayer on Friday and from this we can understand that the Jumu'ah prayer is Fard otherwise it would not have been able to take the place of the obligatory Zohr prayer. Then we see that the Shar'a has ordered performing the 'Eid prayers on the day of Jumu'ah and in doing so the obligation of performing Jumu'ah is lifted. Meaning that whoever prays the 'Eid prayers on the day of Jum'ah then the obligation of the Jumu'ah prayer falls from him and is not understood from this that had the 'Eid prayers not been obligatory then how do they take the place of the Jum'ah and caused the obligation of the Jum'ah prayer to be dropped? And is it possible for a recommended prayer to cause an obligatory prayer to be dropped? Wahb Bin Kaisaan related: <<I saw Ibn Az-Zubair in Makkah whilst he was the Ameer and it occurred that the day of Fitr or Adhaa fell on the day of Jum'ah so they delayed going out until the day had come. He came out and ascended the Minbar and addressed us for a while, he then prayed two Rak'ah but did not pray Jum'ah so some people from Banu Umayyah Bin Abd-sh-Shams complained about it. That reached Ibn 'Abbaas and he said: Ibn Az-Zubair was correct and upon the Sunnah and Ibn Az-Zubair heard and said: I saw 'Umar Ibn I-Khattaab (ra) doing this when the day of 'Eid was on the same day as Jum'ah>> as related by Ibn Khuzaimah and An-Nasaa'i. Ibn Daawood related it without mentioning: (Ibn Az-Zubair heard about it...). Iyyaas Bin Abi Ramlah Ash-Shaami related: <<I heard a man asking Zaid Bin Arqam: Did you witness at the time of the Messenger of Allah (saw) two 'Eids in one day? He replied: Yes. He said: So what did you do? He said: He prayed the 'Eid and then made a Rukhsah (permission to leave) for the Jum'ah. He then said: Whoever wants to pray can pray>> as related by Ibn Maajah, Abu Daawood and Ahmad. Ibn 'Abbaas (ra) related from the Messenger of Allah (saw) that he said: <<Two 'Eids have been brought together on this day, Whosoever from amongst you wishes, then this Salaat (Eid) will suffice him for Jum'ah. We will soon gather again if Allah wills >>as related by Ibn Maajah and it was also reported from Abu Hurairah and recorded by Ibn Maajah, Abu Daawood and Al-Haakim and the evidential meaning of these texts is clear.

3) That the Shar'a does not oblige the women to leave their homes to perform the obligatory prayers and encouraged them to perform these prayers in their houses and this is applied to the five obligatory prayers and Salaat-ul-Jum'ah. Women performing the obligatory prayer in their houses is therefore preferred than them performing it in the Masaajid and this is a general rule ('Aamm) and the only exemption is for the two 'Eid prayers. In this case we find that the Shar'a has ordered, encouraged and urged the women to leave their houses to perform the two 'Eid prayers. This encouraging has reached such an extent that the Shar'a did not make an exception for any woman and instructed that the young, old and even the menstruating women should go out for the 'Eid Salaah and that the women who does not possess a Jilbaab (garment covering the entire body) should borrow one from another woman so that she can leave, so what does all of this indicate? Is it requested that the women leave praying the five obligatory prayers and Jum'ah in the Masaajid and yet when we see that they have been requested to come out for the 'Eid prayer we say that the 'Eid prayers are only Mandoob and Mustahabb? This is far from the correct view and it cannot be conceived that the Shar'a would command the women to perform the Furood in their houses and then order them to leave to fulfil a Mandoob. All of this therefore indicates and guides to the opinion that the two 'Eid prayers are Fard and Waajib. Umm 'Atiyah (ra) said: <<We used to be ordered to come out on the Day of `Eid and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbeer along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins>> as recorded by Al-Bukhaari and Muslim and in a

second narration from Al-Bukhaari from 'Atiyah she said: <<We were ordered to go out (for 'Id) and take along with us the young girls and those staying in seclusion>>. Al-Bukhaari also related from Hafsa (ra) similar to this: <<She said: the young and those kept in seclusion and the menstruating women who are kept away from the Musalla (prayer place)>> and Al-Bukhaari and Muslim related another Hadeeth from Umm 'Atiyah in which she said: <<We were ordered to go out (for 'Id) and also to take along with us the menstruating women, young girls and those staying in seclusion. (Ibn 'Aun said, "Or mature women staying in seclusion)." The menstruating women should gathering at the Muslim gatherings and their invocations but should keep away from their Musalla>> and she also narrated: <<We were ordered to bring out our young women, menstruating women and secluded (isolated) women in the religious gatherings and invocation of Muslims on the two 'Eids of Fitr and Adhaa. These menstruating women were to keep away from the Musalla. A woman asked, "O Allah's Apostle ' What about one who does not have a Jilbaab. He replied: Then one of her sisters should dress her with one of her Jilbaabs>> as related by Muslim, Ahmad, Al-Bukhaari, Abu Daawood and At-Tirmidhi. Those in isolation refers to the women who normally stay in their quarters and do not leave their homes unless there is a specific and essential need.

As for the 'Eid Salaah being Fard Kifaayah and not Fard 'Ain then this is because it is not called for with an Adhaan or Iqaamah and it is possible that this Salaah would be completed whilst people are distracted from it by some business and the Mu'adhdhin and the one who says the Iqaamah had not reminded them of it. If it had been an obligation upon everyone then the Adhaan and Iqaamah would have been made for it to gather the people for its performance. Jaabir Bin Samurah (ra) related: <<I prayed the two 'Eids with the Messenger of Allah (saw) a few times without their being an Adhaan or Iqaamah>> as related by Muslim, Abu Daawood, Ahmad, At-Tirmidhi and Ibn Khuzaimah. 'Ataa related that Jaabir Bin 'Abdullah (ra) told him: <<There is no Adhaan for the Salaah of 'Eid Al-Fitr either when the Imaam is leaving or after he has left, and there is no Iqaamah or any other call or thing. On that day there is no call and no Iqaamah>> as recorded by Muslim and in a second report recorded by Muslim, Ahmad, Abu Daawood and An-Nasaa'i from Jaabir Bin 'Abdullah (ra) it was said: <<He said: I witnessed the day of 'Eid with the Messenger of Allah (saw) and he began with the Salaah before the Khutbah (address/speech) without and Adhaan or Iqaamah...>>. Therefore had it been obligatory upon each individual the call for it would have been made so that none would be left behind from it.

As for the time of the 'Eid prayer it is like the time of the Duhaa prayer which is when the sun rises and is white in colour and the time continues until the Zawaal of the sun when it is midday and the sun is at its highest point in the middle of the sky . Yazeed Bin Hameer Ar-Rahby said: <<'Abdullah Bin Busr the companion of the Messenger of Allah (saw) went out with the people on the day of the 'Eid of Fitr and Adhaa and he bemoaned the delay of the Imaam and said: We have been waiting with nothing to do for this hour of ours and that has been since the Tasbeeh (the time after the Makrooh time in which it is allowed to pray after Fajr, the time of Duhaa)>> as recorded by Abu Daawood and Ibn Maajah.

And we say using different words that the time for the two 'Eid prayers begins when the sun has risen and its colour has changed to white in the beginning of the day and the permission remains until midday so if the Salaah of 'Eid has not been performed due to an unforeseen reason then it is performed in the same period of the following day and it is not correct or valid to perform it after midday under any circumstance. Abu 'Umair Bin Anas related from an uncle of his from amongst the Sahaabah of the Nabi (saw): <<That riders came to the Nabi (saw) bearing testimony to having seen the Hilaal (new moon) on the preceding evening so he (saw) ordered them (the Muslims) to break their fasts and when they woke they set off for their prayer>> as related by Abu Daawood and Ahmad. An-Nasaa'i related it as: <<That a people saw the new moon so they came to the Nabi (saw) (to inform him). Then

he (saw) ordered them (the Muslims) to break their fasts after the day had risen and for them to go out for the 'Eid on the following day>>. Ibn Maajah and Ibn Abi Shaibah reported the version: <<The new moon of Shawaal was not seen by us so we started the next day fasting and then at the end of a day riders approached and bore witness in the presence of the Nabi (saw) to having seen the new moon the night before so the Messenger of Allah (saw) ordered them to break their fasts and for them (the Muslims) to go out for 'Eid on the following day>>. Had the 'Eid prayer been permitted after Midday and the later part of the day before the sun had set then the Messenger of Allah (saw) would have prayed it at the time when the riders informed him of the moon sighting and the fast was ordered to be broken in the case where the sighting of the moon had been obscured from them. It said that the riders came: <<After the day had raised>> and <<The riders came at the end of the day>> so there informing him happened after Midday and at the end of the day but before the sun had set and despite this the Messenger of Allah (saw) delayed the Salaah of 'Eid-ul-Fitr until the following morning.

The Description of the 'Eid Salaah:

The 'Eid Salaah is two Rak'ahs in which seven consecutive Takbeers are said in the first Rak'ah including the initial Takbeer of Ihraam (to start the prayer) and then Al-Faatihah is recited and the Soorah Qaaf Wal Qur'aan Al-Majeed or Soorah Sabbihi-s-ma Rabbika-l-A'laa although it is permitted to recite other than them. Then the Takbeer of Rukoo' is said followed by the Takbeer to straighten up and then the Takbeer of the Sujood, then he sits for a short sitting and makes the Takbeer again for the second Sujood. He then says the Takbeer to stand up followed by five consecutive Takbeers and then recites Al-Faatihah and then the Soorah Iqtarabat-is-Saa'ah or Soorat-ul-Ghaashiyah although it is permitted to recite other than them. He then does the same as he did in the first Rak'ah and these two Rak'ahs are performed in Jamaa'ah (congregation) and the Imaam recited aloud. And we have said seven consecutive Takbeers and five consecutive Takbeers in order to make clear that the Takbeers must follow one after the other and there are no gaps between them and no period of silence in which something can be mentioned as a number of Fuqahaa have said. And we have also said that they are seven consecutive Takbeers including the Takbeer of Ihraam so as to make clear that the Takbeer of Ihraam is included in these seven Takbeers and not separate from them as a number of the Fuqahaa have said. These seven Takbeers are Sunnah Mustahabbah (recommended) and whoever leaves them is not sinful and it does not invalidate his Salaah. 'Umar (ra) narrated: <<The Salaah of ('Eid) Al-Adhaa is two Rak'ahs and Salaat-ul-Jum'ah is two Rak'ahs and the Salaah of Al-Fitr is two Rak'ahs and the Salaah of the Musaaafir (traveler) is two Rak'ahs, complete and not shortened upon the tongue of your Nabi (saw) and the one who invents has failed>> as recorded by Ibn Khuzaimah, Ibn Maajah and Al-Bayhaqi and 'Amru Bin Sh'uaib related from his father from his grandfather: <<That the Nabi (saw) made twelve Takbeers in 'Eid, seven in the first and five in the last and he did not pray before it or after it>> as recorded by Ahmad, Ad-Daaru Qutni and Al-Bayhaqi. In a version from Abu Daawood it mentioned 'Eid Al-Fitr, that there were seven Takbeers in the first Rak'ah, five in the second and that there was recital after each of them. 'Umar Ibn Al-Khattaab (ra) related that he asked Waaqid Al-Laithi: <<What did the Messenger of Allah (saw) recite in the Adhaa and Fitr (prayers)? He responded: He used to recite in them Qaaf Wal Quraan Al-Majeed, Iqtarabati-s-Saa'ah and Inshaqqa-l-Qamar>> as related by Muslim, Ahmad, Abu Daawood, At-Tirmidhi and Maalik. Samurah Ibn Jundub (ra) related: <<That the Messenger of Allah (saw) used to recite in the two 'Eids Sabbihi-sma Rabbika-l-A'laa and Hal Ataaka Hadeethu-l-Ghaashiyah>> as related by Ahmad and At-Tabaraani and Nu'maan Bin Basheer (ra) narrated: <<That the Nabi (saw) used to recite in the two 'Eids - and he said 'Eid (the singular) once - Sabbihi-sma Rabbika-l-

A'laa and Hal Ataaka Hadeethu-l-Ghaashiyah and if 'Eid coincided with Jum'ah he would recite them>> as related by Ibn Khuzaimah, An-Nasaa'i, Ibn Maajah and Ibn Hibbaan. And when the Imaam finishes the Salaah he stands in front of the worshippers and it is recommended for him to hold a staff or bow and then makes two Khutbahs and which are like the two Khutbahs of Jum'ah

in which he exhorts the people and encouraging them to give Sadaqah on 'Eid ul-Fitr and explains to them the ruling of sacrifice and encourages them to so on 'Eid Al-Adhaa and there is no harm to make the Takbeers plentiful within the Khutbah.

The Khutbah of the two 'Eids is Sunnah and it is therefore not obligatory for the Musalleen to sit and listen to it but rather it is only Mandoob for him. 'Abdullah Bin 'Umar (ra) related: <<That the Messenger of Allah (saw) used to pray the Salaah of Adhaa and Fitr and then make the Khutbah after the Salaah>> as recorded by Al-Bukhaari. Jaabir Bin 'Abdullah (ra) narrated: <<That the Nabi (saw) went out of the day of Al-Fitr ('Eid) and he started with the Salaah before the Khutbah>> as recorded by Al-Bukhaari and Ibn 'Abbaas (ra) narrated: <<I witnessed 'Eid with the Messenger of Allah (saw) and with Abu Bakr, 'Umar and 'Uthmaan and all of them performed the prayer before the Khutbah>> as recorded by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and An-Nasaa'i. Ibn Mas'ood (ra) related: <<That the Messenger of Allah (saw) would make two Khutbahs whilst standing and he would separate between them with a sitting>> as recorded by Ibn Khuzaimah and Al-Baraa (ra) related: <<That the Nabi (saw) made the Khutbah on the day of 'Eid resting upon a bow he had>> as recorded by Abu Daawood and 'Ubaidullah Bin 'Abdullah Bin 'Utbah narrated: <<It is from the Sunnah that the Imaam who is upon the Minbar (pulpit) on the two days of 'Eid to make nine Takbeers before the Khutbah and seven after it>> as recorded by Ibn Abi Shaibah and Abdur-Razzaaq.

Al-Baraa Bin 'Aazib (ra) narrated: <<We were sitting in the place of prayer on the day of Adhaa and then the Messenger of Allah (saw) approached us. He gave the people Salaam and then said: Verily the first ritual of this days of yours is the Salaah. He said: Then he came forward and prayed two Rak'ahs and then made Tasleem. He then turned and faced the people and he was given a bow or a staff and he leaned upon it. He then said Al-Hamdu Lillah and praised Allah and he ordered them and forbade them (in issues) and he said: Whoever of you has hastened his slaughter then it is only a slaughter that he feeds his family with because the (ritual) slaughter is done only after the Salaah...>> as recorded by Ahmad and Tabaraani. Ibn 'Abbaas (ra) narrated: <<The Messenger of Allah (saw) went out to near the home of Katheer Bin As-Sult where he prayed two Rak'ah and then gave a Khutbah and the Adhaan or Iqaamah were not made>> as related by Ahmad, Al-Bukhaari, Muslim, Abu Daawood and An-Nasaa'i. Jaabir Bin 'Abdullah (ra) related: <<I observed prayer with the Messenger of Allah (saw) on the 'Id day. He started with the prayer before the sermon (Khutbah) without Adhaan and Iqaamah. He then stood up leaning on Bilaal, and he commanded(them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman in the middle having a dark spot on the cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your husbands and deny his goodness. And then they began to give alms out of their jewelry such as their earrings and rings which they threw on to the cloth of Bilaal>> as recorded by Muslim, Ahmad, Abu Daawood and An-Nasaa'i. 'Abdullah Bin As-Saa'ib (ra) narrated: <<I was in the company of the Nabi (saw) on the day of 'Eid. He prayed and said: We have completed the Salaah. So whoever wished to stay for the Khutbah sat and whoever wished to go left>> as related by Ibn Khuzaimah, Al-Bayhaqi, Abu Daawood and An-Nasaa'i.

And the Messenger of Allah (saw) went to the prayer place of the women after finishing the Khutbah with the men and he exhorted them and reminded them of their obligations and commanded them to give Sadaqah meaning that he would address the men and then go to address the women as was made clear in the Hadeeth from Jaabir Bin 'Abdullah (ra) that we mentioned above recorded by Muslim, Ahmad, Abu Daawood and An-Nasaa'i: << He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms>> and it was also mentioned clearly in the Hadeeth recorded by Al-Bukhaari from Ibn 'Abbaas (ra) in which he said: <<I went out with the Messenger of Allah (saw) on the day of Fitr or Adhaa and then he prayed and made the Khutbah he then went to the women and exhorted them and reminded them and ordered them to give Sadaqah>> and the Khulafaa used to the same as this.

The situation at that time was such that the Imaam could not make his voice reach the women sitting at the back or behind the vast groupings of the men that used to attend the place of prayer from every direction due to the encouragement given to attend the 'Eid prayers. As such the Imaam would go to the women and approach their place of gathering and address them there and had his voice been capable of reaching them then he would not have needed to do this. This meaning has come in what was related from Ibn 'Abbaas (ra) when he narrated: << I bear testimony to the Messenger of Allah (saw) offering prayer before Khutbah. He (after saying prayer) delivered the Khutbah, and he found that the women could not hear it, so he came to them and exhorted them and preached to them and commanded them to give alms (Sadaqah), and Bilaal had stretched his cloth and the women were throwing rings, earrings and other thing>> as recorded by Muslim, Ahmad, Abu Daawood and Al-Bayhaqi.

Due to this I say that with the existence of loudspeakers today it is sufficient for the Imaam to direct some of his speech to the women without the need of going to them i.e. the Imaam specifies and designates a portion of the Khutbah for the women.

The origin of the 'Eid prayers is that it is performed a place of prayer that is outside of the town and not in the Masaajid. Abu Sa'eed Al-Khudri (ra) narrated: <<The Messenger of Allah (saw) went out for Adhaa or Fitr to the place of prayer and then he prayed with them (the people) and then left>> as related by Ibn Khuzaimah and Bakr Bin Mubashshir Al-Ansaari (ra) said: <<I went out early with the companions of the Messenger of Allah (saw) to the Musallaa (place of prayer) on the day of Fitr and the day of Adhaa and we crossed over Batn Bathaan (a place outside the town) and we came to the place of prayer. We then prayed with the Messenger of Allah (saw) and returned from Batn Bathaan back to our houses>> as recorded by Abu Daawood, Al-Haakim and Al-Baghawi. This was mentioned previously in our discussion that dealt with the Messenger of Allah (saw) going out to the place of prayer and it is possible to revise it there.

However if there is a situation that prevents it being performed in an open space such as rain or severe heat then there is no problem for it to be performed in the Masaajid. Abu Yahya 'Ubaidullah At-Taimi related from Abu Hurairah (ra) who said: <<That they were hit by rain on the day of 'Eid so the Nabi (saw) prayed 'Eid with them in the Masjid>> as related by Al-Haakim and it was verified by him as Saheeh and Adh-Dhahabi agreed.

It is Sunnah for the Imaam to take for himself a Sutra (barrier) to pray towards in the 'Eid prayers as the Messenger of Allah (saw) used to take special care to have a Sutra in the 'Eid prayers. Ibn 'Umar (ra) narrated: <<That the Nabi (saw) would place a spear in front of him on the day of Fitr or Nahr (Adhaa) and then pray>> as related by Al-Bukhaari and in a version from Ibn Khuzaimah it was added: <<And he used to give the Khutbah after the Salaah>>. In another narration Ibn 'Umar (ra) said: <<The Prophet used to proceed to the Musalla and he had a short spear carried in front of him which he set in the ground of the Musallaa in front of him and he would pray facing it (as a Sutra)>> as related by Al-Bukhaari. The issue of

taking a Sutra has been discussed earlier in the section: (The Sutra of the Musalli) in the chapter: (The Qiblah and the Sutra).

The Takbeer in the two 'Eids:

The Takbeer is Sunnah Mustahabbah in the days of Tashreeq as Allah (swt) says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

And remember Allah during the appointed Days (Al-Baqarah 203)

These appointed days are the days of Tashreeq (The days of Hajj) and this was mentioned in the by Ibn 'Abbaas (ra) as reported by At-Tabari in his Tafseer from multiple routes (chains). 'Eid Al-Adhaa is one of these days representing the meat, food and drink and the Takbeer is legislated from the morning of the day of 'Eid Al-Adhaa until the last day of Tashreeq. And it is valid to begin it on the morning of the day of 'Arafah as was related by Muhammad Bin Abi Bakr Ath-Thaqafi who said: << While we were going from Mina to 'Arafat, I asked Anas bin Malik, about Talbiya, "How did you use to say Talbiya in the company of the Prophet?" Anas said: "People used to say Talbiya and their saying was not objected to and they used to say Takbir and that was not objected to either>> as recorded by Al-Bukhaari. Ibn Abi Shaibah, Al-Bayhaqi and Al-Haakim reported from 'Ali (ra) that he said: <<That he used to make the Takbeer from the morning of the day of 'Arafah until the 'Asr of the last day of Tashreeq and make Takbeer after 'Asr>> and Ibn Abi Shaibah related from Ibn 'Abbaas (ra) that he said: <<That he used to make Takbeer from Salaat-ul-Fajr on the day of 'Arafah until the last day of Tashreeq. He did not make Takbeer at the time of Al-Maghrib. He would say: Allahu Akbar Kabeeran, Allahu Akbar Kabeeran, Allahu Akbar Wa Ajalla, Allahu Akbar Wa lillahil Hamd>> and this was in 'Eid Al-Adhaa.

As for 'Eid Al-Fitr then the Takbeer begins when the sun goes down on the last day of Ramadhaan and continues until Salaat-ul-'Eid at the time of Duhaa on the day of 'Eid as Allah (swt) says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ

Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbeer (Allahu Akbar; Allah is the Most Great] for having guided you so that you may be grateful to Him (Al-Baqarah 185)

As form the worded form of the Takbeer on the days of 'Eid then there has not been reported a single Saheeh or Hasan Hadeeth from the speech of the Messenger of Allah (saw) and all that has been reported are reports from the Sahaabah and the most Saheeh in its Isnaad (chain) and the best to adopt is the following:

(Allahu Akbar, Allahu Akbar, Laa Ilaaha Illallah Wallahu Akbar Allahu Akbar Wa Lillahil Hamd) and this was related by Ibn Abi Shaibah and Ibn-ul-Mundhir from 'Ali and 'Abdullah Ibn Mas'ood (rah) and there is a second worded form reported by Ibn Abi Shaibah from Ibn 'Abbaas (ra) which is: (Allahu Akbar Kabeeran, Allahu Akbar Kabeeran, Allahu Akbar Wa Ajalla, Allahu Akbar Wa Lillahil Hamd) as mentioned above. In any case the issue is wide and not restricted.

The Takbeer is not specified for the obligatory or non-obligatory prayers but rather it is an absolute and unrestricted Takbeer for every time and any situation for men and women equally as there has not been stipulated any restriction or specification considered for the Takbeer in the two 'Eids.

Additional Sunnah acts in the two 'Eids:

1) Eating on the day of 'Eid: It is Sunnah to eat before going to the Musallaa (place of prayer) on the day of 'Eid-ul-Fitr and it is Sunnah to eat after the Salaah on the day of 'Eid-ul-Adhaa and to eat from what has been sacrificed if a sacrifice has been made and it is Sunnah to eat Tamr (dates) on the day of 'Eid-ul-Fitr and to eat an odd number of them. Anas (ra) related: <<The Messenger of Allah (saw) would not proceed (for the prayer) on the Day of 'Eid-ul-Fitr unless he had eaten some dates. Anas also narrated and addition: He (saw) used to eat an odd number of dates>> as recorded by Al-Bukhaari, Ahmad, Ibn Hibbaan, Al-Haakim and Ibn Khuzaimah. Buraidah Al-Aslami (ra) narrated: <<The Nabi (saw) used to not leave on the day of Fitr (for the Salaah) until he had eaten and on the day of Nahr (Adhaa) he would not eat until he had returned (from the Salaah)>> as recorded by Ahmad, At-Tirmidhi and Ibn Maajah. And Ibn Khuzaimah related it as: <<That the Messenger of Allah (saw) would not leave on the day of Fitr until he had eaten and he would not eat on the day of Nahr (Adhaa) until he had slaughtered (his sacrifice)>> and Sa'eed Al-Khudri (ra) narrated: <<The Messenger of Allah (saw) used to have breakfast on the day of Fitr before he would leave his house (for prayer) and he did not pray before the ('Eid) prayer and when he had performed his Salaah he would pray two Rak'ahs>> as related by Ahmad and Al-Haakim. Ibn Khuzaimah and Ibn Maajah related it and included: <<When he returned he prayed two Rak'ahs in his house>>.

In Summary I say: That it is Sunnah on the Day of 'Eid-ul-Fitr for the Muslim to eat some food first and then leave his house for the place of prayer and that it is Sunnah on the day of 'Eid-ul-Adhaa for the Muslim to leave his house and go to the Musallaa first, then pray and after that return to his house and eat from the meat of what he has sacrificed if he has it and if not to eat from food that he has in the house.

2) Varying the route for 'Eid: It is Sunnah for the Imaam and the worshippers to go to the Musallaa upon a certain route and then return from it to their homes taking a different route. Jaabir (ra) narrated: <<The Messenger of Allah (saw) used to take different routes on the day of 'Eid>> as related by Al-Bukhaari and Ibn 'Umar (ra) said: <<That the Messenger of Allah (saw) used to leave to go to the two 'Eids upon a certain path and then return upon another path>> as related by Ahmad, Abu Daawood, Ibn Maajah, Al-Bayhaqi and Al-Haakim and Abu Hurairah (ra) narrated: <<When the Messenger of Allah (saw) went out for the 'Eids he would return upon a path that was different from the path that he had left from>> as related by Ahmad, At-Tirmidhi, Ibn Hibbaan, Ibn Khuzaimah and Al-Bayhaqi.

3) Singing in 'Eid: It is Sunnah on the day of 'Eid to sing, to beat a tambourine or small drum, to blow a musical instrument and to dance with weapons. And it is Sunnah to display joy and happiness in it and there is no problem for people who can sing and dance to accompany the Imaam when he is going to the Musallaa (place of prayer) singing and dancing around the Imaam and behind him. 'Aa'ishah (ra) said: <<Abu Bakr came to my house while two small Ansaari girls were singing beside me the stories of the Ansaar concerning the Day of Bu'aath. And they were not singers. Abu Bakr said: Musical instruments (blowing instruments) of Satan in the house of Allah's Messenger!" It happened on the 'Id day and the Messenger of Allah (saw) said: O Abu Bakr! There is an 'Eid for every nation and this is our 'Eid>> as related by Al-Bukhaari, Muslim and Ahmad. And she (ra) also narrated: <<A group of Abyssinians came to the Masjid and were dancing on the day of 'Eid. The Messenger of Allah (saw) invited me to see and I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them>> as recorded by Muslim, Ahmad and An-Nasaa'i. Qais Bin Sa'd Bin 'Ubaadah narrated: <<...That the Messenger of Allah (saw) used to have drumming and singing performed for him on the day of 'Eid>> as reported by Ahmad and Ibn Maajah and Ibn Maajah also reported from 'Aamir that he said: <<'Ayyaad Al-Ash'ari witnessed 'Eid in Al-Anbaar (A place) and said: I do not see you drumming and singing like it was done in the presence of the Messenger of Allah (saw)>>.

4) Staying of the Imaam amongst the people after the prayers of 'Eid: It is Mustahabb (recommended) for the Imaam wait for a while to leave until the worshippers have left after performing the 'Eid prayers and to look into and check the affairs of the people and pass Salaam to them. Abdur Rahmaan Bin 'Uthmaan At-Taimi (ra) narrated: <<I saw the Messenger of Allah (saw) standing in the market on the day of 'Eid looking at the people (checking in on them) whilst they were passing by>> as related by Ahmad and At-Tabaraani related it with the following wording: <<I saw the Messenger of Allah (saw) when he was leaving from the 'Eids go to the middle of the Musallaa, and he looked into the people, how they were doing and their characteristics and he would stand for an hour before leaving>>.

5) To not pray before the 'Eid Salaah or after it in the Musallaa: There is no Sunnah Salaah before the Salaah of the two 'Eids or after it and this includes the Naafilah in the place of prayer because it is not Mustahabb. However if the Salaah is in the Masjid then it is recommended to remain standing to perform the two Rak'ah of Tahiyat Al-Masjid because this is attached to the entering of the Masjid. However there is no Tahiyah in the place of prayer which is out in the open land or outside the Masaajid. So when the Muslim attends the place of prayer he sits without praying and then when he has prayed the 'Eid Salaah and listened to the Khutbah he leaves the place of prayer without praying any further Rak'ah. This is the Sunnah in the two 'Eids and Abu Sa'eed Al-Khudri (ra) related in regards to this: <<The Nabi (saw) prayed two Rak'ah for the prayer of 'Eid-ul-Fitr and he did not pray before or after it and then he approached the women and Bilaal was with him. He then ordered them to give Sadaqah and they threw their necklaces and bangles (as Sadaqah)>> as recorded by Al-Bukhaari, Muslim, Ahmad, Ibn Khuzaimah and Abu Daawood. Ibn 'Umar (ra) said: <<That he went out on the day of 'Eid and did not pray before it or after it and he mentioned that this is what the Nabi (saw) did>> as related by Ahmad, At-Tirmidhi and Al-Haakim.

2. Salaat-ul-Janaazah (The funeral prayer):

The ruling (Hukm) of Salaat-ul-Janaazah

The Salaat-ul-Janaazah is Fard Kifaayah (obligation of sufficiency) and that is because it is a right from the rights of the dead which is upon the living so it is obligatory upon the living to perform this right for the dead like any other of the rights and responsibilities in Islaam. The Messenger of Allah (saw) prayed this Salaah and would always do it with the exception of the following three cases:

a) Al-Ghaall meaning the person who has been treacherous with the money/wealth of the Muslims.

b) The one in debt who did not leave money to repay and settle it and somebody did not volunteer to settle it for him on his behalf.

c) The one who has killed himself (committed suicide).

The Messenger of Allah (saw) refrained from praying for these three categories himself but permitted other Muslims to do so.

As for the first case it has been mentioned in the narration of Zaid Bin Khaalid Al-Juhani (ra) who said: <<That a man from amongst the Muslims passed away at Khaibar and it was mentioned to the Messenger of Allah (saw) and he said: Pray upon your companion and the people's faces changed (in surprise) at this statement. So when he saw this from them he (saw) said: Your companion took from the wealth without right whilst in the way of Allah (i.e. Jihaad). We then checked his belongings and found pearls equal to two Dirham which had been taken from the Jews>> as related by Ahmad, Abu Daawood, An-Nasaa'i and Ibn Maajah.

As for the second case then this was mentioned in the narration from Abu Qataadah (ra) who said: <<The Nabi (saw) approached to perform the Janaazah (upon somebody) and then

asked: Does he have a debt upon him? They replied: Yes, two Deenaars. He asked: Did he leave money to settle it? They replied: No. He said: Then you pray over your companion. Then Abu Qataadah said: His debt is upon me (i.e. I will cover it). So the Messenger of Allah (saw) prayed upon him>> as related by Ibn Hibbaan and An-Nasaa'i. Abu Hurairah narrated: <<When there was a man in the time of the Messenger of Allah (saw) who had died and he had a debt. He (saw) asked if he had the money to repay it and if they said yes he (saw) would pray over him. And if they said: No. Then he would say: Pray over your companion (i.e. he was not going to do it). Then when Allah (swt) opened up the victories and conquests upon his Messenger (saw) then he would say: I am dearer, closer and foremost to the believers than their own selves and whoever has left a Dain (debt) then it is upon me and whoever has left money then it is for his inheritors>> as recorded by Ibn Hibbaan and An-Nasaa'i.

And the third case was mentioned in the narration from Jaabir Bin Samurah (ra) who said: <<A man died in the time of the Messenger of Allah (saw) and a man came to him and said: <<O Messenger of Allah Fulaan (so and so) has died. He replied: he did not die. Then the man came a second and third time to inform him (saw) and so the Nabi (saw) said to him: How did he die? He said: He stabbed himself with a broad headed arrow. He said: So he did not pray over him>> and in another narration it said: <<Then I will not pray over him>> as recorded by Muslim, Abu Daawood, At-Tirmidhi and An-Nasaa'i.

These are the three cases in which the Messenger of Allah (saw) refrained from praying upon the dead and permitted others from amongst the Muslims to pray upon them. We will mention shortly the Hukm of the Salaah upon the Shaheed from the battle field with the Kuffar and that it is not Waajib and not Mnadoob (recommended) however this case is not like the preceding three cases but is rather a special case where the Shaheed has no need for the prayer upon him due to what he has earned in terms of reward and a high position with his Rabb and that the right of being prayed upon does not apply upon him from the living due to that, so the living do not pray upon him and it is not obligatory or recommended.

Indeed the Muslims have been commanded to pray upon the dead as long as he is a Muslim and bore witness to Laa Ilaahah Illallah Wa Anna Muhammadur Rasoolallah as Anas Bin Maalik (ra) narrated: <<There was a young Jew who used to serve the Nabi (saw) and then he became ill and the Nabi (saw) went to visit him and said: To you bear witness (testify) upon Laa Ilaahah Illallah Wa Anni Rasoolullah? He (the narrator) said: He then looked towards his father and he said: Say the like of what Muhammad said to you , he said it and then he died. And then the Nabi (saw) said: Pray upon your companion>> as related by Ibn Abi Shaibah. This Salaah is Fard 'Alaa-l-Kifaayah and this is the opinion of the majority so even if one person prays over the dead person then it would be sufficient and the sin would fall from the remaining Muslims.

The Hukm of the one who has fallen Shaheed in the battlefield whilst fighting the Kuffaar:

And I have said the one who is Shaheed whilst fighting the disbelievers so as to distinguish from the one who fought a war against rebels (Harb-ul-Bughaa) because this is a war between Muslims and the one who is killed in it is not a Shaheed. In addition its Hukm is not applied to the one who is killed by a Kaafir in other than Jihaad and happened as the result of an argument or dispute between them and the Hukm also does not apply upon the one who went out for Jihaad in the way of Allah and then died from a plague, drowning or stomach disease or other than these of accidents and illnesses even if these are considered Shuhadaa with Allah. So all that remains is the one who has been killed in the battlefield with the Kuffaar only, and this is the Shaheed that we will discuss in relation to the issue of praying over the dead and of course this includes the one who has been wounded in the

battlefield with the Kuffaar and dies afterwards from his injuries even if his death comes after days, weeks or months as his reality is that he was killed in the battle with the Kuffaar but his Rooh (soul) was delayed from leaving for a period whether this was long or short. This Shaheed is not washed and is not prayed over but is rather buried in his clothes and what is attached to them of blood without the prayer being said. So the Salaah over the Shaheed is not obligatory and not even recommended and it is permissible only. Jaabir Bin 'Abdullah (ra) said: <<The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask,

"Which of them had (knew) more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness for these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them>> and in another report it stated: <<And they did not pray for them nor did they wash them>> as recorded by Al-Bukhaari, Abu Daawood, At-Tirmidhi and Ibn Maajah. Ahmad reported it with the wording: <<He said in relation to the dead of Uhud, don't wash them because every wound or blood will expel Musk (sweet fragrance) on the Day of Al-Qiyaamah, and do not pray over them>>.

As for the Ahaadeeth that have been reported about the washing of the Shuhadaa of Uhud and praying upon them, then all of them are not free from contention and they contain faults and weakness and they do not stand up against the Saheeh Ahaadeeth. What remains is the Hadeeth narrated by 'Uqbah Bin 'Aamir (ra) which states: <<One day the Prophet went out and

offered the funeral prayers of the martyrs of Uhud and then went up to the Minbar (pulpit) and said: I will be a predecessor for you (to the Kauthar or basin in Jannah) and will be a witness for you>> as related by Al-Bukhaari and Muslim. This Hadeeth is Saheeh and mentions that the Messenger (saw) had prayed upon the Shuhadaa of Uhud however this Sallah from him (saw) was not for the same purpose as the funeral prayer but was rather a farewell from him to those Shuhadaa before he dies and this is similar to a final farewell to the dead. 'Uqbah Bin 'Aamir Al-Juhani related: <<The Messenger of Allah (saw) prayed upon those killed in Uhud after eight years as a farewell to the living and dead and then he went up to the Minbar and said: : I will be a predecessor for you (to the Kauthar or basin in Jannah) and will be a witness for you...>> as reported by Al-Bukhaari and Muslim and this makes clear that his Salaah upon the Shuhadaa of Uhud was an act of stopping to say a farewell to those Shuhadaa. Therefore the Shaheed is not washed and is not prayed upon.

The Salaah upon the dead of the Muslims:

The Shaheed from the battlefield with the Kuffaar is the single exception to the obligation of praying upon the dead from amongst the Muslims and it is obligatory upon the Muslims to pray upon every Muslim who has said Laa Ilaaha Illallah Muhammadur Rasoolullah and there is no difference between the righteous and the disobedient, young or old, or just or rebellious or even the killer, one who has committed suicide or committed a great sin (A Kabeerah) as it is Waajib upon the living to pray upon them. It also includes the still born child or the child that dies in or straight after birth and it is obligatory to pray upon them as they were a human with a soul which includes a child of four months and above as the Rooh (soul) is breathed into the child in the fourth month whilst in the stomach or womb of its mother and when the Rooh is breathed in then it becomes a person (Insaan) and if he or she dies after that the Salaah becomes waajib upon him or her. Ibn Mas'ood (ra) said that the Messenger of Allah (saw) told us and he is the most truthful: <<"(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar

period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him>> as recorded by Al-Bukhaari, Muslim, Abu Daawood, At-Tirmidhi and Ibn Maajah. Al-Mugheerah Bin Shu'bah (ra) said that the Messenger of Allah (saw) said: <<The still born is prayed upon and Du'aa is made for the parents for forgiveness and mercy>> as related by Ahmad, An-Nasaa'i, Ibn Maajah, Ibn Hibbaan and At-Tirmidhi. As for what was related from 'Aa'ishah (ra) that she said: <<Ibraaheem the son of the Messenger of Allah (saw) passed away when he was eighteen months old and he was not prayed upon>> as related by Ahmad, Al-Bazaar and Abu Ya'laa. Then this Hadeeth is Munkar (rejected) as said by Ahmad and Ibn 'Abdil Barr said: It is not Saheeh and it is not taken as evidence.

And it has been legislated that the one who was killed as a punishment from the Hudood like the one who has killed somebody and is killed for it or the one who has committed Zinaa whilst married and been stoned to death for it that they are prayed upon. 'Imraan Bin Hussain (ra) narrated: <<That a woman from Juhainah admitted to the Messenger of Allah (saw) that she had committed Zinaa (adultery) and she said that she was pregnant. The Messenger of Allah (saw) called for her guardian (Wali) and said to him : Treat her well, and when she delivers bring her to me. He did accordingly. Then the Messenger of Allah (saw) ordered that her clothes be tied around her and then he ordered her stoning to death. He then prayed over her (dead body)...>> the tying of the clothes was so that she would not be uncovered when the stones were thrown at her. Jaabir (ra) narrated and Abu Hurairah (ra): <<A man from Aslam came to the Nabi (saw) and confessed to having committed Zinaa (illegal sexual intercourse) The Nabi (saw) turned away from him, but that man bore witness against himself four times, the Prophet called him, saying, "Are you mad?" The man said, "No." The Prophet said, "Are you married?" The man said, "Yes." Then he (saw) ordered that he be stoned in the Musalla. When he could not cope with the stones he fled, but we caught up with him and stoned him to death. The Nabi (saw) then said good words about him and prayed over him>> as recorded by Al-Bukhaari. Ibn Abi Shaibah related from An-Nu'maan: <<That the Messenger of Allah (saw) prayed upon the son of Zinaa and upon his Mum who died in her period of Nifaas (post-birth bleeding).

Therefore the Janaazah prayer has been legislated for all of the Muslim dead whatever their sins and circumstances may have been with the exception of the Shaheed from the battlefield with the Kuffaar (disbelievers) as has been explained previously.

As-Salaatu 'Alaa-l-Ghaa'ib (The Salaah for the one who is absent):

The Salaah upon the Ghaa'ib (absent) has been legislated in an absolute way and whether the person has died recently or a long time ago and whether he has died in Daar-ul-Islaam (the land of Islaam) or in Daar-ul-Kufr (the land of disbelief) and the lands of disbelievers, whether people have already prayed upon him or not and whether he has been buried in his grave or has not yet been. So the Salaah upon the one who is absent has been legislated in an absolute way without any restriction relate to time, place or circumstance. Hudhaifah Bin Usaid (ra) narrated: <<That the Messenger of Allah (saw) came one day and said: Pray for a brother of yours who has died in a foreign land. They asked: Who was he O Messenger of Allah (saw)? He (saw) said: Sahmah An-Najaashi (Negus of Abyssinia). So they stood and prayed for him>> as reported by Ahmad, Ibn Maajah and Abu Daawood At-Tayaalissy. Ash-Shu'bi related: <<I was informed by those who passed by a discarded grave with the Messenger of Allah (saw) that he led them in Salaah and they made rows behind him. He said: O Abu 'Amru, who informed you of this. He replied Ibn 'Abbaas>> as related by Ahmad and Muslim and Al-Bukhaari reported it with the following wording: <<From Ibn 'Abbaas (ra)

who said: The Messenger of Allah (saw) came across a Qabr (Grave) and they (the Sahaabah) said: This person was buried yesterday. Ibn 'Abbaas (ra) said: Then we made rows behind him and then he prayed upon it>> and Abu Daawood related it with the following wording: <<That the Nabi (saw) passed by a fresh grave and so they made lines behind it and he made four Takbeers (of Salaat-ul-Janaazah)>>. Ibn 'Abbaas (ra) narrated: <<That the Messenger of Allah (saw) prayed over a grave after a month (had passed)>> as related by Al-Bayhaqi and Ad-Daaru Qutni and Abu Hurairah (ra) related: <<There was a person who used to attend the Masjid and he died and the Nabi (saw) did not know about his death and it was then mentioned to him one day so he said: And what happened to this person? They replied: He died O Messenger of Allah so he said: Why did you not inform me? They said: It was like this and this and they told his story. He said: You have made his affair low. He (saw) said: Guide me to his grave and then he approached the grave and prayed upon him>> as related by Al-Bukhaari, Muslim, Ahmad, Ibn Maajah and Ibn Hibbaan.

The Merits of praying the Janaazah prayer and following the funeral:

Whoever follows a funeral from the beginning of its journey from the house of the bereaved family until the dead has been prayed upon attains the reward which is equal to the great mountain (Al-Jabal Al-Azheem) and as such the Muslim exerts himself to walk with the funeral procession and pray upon the dead and if he continues with the walking with the procession until the dirt has been laid to rest then he receives the reward equal to two great mountains. Abu Hurairah (ra) related: <<Whoever is present for the Janaazah until the prayer is done receives a Qeeraat and whoever is present until the burial then he will receive two Qeeraat. It was asked: What is two Qeeraats? He (saw) said: It is equal to two great mountains>> as related by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and An-Nasaa'i. And in another narration recorded by Muslim: <<It was related from Abu Hurairah (ra) that the Nabi (saw) said: Whoever prays the Janaazah but does not follow it (i.e. to the burial) receives a Qeeraat in reward and whoever follows it (i.e. until its end) he receives two Qeeraat. It was asked: What are the two Qeeraats? He (saw) said: The smallest of them is like (the mountain of) Uhud>>. And just as he obtains the reward from walking in the Janaazah he also obtains it if he was to ride in a car or upon an animal because walking is like riding in relation to the Janaazah.

Praying upon the dead inside the Masjid:

The Messenger of Allah (saw) and the Sahaabah (rah) after him used to pray upon the dead in the Musallaa, i.e. the place in which they used to pray the two 'Eids and it was rare that they would pray upon the dead inside the Masjid. Abu Hurairah (ra) narrated: <<That the Messenger of Allah (saw) announced the death of the Najaashi (of Abyssinia) on the same day that he died and he went out with them to the Musallaa and made rows and then made four Takbeers for him>> as related by Al-Bukhaari and Maalik. Abaad Bin 'Abdillah Abi Az-Zubair related: <<That 'Aa'ishah (ra) ordered that he go along with the Janaazah of Sa'd Ibn Abi Waqqaas in the Masjid so that she could pray upon him but the people disapproved of this from her so she said: How quickly the people have forgotten, the Messenger of Allah (saw) did not but pray upon Suhail Bin Al-Baydaa inside the Masjid>> as related by Muslim, Abu Daawood, Ahmad, At-Tirmidhi and Ibn Maajah. And in another narration recorded by Muslim and Al-Bayhaqi from Abaad Bin Abdillah Bin Az-Zubair who narrated from 'Aa'ishah (ra): <<That when Sa'd Ibn Abi Waqqaas passed away that she passed the message for the wives of the Nabi (saw) for the Janaazah to be inside the Masjid so that they could pray upon him so they did this. So his body was placed by their quarters so that they could pray upon him. It was brought out of the door (known as) Bab al-Jana'iz which was towards the side of

Maqa'id, and the news reached them (the wives of the Holy Prophet) that the people had rejected this (i. e. offering of funeral prayer in the mosque) saying that it was not desirable to take the body inside the mosque. This was conveyed to 'A'isha. She said: How hastily the people criticise that about which they know little. They criticise us for performing the Janaazah in the mosque. The Messenger of Allah (saw) did not but offer the funeral prayer for Suhail b. Baida' in the innermost part of the Masjid>>.

And as for what Saalih the servant (or slave) of At-Taw'amah from his father Abu Hurairah (ra) that he said that the Messenger of Allah (saw) said: <<Whoever prays the Janaazah in the Masjid then he does not obtain anything>> as related by Ahmad, Ibn Maajah and Al-Bayhaqi and Ibn Abi Shaibah recorded it as: <<There is no Salaah for him>> and from Abu Daawood as: <<There is nothing for him>> then this Hadeeth revolves around Saalih the Mawla of At-Taw'amah who made mistakes in his later years. Ahmad said he was Da'eef and Ibn-ul-Qataaan, Maalik and An-Nasaa'i said that he is not trustworthy and as such this Hadeeth is discarded. So upon that we say that it is better for the Janaazah to be prayed in the open (outside) prayer space and it is permitted in the Masjid without sin or objection.

Where the Imaam stands in respect to the deceased man and woman:

It has been legislated that the Imaam stands opposite the head of the man and above his chest and he stands opposite the middle of the woman by her posterior. This is in the case when there is only one Janaazah and in the case when there are many the following applies: If there are a number of dead then they are placed in rows where one is placed in front of the other and then the Imaam stands parallel to the head of the nearest one to him and he prays one prayer for all of them. If there is a man, woman and child together, the man is placed in front of the Imaam, then the child in front of the man and then the women in front of the child all in the direction of the Qiblah and the Imaam then prays a single prayer for all of them. Samurah Bin Jundub (ra) narrated: <<I prayed behind the Nabi (saw) for a woman who had died from child birth bleeding and he stood opposite the middle (of her body)>> as related by Al-Bukhaari, Ahmad, Abu Daawood, An-Nasaa'i and At-Tirmidhi. Muslim reported it with the following wording: <<I prayed behind the Nabi (saw) and he was praying upon Umm Ka'b who passed away in post childbirth bleeding so the Messenger of Allah (saw) stood at her middle>> and from Abu Ghaalib - Al-Hufaa'z - from Anas Bin Maalik (ra) who related: <<That he attended a Janaazah of a man and stood opposite his head and then he attended a Janaazah of a woman and stood opposite (the body) in a lower position than he had (with the man) so after he had finished Al-'Alaa Bin Ziyaad asked: O Abu Hamzah did the Messenger of Allah (saw) stand upon the men and women in the same way as I have seen you doing it? He replied: Yes so Al-'Alaa Bin Ziyaad faced us and said: Memorize this (i.e. this method)>> as recorded by Ahmad, At-Tirmidhi, Ibn Maajah and At-Tahaawi. Abu Daawood reported it with the wording: <<Then he stood at here posterior (middle area)>> and Al-Bayhaqi: <<Then he stood lower than with the man meaning the middle of her>>. 'Ataa Bin Abi Rabaah related from 'Ammar - the Mawlaa of Al-Harith Ibn Nawfal - who said: <<I attended a Janazah of a woman and boy, the boy was placed in front of the people and the woman was placed behind him. Then they were prayed upon and amongst those present were Abu Sa'eed Al-Khudri, Ibn 'Abbaas, Abu Qataadah and Abu Hurairah and I asked them about this and they replied that it was: The Sunnah>> as recorded by An-Nasaa'i, Abu Daawood and Al-Bayhaqi. The statement: 'And the woman was placed behind him' means that the coffin (or stand on which the body rested) of the woman was placed behind the coffin of the boy.

And if the boy is laid down on his right side then the woman is then placed in front of him in the direction of the Qiblah and this is shown in what was reported by An-Nasaa'i from Naafi': <<That Ibn 'Umar prayed over nine in one prayer and he placed the men following the

Imaam and the women in the direction of the Qiblah and their row was one row. And the Janaazah of Umm Kulthoom Bint 'Ali the wife of 'Umar Ibn Al-Khattaab and a son of hers called Zaid was brought forward. It was said: Place them together and the Imaam on that day was Sa'eed Bin Al-'Aas and those attending included Ibn 'Umar, Abu Hurairah, Abu Sa'eed and Abu Qataadah. The boy was placed before the Imaam and then a man said: I disapprove of that so I looked to Ibn 'Abbaas, Abu Hurairah, Abu Sa'eed and Abu Qataadah and I asked: What about this? And they said: It is the Sunnah>>.

The recommendation of increasing the numbers praying and the number of rows:

It is recommended for a large number of not less than forty people to perform the Janaazah prayer and if the number reached one hundred then the Fadl (blessings) and goodness increases. Just as it is recommended for there to be at least three rows and if those attending are from amongst the righteous and god fearing then this is better for the acceptance of the invocations and intercession. Ibn 'Abbaas (ra) said that he heard the Messenger of Allah (saw) say: <<If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him>> as recorded by Muslim, Ahmad, Abu Daawood, Ibn Maajah and Ibn Hibbaan. And 'Aa'ishah (ra) narrated from the Nabi (saw) that he said: <<If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted>> as reported by Muslim, Ahmad, An-Nasaa'i, At-Tirmidhi and Ibn Hibbaan. Maalik Bin Hubairah (ra) narrated that the Messenger of Allah (saw) said: <<There is not a believer who dies and is then prayed upon by a group that reaches three rows except that he will be forgiven>> as reported by Ahmad and At-Tirmidhi and Ibn Maajah, Al-Haakim and Al-Bayhaqi also reported it with the wording: <<There is not a Muslim who dies and he is prayed upon by three rows of Muslims except that it (the prayer) will be responded to. He said: So Maalik when present at a Janaazah would divide them into three rows in accordance to the Hadeeth>>.

The description of the Janaazah prayer:

The Imaam stands and the people stand behind him in rows. He then makes Takbeer raising his hands and recites Al-Faatihah and there is no harm in reciting a Soorah after it. He then makes a second Takbeer raising his hands and then makes the prayer upon the Nabi (saw) and it is best to say the Salaat-ul-Ibraaheemiyah (i.e. Allahumma Salli 'Alaa Muhammadin...) . He then makes a third Takbeer raising his hands and makes Du'aa for the deceased asking for forgiveness for him and Allah's (swt) mercy and if he uses one of the Du'aas that has been mentioned in the reports then it is better. He then makes the fourth Takbeer and then makes Tasleem to his right and if he makes Tasleem to his left then it is better. And this Salaah is performed quietly (Israar) and not aloud (Jahr). This is the best description of how the Janaazah Salaah should be performed and it is permitted to combine the Salaah upon the Nabi (saw) with Al-Faatihah and a Soorah just as it is permissible to combine the Du'aa upon the deceased so that all of these are said after the first Takbeer with the remaining three Takbeers are made without any recitation, Dhikr or Du'aa. What has been made obligatory by the Shar'a is the Faatihah following the first Takbeer and then the following three Takbeers and the remainder and there order is not specified and can be performed by the Musalli as he wishes to. And the Salaah upon the Messenger (saw) is correct and valid in any form however the Salaat-ul-Ibraaheemiyah which is said in the sitting of the Tashahhud in the Salaah is better and most suitable. It is also permitted for the Salaat-ul-Janaazah to be said aloud however the Israar (quiet) Salaah is better. It is also permitted for the Takbeers to

number five, six or seven. And the following are the evidences related to how the Salaat-ul-Janaazah is performed:

a) Jaabir Bin 'Abdullah (ra) said that the Nabi (saw) said: <<A righteous man has passed away today from the people of Habash (Abyssinia) so come on then and then they prayed upon him. He said: We made rows and the Nabi (saw) prayed on him whilst we were in rows>> as related by Al-Bukhaari and Muslim.

b) Abu Hurairah (ra) related: <<That the Messenger of Allah (saw) prayed over a Janaazah. He made four Takbeers and made Salaam with a Tasleemah>> as reported by Al-Bayhaqi and Ad-Daaru Qutni.

c) Ibn Mas'ood (ra) said: <<There were matters that the Messenger of Allah (saw) would do and the people would leave, one of these is the Tasleem of the Imaam in the Janaazah being performed like the Tasleem in the Salaah>> as recorded by At-Tabaraani and Al-Bayhaqi.

d) Talhah Ibn 'Abdillah Bin 'Auf related: <<I prayed behind Ibn 'Abbaas in a Janaazah and he recited the Faatihah. He said: So that they knew that it was Sunnah>> as related by Al-Bukhaari, Abu Daawood, Ash-Shaafi', At-Tirmidhi and Ibn Hibbaan. An-Nasaa'i recorded it with the following wording: <<He recited Al-Faatihah and a Soorah and he read aloud so that we could hear. When he had finished I took his hand and asked him about this so he replied: It is Sunnah and a right>> and in a version from Al-Haakim: <<...He then finished and said: O people! I did not recite it aloud except to teach you that it was Sunnah>>. The meaning of Sunnah here means that it is the way or method of Islaam and it does not mean Naafilah or non-obligatory.

e) Abu Umaamah Bin Sahl said that a man from amongst the companions of the Nabi (saw) told him: <<That the Sunnah in the Salaat-ul-Janaazah is that the Imaam makes Takbeer, he then reads Al-Faatihah after the first Takbeer quietly in himself, then he prays upon the Nabi (saw) and makes a sincere Du'aa for the deceased in the Takbeers. He does not read in a of them and then makes the Tasleem quietly in himself>> as reported by Al-Bayhaqi, Ash-Shaafi', Abdur Razzaaq and Abu Daawood At-Tayaalissy. Al-Haakim also extracted it from another angle.

f) Naafi' related about Ibn 'Umar (ra): <<That he used raise his hands in every Takbeer in the Janaazah and also when he would get up from two Rak'ahs in the obligatory prayer>> as related by Al-Bayhaqi and Ash-Shaafi'. It was also related as Marfoo' from Anas and Ibn 'Abbaas.

g) Abu Hurairah (ra) said: <<The Nabi (saw) announced the death of An-Najaashi, he then went forward and we made rows behind him and he made four Takbeers>> as reported by Al-Bukhaari, Muslim and Abu Daawood.

i) Jaabir (ra) related: <<That the Nabi (saw) prayed over Ashamah the Najaashi and made four Takbeers>> as related by Muslim and Al-Bukhaari.

j) Abdul A'laa related: <<I prayed behind Zaid Bin Arqam (ra) in a Janaazah. He made five Takbeers so Abu 'Eesaa Abdur Rahman Bin Abi Laylaa stood up. He took him by his hand and said: Did you forget? He said: No, but I prayed behind me friend Al-Qaasim and he made five Takbeers so after that I did not leave it>> as related by Ahmad, Muslim, Abu Daawood, At-Tirmidhi and An-Nasaa'i.

k) Abu Waa'il related: <<They used to make seven, six and five Takbeers in the time of the Messenger of Allah (saw) or he said four so 'Umar Ibn Al-Khattaab (ra) gathered the companions of the Messenger of Allah (saw) and every one of them informed him of what they saw so 'Umar (ra) enjoined them upon four Takbeers as the longest Salaah>> as related by Al-Bayhaqi.

l) Sharhabeel Bi Sa'd related: <<Hadrat 'Abdullah Ibn 'Abbaas prayed a Janaazah with us in Al-Abwaa'. He made the Takbeer and then recited Umm-ul-Kitaab (Al-Faatihah) and he raised his voice with it. He then prayed upon the Nabi (saw) and then said: Allahumma Abduka Wa Ibnu Abduka Wa Ibn Ammatuka Yashhadu Al Laa Ilaaha Illallah Wahdaka Laa

Shareeka Laka Wa Yashhadu Anna Muhammadan 'Abdakak Wa Rasoolaka Asbaha Faqeeran Ilaa Rahmatika Wa Asbahta Ghaniyan 'An 'Adhaabih. Takhallaa Min Ad-Dunyaa Wa Ahlihaa. In Kaana Zaakiyan Fa Zakkihi Wa In Kaana Mukhtian Faghfir Lahu. Allahumma Laa Tahrumnaa Ajrahu Wa Laa Tudillunaa Ba'dahu. He then made three more Takbeers and then finished. He then said: O people I did not recite aloud except to teach you that it was Sunnah>> as related by Al-Haakim. Sharhabeel has been classified as weak by some and has been classified as trustworthy by Ibn Hibbaan, Ibn Khuzaimah and Ibn Mo'een and it is therefore suitable for Istidlaal (to be used as a legal evidence).

The Du'aa for the deceased:

It is valid to make Du'aa with any form that seeks forgiveness and mercy for the deceased asking Allah for him sincerely however the Ad'iyah that have been reported are better. The following are three forms of Du'aa that have been related from the Messenger of Allah (saw):

- a) (Allahumma-Ghfir Lahu Wa-R-Hamhu Wa 'Aafihi Wa-'A-fu Anhu Wa-k-rim Nuzulahu Wa Wassi' Mukhalahu, Wa-Gh-Silhu Bil-Maa'i Wa-th-Thalji Wa-l-Baradi, Wa Naqqihi Mina-l-Khataaya Kamaa Naqqaita-th-Thawba-l-Abyada Mina-d-Danas, Wa-b-Dilhu Daaran Khairan Min Daarihi, Wa 'Ahlahu Khairan Min Ahlihi, Wa Zawjan Khairan Min Zawjihi, Wa Adkhilhu-l-Jannah Wa 'Aidhahu Min 'Adhaabi-l-Qabri Wa Min 'Adhaabi-Naar) O Allah Forgive him and be merciful upon him, strengthen him and pardon him, make his descending (into the grave) a noble descent and make his entrance spacious, and wash (purify) him with water, ice and cold, and purify him from his sins like a white garment is purified from dirt, and give him a home better than his (former) home, and people (family) better than his family and a wife better than his wife and enter him in to the Jannah and protect him from the punishment of the grave and the punishment of the fire.
- b) (Allhuma-gh-fir li Hayyinaa Wa Mayyitinaa Wa Shhaahiudinaa Wa Ghaa'ibinaa Wa Sagheerinaa Wa Kabeerinaa Wa Dhakarinaa Wa Unthaanaa. Allahumma Man Ahyaytahu Minnaa Fahyihi 'Alaa-l-Islaam, Wa Man Tawafaitahu Minnaa FaTawaffahu 'Alaa-l-Eemaan. Allahumma Laa Tahrumnaa Ajrahu Wa Laa Tudillanaa Ba'dahu) O Allah forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and women. O Allah whomever you have given life from among us then give him a life of Islaam and whoever you have caused to pass away then make his passing upon Eemaan (Belief). O Allah do not forbid us or prevent us from their reward and do not send us astray after them.
- c) (Allahumma 'Abduka Wa Ibnu 'Abdika Kaana Yash'hadu Al Laa Ilaaha Illallahu Wa Anna Muhammadan 'Abdaka Wa Rasoolaka Wa Anta A'alamu Bihi Minni. In Kaana Muhsinan Fazid Fee Ihsaanihi Wa In Kaana Masee'an Faghfir Lahu Wa Laa Tahrumnaa Ajrahu Wa Laa Tafattanaa Ba'dahu) O Allah Your Slave and the son of your slave bore witness to Laa Ilaaha Illallah Wa Anna Muhammadan Abdaka Wa Rasoolaka (your slave and Messenger). And you are more aware about his affair than me and if he was Muhsin (righteous) then increase in his goodness and if he was sinful then forgive him and do not deny us his reward and do not let us be tried with Fitnah after him.

The evidence for the first Du'aa came from what was related by 'Auf Bin Maalik (ra) who related: <<The Messenger of Allah (saw) prayed upon a Janaazah and I memorised a Du'aa he said: O Allah Forgive him and be merciful upon him, strengthen him and pardon him, make his descending (into the grave) a noble descent and make his entrance spacious, and wash (purify) him with water, ice and cold, and purify him from his sins like a white garment is purified from dirt, and give him a home better than his (former) home, and people (family) better than his family and a wife better than his wife and enter him in to the Jannah and

protect him from the punishment of the grave and the punishment of the fire>> as reported by Muslim, An-Nasaa'i, Ibn Maajah and Ahmad.

The Daleel (evidence) for the second Du'aa is what was related by Abu Hurairah (ra): <<The Messenger of Allah (saw) prayed upon a Janaazah and said: O Allah whomever you have given life from among us then give him a life of Islaam and whoever you have caused to pass away then make his passing upon Eemaan (Belief). O Allah do not forbid us or prevent us from their reward and do not send us astray after them>> as related by Ibn Maajah and it was reported by Ahmad and At-Tirmidhi up to the words: <<then make his passing upon Eemaan>> and Abu Daawood and Ibn Hibbaan reported it with different wordings.

The Daleel for the third Du'aa came from Abu Hurairah (ra) about the Nabi (saw): <<That he used to say when praying over the Janaazah: O Allah Your Slave and the son of your slave bore witness to Laa Ilaaha Illallah Wa Anna Muhammadan Abdaka Wa Rasoolaka (your slave and Messenger). And you are more aware about his affair than me and if he was Muhsin (righteous) then increase in his goodness and if he was sinful then forgive him and do not deny us his reward and do not let us be tried with Fitnah after him>> as reported by Ibn Hibbaan and Maalik reported it stopping at Abu Hurairah (ra).

In relation to these Du'aas it is my view that either the first and third should be used for the Baaligh (one who has reached maturity) whether male or female and if the deceased died at or before birth or was a child before the age of maturity then the second Du'aa should be used. It is also possible to make Du'aa with the following as well: (Allahumma-j-'alhu Lanaa Salafan Wa Faratan Wa Ajan) as Hamaam Bin Munabbih related from Abu Hurairah (ra): <<That he used to pray upon the souls which had not committed any sin and he would say: Allahumma-j-'alhu Lanaa Salafan Wa Faratan Wa Dhukhran>> and in another wording: <<Ajan>> instead of <<Dhukhran>> as recorded by Al-Bayhaqi. The Du'aa means: (O Allah make him preceding us and ahead of us and a treasure/reward for us).

The origin of the Du'aa upon the deceased is that it should be sincere so that Allah (swt) accepts the Du'aa and that the one says it intercedes on behalf of the deceased and without the sincerity in the Du'aa this will not be achieved. Abu Hurairah (ra) related that he heard the Messenger of Allah (saw) saying: <<When you pray upon the deceased then be sincere towards him in the Du'aa>> as related by Abu Daawood, Ibn Maajah and Ibn Hibbaan.

All of these mentioned Du'aas came in the male form and it is correct to be said upon both male and female without changing it so the Du'aa of the deceased is said in the way it was narrated whether the deceased is male or female and the Du'aa is aimed at the person who has passed away and this includes both sexes.

The complete purity (of body) is necessary for the one performing the Janaazah prayer:

There are a number of Fuqahaa who have permitted the Janazah prayer to be offered without Wudoo' considering it not to be Salaah but rather Du'aa or a form or way of performing the Du'aa from amongst its forms and ways and the Du'aa does not require the presence of Wudoo' or Tahaarah (being in a purified state). In response to this view we say: That this view is far away from the truth and being correct because the Janaazah prayer is indeed a Salaah like all the other Salaahs. It begins with the Takbeer of Ihraam and ends with the Tasleem and Al-Faatihah is read in it. And it is performed like the Jamaa'ah (congregational) and non-Jamaa'ah prayers are performed so in the case of the Jamaa'ah there is an Imaam and the followers make rows behind him and follow him in his Salaah. And many Ahaadeeth have been reported expressing the description of the Salaah and it is sufficient to mention the Hadeeth related from the Messenger of Allah (saw) when he said: <<Pray upon your companion>> and the Hadeeth about the Najaashi: <<So we prayed upon him, we made rows and the Nabi prayed upon him and we were in rows>>. There is no need

to add to this explanation because the issue is of such clarity that it requires no more time than this to be given to it.

3.Salaat-ul-Jumu'ah

Salaat-ul-Jumu'ah is Fard 'Ain (an obligation upon the individual) upon every male Muslim and whoever misses it three times without reason or due to neglect the Allah Subhaanahu imprints it upon his heart (or seals his heart) and he will be to Allah from amongst the neglectful (Ghaafileen) and Munaafiqeen (Hypocrites). The prayer consists of two normal Rak'ah performed in Jamaa'ah and they are preceded by a Khutbah (in two parts) from the Imaam which has a sitting between them and it is performed Jahran (aloud). And whoever prays two Rak'ahs of Jumu'ah they will act as a Kaffarah (expiation) for him from all the sins and acts of disobedience that he committed between that Jum'ah and the previous Jumu'ah except for the major sins. Here are the evidences for the aforementioned Ahkaam (legal rules):

1) Allah (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ . فَإِذَا قُضِيََتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

O You who believe when you are called to the Salaah on the day Jumu'ah then go forward to the remembrance of Allah and leave the trade. That is better for you if only you knew. Then when the Salaah has been completed then go out in to the land and seek from the bounty of

Allah and remember Allah often so that you can be successful. (Al-Jumu'ah 9, 10)

2) Abdullah Ibn 'Umar (ra) and Abu Hurairah (ra) both heard the Messenger of Allah (saw) saying whilst upon the Minbar: <<People must cease leaving the Jumu'ah prayer or Allah will seal their hearts and then they will be among the negligent>> as related by Muslim and Ad-Daarami. Ahmad, An-Nasaa'i, Ibn Hibbaan also related it from Ibn 'Umar and Ibn 'Abbaas (rah).

3) 'Abdullah Bin Mas'ood (ra) said: That the Nabi (saw) said about people who are absent from Jumu'ah prayer: I feel that I should command a person to lead people in prayer, and then burn those people who are absent from the Jumu'ah prayer in their houses>> as related by Ahmad, Muslim and Al-Haakim.

4) Jaabir Bin Abdullah (ra) said that the Nabi (saw) said: <<Whoever leaves Jumu'ah three times without a (good) reason Allah will seal his heart>> as recorded by Ahmad, An-Nasaa'i, Ibn Khuzaimah, Ibn Maajah and Al-Haakim. Ibn Hibbaan, Ahmad, Abu Daawood, An-Nasaa'i and At-Tirmidhi recorded from Abu-I-J'ad Ad-Damari that the Messenger of Allah (saw) said: <<Whoever leaves Jumu'ah three times out of neglect then Allah will seal his heart>> and this Hadeeth included the wording: (out of neglect). Ibn Hibbaan reported from Abu-I-J'ad Ad-Damari as well that he said that the Messenger of Allah (saw) said: <<Whoever leaves Al-Jumu'ah three times without (good) reason then he is a Munaafiq (hypocrite)>>.

5) 'Umar Ibn Al-Kattaab (ra) said: <<The prayer of Travel (Safar) is two Rak'ah, The prayer of Adhaa is two Rak'ah, the pray of Fitr is two Rak'ah and the prayer of Jumu'ah is two Rak'ah, they are complete and not shortened upon the tongue of Muhammad (saw)>> as recorded by Ahmad, An-Nasaa'i, Ibn Maajah and Ibn Hibbaan. In the chain there is an interruption between 'Umar the narrator and Ibn Abi Laylaa except Al-Bayhaqi mentioned that between them was K'ab Bin 'Ujrah so the Hadeeth remains suitable to be used as an evidence although Al-Bayhaqi did not mention: <<upon the tongue of Muhammad>> and therefore related it Mawqoofan (stopping at) 'Umar.

6) Salmaan Al-Farsi (ra) said that the Nabi (saw) said: << Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah prayer) and does not separate two persons

sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutbah, then what occurred between the present and the last Friday would be forgiven>> as related by Al-Bukhaari and it was recorded by Muslim and Ahmad with differences in the wording. Muslim, Ahmad and Ibn Hibbaan also reported from Abu Hurairah (ra) who said that the Messenger of Allah (saw) said: <<Whoever makes Wudoo' perfectly and then goes to the Jumu'ah and then listens silently to the Imaam then he will be forgiven for what occurred between it and the Jumu'ah before and three more days and he who wipes the pebbles is in error>>.

7) Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<From (performing) one Jumu'ah to another Jumu'ah is an expiation for what occurred between them as long as they were not from the Kabaa'ir (major sins)>> as recorded by Ibn Maajah.

8) Hafsaah (ra) the wife of the Nabi (saw) said that the Nabi (saw) said: <<Going out to Jumu'ah is Waajib (obligatory) for everyone who is Muhtalim (reached the age of puberty)>> as reported by An-Nasaa'i.

9) Jaabir Bin Samurah (ra) said: <<The Nabi (saw) would make two Khutbahs and sit in between them, he would read the Qur'aan and remind the people>> as related by Muslim. These evidential texts combined guide to the Ahkaam (legal rulings) that I have mentioned and how they have been extracted is clear and we will present other evidences and clarifications in relation to some of these Ahkaam in the following discussions Bi'idhnillahi Subhaanahu.

Upon whom is the Jumu'ah prayer obligatory:

Salaat-ul-Jumu'ah is obligatory upon the people of the big cities, the inhabitants of the towns and villages and populated residential areas and it is not obligatory upon those who are outside them and too far from being able to hear the Adhaan. It is possible to estimate that the distance from the city to be three miles i.e. approximately 5 kilometers so whoever is on the border of the town or village outside this distance then there is no Jumu'ah obliged upon him because he cannot normally hear the Adhaan and the intended Adhaan here is the one that is called without a loudspeaker or through a radio broadcast but rather the normal human sound. 'Amru Bin Shu'aib related from his father from his grandfather that the Messenger of Allah (saw) said: <<Verily the Jumu'ah is only upon the one that can hear the Nidaa (call)>> as recorded by Ad-Daaraqutni and Al-Bayhaqi with a sound Isnaad (chain) and 'Amru Bin Shu'aib related: <<That 'Abdullah Ibn 'Amru was in Al-Waht so he did not attend the Jumu'ah with the people from At-Taa'if and there was a distance of four or three miles between him and At-Taa'if>> as related by Abdur Razzaaq. Abu Abdur Rahmaan As-Salami related that 'Ali said: <<There is not Jumu'ah and no Tashreeq except for the people in the populated cities (places)>> as related by Ibn-ul-Mundhir and Ibn Abi Shaibah. Ibn Qudaamah said: [...The Arab tribes around Al-Madeenah did not establish Jumu'ah and the Nabi (saw) did not order them to do so and this was not hidden...].

Jumu'ah is obligatory upon every Muslim except for the sick, boy, woman, slave and traveler and the excused are for the reasons of rain, wet mud (i.e. surface), the extreme cold and fear of someone for himself, property and family and also if the person is imprisoned. Also the one who has prayed an 'Eid prayer on the day of Jumu'ah then this Salaah has excused him from the Jumu'ah Salaah and it is allowed for him to pray both. This last Hukm is upon the follower whilst it is Sunnah for the Imaam to pray Jumu'ah in addition to the 'Eid Salaah and this so that whoever has been absent from the 'Eid prayer can be present with him as well as those who wish to perform it in addition to the 'Eid prayer.

It is allowed for somebody residing in a place of the Jumu'ah prayer to travel on the day of Jumu'ah before the coming of the time of the Jumu'ah Salaah however at the time of performance it is not permitted for him to travel because the Jumu'ah Salaah has at that

time become obligatory upon him and it is not Halaal to leave it. Taariq Bin Shihaab related from the Nabi (saw): <<The Jumu'ah is a right and it is Waajib upon every Muslim in congregation except for four (categories): the owned slave, woman, boy or sick>> as related by Abu Daawood in a Mursal Hadeeth and it has been connected by Al-Haakim as it has been related from him Taariq Bin Shihaab from Abu Moosa (ra) so the Hadeeth is Saheeh. And Abdur Razzaaq in his Musannaf related from Al-Hasan that he said that the Messenger of Allah (saw) said: <<the Jumu'ah is not obligatory upon the Musaafir (traveler)>> and this is Mursal Sahaabi and the Mural from the Sahaabah is acceptable to be used as an evidence because all of the Sahaabah are 'Udool (trustworthy). Similar to this is the Mursal Hadeeth reported by Ibn Abi Shaibah and Abu Daawood from Ibn Abi Dh'ib who said: <<I saw Ibn Shihaab - Az-Zohry - and he wanted to travel on the day of Jumu'ah in the forenoon (morning) so I said to him: You are travelling on the day of Jumu'ah? So he said: Verily the Messenger of Allah (saw) traveled on the day of Jumu'ah. Ash-Shaafi' recorded in his Musnad: <<That 'Umar Ibn Al-Khattaab saw a man prepared to travel and he heard him saying: Had the day been the day of Jumu'ah I would not have gone out. So he ('Umar) said: Go out because Jumu'ah does not prevent one from travelling>>. This is and an Athar (report from a Sahaabi) however it is unlikely that 'Umar would have said this from himself and in any case the Qawl (opinion/statement) of a Sahaabi is a Hukm Shar'i (a Sharee'ah rule) and it is allowed to adopt it and act in accordance to it. Abu Maleeh Bin Usaamah related: <<The people were afflicted on the day of Jumu'ah meaning by (heavy) rain so the Nabi (saw) ordered that the Salaah of the day or Jumu'ah of the day should be in the (Rihaal)houses>> as related by Ahmad, Abu Daawood, An-Nasaa'i and Al-Bayhaqi and there are aother narrations that mention houses (Buyoot) in the text (explicitly). 'Abdullah Ibn-ul-Haarith Ibn 'Amm Muhammad Ibn Seereen said: <<Ibn 'Abbaas said to his Mu'adhdhin on the day of rain: When you say Ashhadu Anna Muhammadar Rasoolallah then don't say (after it) Hayya 'Alaa-s-Salaah (come to the prayer) but rather say: Pray in your houses and it was like people disapproved of this so he said: This was done by somebody better than me. Verily the Jumu'ah is an a big action (obligatory) but I hate to cause you the discomfort/hardship of walking through the mud and slipperiness>> as related by Al-Bukhaari, Muslim and Abu Daawood. So this statement and act from Ibn 'Abbaas indicates that the rain and mud are from amongst the (legitimate) excuses for leaving Jumu'ah and the statement : <I hate to cause you the discomfort/hardship>> acts as an 'Illah for leaving the Jumu'ah from rain and mud which is the hardship and causing of discomfort.

The strong wind and sever cold are also valid excuses as narrated by Naafi' from Ibn 'Umar (ra): <<The Messenger of Allah (saw) made a call in a night of rain or a cold night that was windy: Pray in your houses>> as related by Ibn Maajah and Maalik. It should not be said that this text has come restricted to the night and that it is related to the Jamaa'ah prayer and not the Jumu'ah prayer. This is not said because it is used as evidence here to show that the cold, wind and rain are (legitimate) excuses and as long as three are excuses then they can be applied to Salaat-ul-Jumu'ah because an excuse is an excuse and there is nothing in the texts that differentiates between the excuse valid for the Jamaa'ah and the excuse that is valid for the Jumu'ah. What bears testimony to this understanding is what was related by Ibn 'Abbaas from the Nabi (saw) who said: <<Whoever hears the call and does not come to it then there is no Salaah for him unless he has an excuse>> as reported by Ibn Maajah. Here the call has come in a general manner and the excuse came in a general manner and therefore restricting the excuses to the permission to leave the Jamaa'ah and not the Jumu'ah is not correct.

Fear is also an excuse or legitimate reason, and the fear could be for oneself from an enemy, or savage animal , torrential rain or... or it could be of fear of property or fear for the family and any kind of fear that falls under any of these types falls under the category of the excuse of Khawf (fear) and it is permissible to miss the Jumu'ah due to it. Ibn 'Abbaas (ra) said that

the Messenger of Allah (saw) said: <<Whoever hears the one calling then it has doesn't prevent him from following it (except) and excuse). They said what is the excuse? He relied: fear or illness. the Salaah that has he has prayed will not be accepted from him>> as related by Abu Daawood. Also being imprisoned is also a valid excuse because the one imprisoned is unable to attend the Jumu'ah and this is Zhaahir (clear).

The time of Salaat-ul-Jumu'ah:

The time of Salaat-ul-Jumu'ah is the same time as Salaat-uzh-Zhohr i.e. when the sun starts to descend to the west after it has reached the highest point of the sky. Iyyaas Bin Salamah Bin Al-Akwa' related from his father: <<We used to observe the Friday prayer with the Messenger of Allah (saw) when the sun passed the meridian. and we then returned and tried to find out afternoon shadow>> as reported by Muslim. Anas Bin Maalik (ra) related: <<That the Nabi (saw) used to pray Jumu'ah when the sun would incline (i.e. move west from its highest point) as related by Al-Bukhaari, Ahmad and At-Tirmidhi.

And the Messenger of Allah (saw) used to also delay the prayer of Zhohr on the days of extreme heat and bring it forward to its earliest time in the cool days and he would do likewise with Salaat-ul-Jumu'ah. He would hasten it if it was cold and delay it if it was very hot as Anas Bin Maalik (ra) narrated: <<The Nabi (saw) used to make the Salaah early if it was very cold and he would delay it if it was extremely hot, meaning Al-Jumu'ah>> as related by Al-Bukhaari and Ibn Khuzaimah.

The Call to Salaat-ul-Jumu'ah:

The Adhaan of Salaat-ul-Jumu'ah at the time of the Messenger of Allah (saw), Abu Bakr and 'Umar was one and this Adhaan was called when the Imaam rose up upon the Minbar and no other Adhaan was made other than this. However when 'Uthmaan came and the number of people had significantly increased he added another Adhaan before this one so as to inform the people that the time of the Jumu'ah prayer was near and this additional Adhaan has been acted upon since then until now in our present day. So the Adhaan in the time of the Messenger of Allah (saw) and his two companions Abu Bakr and 'Umar (rah) is the same as the second one that we perform presently and the Adhaan that was added by 'Uthmaan is the first one that we perform today.

The Messenger of Allah (saw) used to enter the Masjid and climb up the Minbar and the Mu'adhdhin would stand up immediately and call the Adhaan in the Masjid and that was at the beginning of the time of the Salaah because the time of Jumu'ah is when the Adhaan is sounded and the Imaam is sitting upon the Minbar and it is not when the first Adhaan is sounded. Due to this reasoning we find that in some Muslim locations the first Adhaan is raised before the sun has passed its highest point by an hour according to the astronomical measurement before the time of Jumu'ah has arrived and the time is only considered to have come once the second Adhaan has been sounded. Due to this we say that the obligation to head out to the prayer of Jumu'ah occurs at the sounding of the second Adhaan and not the first and this second Adhaan is what has been intended in the words of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O You who believe when you are called to the Salaah on the day Jumu'ah then go forward to the remembrance of Allah and leave the trade. That is better for you if only you knew. (Al-Jumu'ah 9).

As-Saa'ib Bin Yazeed (ra) said: <<'Uthmaan would order the sounding of the second Adhaan when the people started to populate the Masjid and the Adhaan of the day of Jumu'ah was

sounded when the Imaam sat down (in his place)>> as recorded by Al-Bukhaari and here the 'second Adhaan' means the first Adhaan. In some narrations it has been called the third Adhaan and its intention is that it is the third after the first Adhaan and the Iqaamah. As-Saa'ib Bin Yazeed (ra) related: <<The one who added the third Adhaan was 'Uthmaan Bin 'Affaan (ra) when the people of Al-Madeenah became many in number and there had only been one (Adhaan) at the time of the Nabi (saw). And the Adhaan for the day of Jumu'ah was when the Imaam would take his seating position, meaning upon the Minbar>> as related by Al-Bukhaari and Ahmad related it with the wording: <<There were two Adhaans at the time of the Messenger of Allah (saw), Abu Bakr and 'Umar and this lasted until the era of 'Uthmaan when the people had become many so he ordered that the first Adhaan at Az-Zawraa (market in Al-Madeenah)>>. In relation to these reports and some confusion over mixed terminology usage then: if the Iqaamah was considered as an Adhaan then it was said that 'Uthmaan added a third Adhaan and if the Iqaamah was not considered as an Adhaan then it was said that 'Uthmaan added a second Adhaan and if the order of raising the Adhaan was considered it was said that 'Uthmaan added the first Adhaan.

'Uthmaan added this Adhaan so as to let the people know in advance so that they could make themselves ready for the Salaah before its time and it was made in a market in Al-Madeenah called Az-Zawraa' so that all the people could hear it. As for the second Adhaan in order of time then it was sounded in the Masjid or at the door of the Masjid. As-Saa'ib Bin Yazeed (ra) related: <<The Adhaan was performed in front of the Messenger of Allah (saw) when he had sit upon the Minbar on the day of Al-Jumu'ah, at the door of the Masjid and this was the same in the time of Abu Bakr and 'Umar>> as recorded by Abu Daawood. The important issue in this subject is that the first Adhaan (the Adhaan of 'Uthmaan (ra)) was only sounded to prepare the people and it occurred before the obligatory time and that the second Adhaan which is raised when the Imaam sits upon the Minbar (pulpit) is the Adhaan which is considered to make the heading towards the Salaah obligatory and it is what announces the beginning of its time. However the majority of Muslims in our current time have altered the timing of this first Adhaan and have made it upon the time that the prayer becomes obligatory and not before it like it had been done in the time of 'Uthmaan (ra) and there is no harm in this as long as the Salaah is not established except after the second Adhaan which is the usual case.

As for what people have invented or added in terms of Dhikr and Du'aa before the first Adhaan then there is no basis for this and it is better for it to be left.

The obligatory number that is required to perform the Jumu'ah prayer:

The Jumu'ah is similar to the Jamaa'ah and it is valid with two people or more and the greater the number the better the Jumu'ah is. However in the case of two or more it only becomes obligatory upon them if they are in a town, village or residential community and it is not obligatory if they are in the open land, desert or field and that is because Jumu'ah is not obligatory upon people living in these areas even if there are many of them located there and this is because Jumu'ah is only obligatory upon the people of the Amsaar (residential areas: cities, towns and villages) as we mentioned previously.

As for what the Fuqahaa have differed about in relation to the required number of people needed to perform the Jumu'ah prayer then all of them are Fiqhi Ijtahaads and they are not extracted from texts that are suitable for use as an evidence to support their opinions. There is not a Hadeeth that establishes a number for the Jumu'ah as there is nothing in the Ahaadeeth that specifies a specific number i.e. that stipulates that a certain number is a condition for the validity of convening the Jumu'ah prayer. What has been mentioned in the Ahaadeeth in terms of numbers then they do not amount for more than an explanation of the reality based on eye witness accounts and they did not come as a condition or they have

been mentioned in weak Ahaadeeth that are not suitable to be used as an evidence. For example:

1) Abdur-Rahmaan Bin Ka'b Bin Maalik related from his father: <<As'ad was the first to make Jumu'ah with us in Al-Madeenah before the arrival of the Messenger of Allah (saw) in a piece of level land covered in black stones where the well was and it (the place) was called Al-Khadimaat. I asked: How many were you on that day? He replied: Forty men>>. This place mentioned was about one mile outside of Al-Madeenah.

2) Jaabir related: <<Jabir b. Abdullah reported that the Apostle (saw) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards

it till no one was left (with the Holy Prophet) but twelve persons...>> related by Muslim, At-Tirmidhi and Ahmad.

In relation to these two texts, the first mentions a number of forty and the second mentions twelve and both of these numbers have come as coincidence and neither of them mentioned them as a Shart (condition) for the obligation of Jumu'ah and what occurs as a coincidence is never valid to be a Shart (condition). Therefore it is not understood from these texts that the Jumu'ah Salaah stipulates that a number of forty or twelve needs to be met as Ash-Shaafi'iyah, Al-Maalikiyah and Al-Hanbaliyah have said.

Other examples include:

1) Jaabir said: <<The Sunnah remains that there appointed an Imaam for a every three persons and for every forty and above a Jumu'ah, Fitr and Adhaa and that is because they make a Jamaa'ah>> as related by Ahmad, An-Nasaa'i, Ad-Daaru Qutni, Ibn Hibbaan and Al-Bayhaqi.

2) Umm Abdullah Ad-Dawsiyyah said that the Messenger of Allah (saw) said: <<The Jumu'ah is Waajibah (obligatory) upon every village and even if there are only four in it>> as reported by Al-Bayhaqi.

3) Abu Amaamah related from the Nabi (saw): <<Jumu'ah is upon fifty and not upon less than that>> as recorded by Ad-Daaru Qutni.

These three texts include a number as a condition (shart) for the Jumu'ah however in addition to them being contradictory they are all texts which have weak (Da'eef) Isnaads (chains) which are not suitable at all to be used as evidential proof. The first text has been classified as Da'eef by the majority of the Huffaazh (scholars of Hadeeth) and Al-Bayhaqi said: [The like of it is not used as proof] and Al-Bayhaqi classified the second text as Da'eef (weak) himself and the third text was classified as Da'eef by Ad-Daaru Qutni himself because it contained in its Sanad Ja'far Bin Az-Zubair who Ad-Daaru Qutni said was: [Matrook (rejected)]. So these are weak Ahaadeeth and are not used as a legal proof and are therefore not suitable for Istidlaal (to be used as an evidence).

As for what was related from 'Umar Ibn Abdul-'Azeez that he stipulated forty in a narration and stipulate fifty in another narration, these are not suitable to be used as evidence (Istidlaal) because the statemnets of the Taabi'een and those after them are not Adillah (evidences) for the Sharee'ah rules.

In summary I say that all the opinions that have stipulated a number have no considerable evidence to support them.

To make the Jumu'ah prayer it is necessary to catch a Rak'ah:

Whoever catches a Rak'ah from the two Rak'ahs of Jumu'ah has caught the prayer and it is only required of him to complete the prayer with one more Rak'ah (the one missed).

However the one who catches less than a Rak'ah and has joined the Imaam whilst he is sitting or in prostration in the second Rak'ah or sitting in the Tashahhud then in this case he has missed the Jumu'ah and he must then pray four Rak'ah for the Salaah of Zhohr. Abu

Hurairah (ra) narrated from the Nabi (saw) : <<Whoever catches a Rak'ah from a Salaah then he has caught that Salaah>> as recorded by At-Tirmidhi, Ahmad, Al-Bukhaari, Muslim and Abu Daawood. Abu Hurairah (ra) also related that the Messenger of Allah (saw) said: <<Whoever catches a Rak'ah from Jumu'ah then let him pray another added to it>> and Ibn Mas'ood (ra) said: <<Whoever catches a Rak'ah from Jumu'ah then let him pray another added to it and who misses the two Rak'ahs then he should pray four>> as related by At-Tabaraani. At-Tirmidhi said: [This opinion has been acted upon by the majority of the people of knowledge from the companions of the Nabi (saw) and other than them. They said: Whoever catches a Rak'ah from Jumu'ah then he prays another added to it and the one who catches the prayer whilst he is sitting must pray four].

Being early in attending the Jumu'ah prayer:

It is Sunnah to be earlier in going to the Masjid for Salaat-ul-Jumu'ah and whoever attends in the first hour then it is like he has given a camel as a Sacrifice, whoever comes in the second hour it is like he has given a cow as a Sacrifice whoever comes in the third hour it is like he has given a ram as a Sacrifice, whoever comes in the fourth hour it is like he has given a chicken as a Sacrifice and whoever comes in the fifth hour then it is like he has given an egg as a Sacrifice. The one who comes after the Imaam has risen onto the Minbar is not considered to have come early at all and it is necessary to say that earliness means the time before the time of it has come meaning before midday. The Hadeeth recommended the Muslim to be early for the Jumu'ah before Midday and has divided this early time into five parts or divisions or hours and it six hours has been mentioned in some narrations . These hours however are not the same as the hours we use today in our current time and it is also not imaginable that it refers to the astronomical hours as we know them today. However it is possible to say that the earliest time for arrival when the sun rises and it has not been related that the Messenger of Allah (saw) or any of his Sahaabah would arrive for Jumu'ah when the sun rises and therefore it only remains to be understood that these hours were according to times related to being early that were known by their customs and they were used practically to measure the people coming to Jumu'ah. Therefore we say that the first group to arrive it is as if they have made Sadaqah of a camel, those who follow them attain the reward of a cow and so on... So this calculation begins with the first group of Musalleen (worshippers) to attend and this first group could be earlier sometimes and later other times. Therefore the important thing is there coming first and not specifying the previous timings. It is my view that it is not usual for anyone to be present before the sun has risen at the time of Duhaa because the time before that is not the time for Salaah to be performed in.

Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Whoever makes the Ghushl of Janaabah (to rid the major impurity) on the day of Jumu'ah and then goes to the Masjid it is like he has sacrificed a camel (in sacrifice). whoever comes in the second hour it is like he has given a cow as a Sacrifice whoever comes in the third hour it is like he has given a ram as a Sacrifice, whoever comes in the fourth hour it is like he has given a chicken as a Sacrifice and whoever comes in the fifth hour then it is like he has given an egg as a Sacrifice. When the Imam comes out (for Jumu'ah prayer) the Angels attend to listen to the Dhikr>> as related by Al-Bukhaari, Muslim, Ahmad, Ahmad, Maalik and Abu Daawood. So this Hadeeth mentions the hours of earliness as occurring before the leaving of the Imaam i.e. before the coming of the obligatory approach because at this time the angels fold up their papers and rush to listen to the Dhikr (i.e. the Khutbah). Abu Hurairah (ra) related: <<When it is a Friday, the angels stand at the gate of the Masjid and keep on writing the names of the persons coming to the Masjid in succession according to their arrivals. The example of the one who enters the Masjid in the earliest hour is that of one offering a camel (in sacrifice). The one

coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'ah prayer) they (i.e. angels) fold their papers and listen to the Dhikr (i.e. Khutbah)>> as related by Al-Bukhaari, Muslim, Ahmad, An-Nasaa'i and Ad-Daarami. Ibn Maajah reported it with the wording: <<On the day of Jumu'ah there are Angels upon every door from the doors of the Masjid writing the names of the people in accordance to their rank, the first and then the one after. And when the Imaam comes out the pages are folded and they (the angels) listen to the Khutbah. The Muhajjir (one who comes when it is very hot) to arrive at the Masjid is like the one who sacrifices a camel, the one who follows is like the one who sacrifices a cow, then the one after him is like one sacrificing a ram until he mentioned the chicken and the egg. Sahl in his Hadeeth continued - Then the one who comes after that he only comes for the right of the Salaah>>. The statement: <When the Imaam comes out> refers to him ascending the Minbar. So this Hadeeth indicates two issues: That coming early (and its rewards) occurs before the Imaam leaves because the Angels stop writing at that time so the early period stops when the Imam goes out (arrives on the Minbar) and the second issue which is indicated in this version of the Hadeeth is that the early time starts when it is very hot which negates its occurrence at the time when the sun has risen and as such also negates that the hours mentioned in the previous Hadeeth are equivalent to the hours we are familiar with.

The Sunnah acts attached to Jumu'ah:

There are a number of Sunan and Mandoobaat attached to Salaat-ul-Jumu'ah which it is recommended to perform and they are:

- 1) That the man makes Ightisaal (a complete body wash) before leaving for the Salaah so that he goes clean and smelling nice. Ibn 'Umar (ra) narrated: <<If one of you is coming to Jumu'ah then he should wash>> as related by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and At-Tirmidhi. 'Aa'ishah (ra) the wife of the Nabi (saw) said: <<The people used to come from their abodes and from Al-'Awaali (i.e. outskirts of Medina up to a distance of four miles or more from Al-Madeenah which had farm lands). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Apostle who was in my house. The Prophet (saw) said to him: I wish that you keep yourself clean on this day of yours (i.e. take a bath)>> as related by Al-Bukhaari and Muslim. Ibn 'Abbaas (ra) related that a man asked him if making Ghusl (washing the entire body) was Waajib (obligatory) on the day of Jumu'ah? He said: <<No, and whoever wishes should wash and I will tell you about the origin of the Ghusl (on the day of Jumu'ah). The people were needy and used to wear wool and they used to water the palm trees upon their backs and the Masjid of the Nabi (saw) was narrow and the roofing was close together so the people would go in their woolen garments and they would sweat and the Minbar of the Nabi (saw) was short (not high) with only three levels. So the sweat of the people would affect the smell of the woolen garments and people would be adversely affected by the smell until their smell would reach the Messenger of Allah (saw) whilst he was on the Minbar so he said: O people when you go to Jumu'ah then wash (make Ghusl) and let one of you put some nice smelling perfume if he has some>> as recorded by Ahmad, Abu Daawood, Al-Bayhaqi and Al-Haakim.
- 2) That the man wears nice, clean clothes and to make himself smell nice with what he has to do that. 'Abdullah Ibn 'Amru Bin Al-'Aas (ra) related from the Nabi (saw): <<Whoever makes Ghusl on the day of Jumu'ah and puts some of his wife's perfume (nice smelling stuff) on if she has some and wears the better clothes and then does not transgress upon others and does not speak nonsense upon being exhorted then it (the Jumu'ah) will be a Kaffaarah (expiation) for what was between them (i.e. two Jumu'ahs) and the one who transgress upon others and speaks nonsense or foolishly then he will only have Zhohr>> as related by

Abu Daawood. Ibn Salaam (ra) said that he heard the Messenger of Allah (saw) say: <<If one of you has two garments then he should take another garment to the one of his work for the day of Jumu'ah>> as related by Abu Daawood and it was recorded by Maalik from Yahyaa Bin Sa'eed in a Mursal report. Ibn Maajah recorded it with the wording: <<That if somebody has purchased two garments then he should take another garment to the one of his work for the day of Jumu'ah>>.

3) That he should go to the Masjid walking in a calm and tranquil manner. Abu Hurairah (ra): said: I heard the Messenger of Allah (saw) saying: <<When the Iqaamah for the Salaah has been said then do not approach rushing but approach walking in a tranquil manner and what you catch of the Salaah pray and what you miss complete>> as related by Al-Bukhaari. However if the Masjid is far away then he can take transport so that he can achieve the ranks of being early which is better.

4) To pray two Rak'ah Tahiyat-ul-Masjid before sitting and if he enters the Masjid whilst the Imaam is already on the Minbar then he should pray two light (short) Rak'ahs. Jaabir (ra) said: A man entered (the Masjid) on the day of Jumu'ah and the Nabi (saw) was in the Khutbah so he asked: Have you prayed? He said: No. He then said: Then pray two Rak'ah>> as related by Al-Bukhaari, Muslim and Ad-Daarami and Jaabir (ra) also reported: <<Someone came (to the Masjid) and the Messenger of Allah (saw) was making the Khutbah so he sat down so the Nabi (saw) ordered him to pray two Rak'ah and then turned to the people and said: If one of you approaches whilst the Imaam is making the Khutbah then pray two quick Rak'ah>> as related by Ahmad, Muslim and Abu Daawood. The subject of: (Tahiyat-ul-Masjid) can be revised in the section: (The Non-Obligatory prayer).

5) To sit as close as you can to the Imaam without transgressing/traversing the people unless a gap is seen and to get there the people have to be crossed and stepped over in which case it is ok. Samurah Bin Jundub (ra) said that the Nabi (saw) said: <<Attend the Dhikr (Khutbah) and get close to the Imaam because the man continues to get further away until he will be further behind in Jannah even if he enters it>> as related by Al-Haakim. 'Abdullah Bin Busr (ra) said: <<That a man approached the Nabi (saw) - in one report it said and he stepped over the people -whilst he (saw) was giving the Khutbah on the day of Jumu'ah so he said: Sit down because you have caused suffering and harm>> as related by Ahmad, Abu Daawood, An-Nasaa'i, Ibn Khuzaimah and At-Tahaawi.

If a Muslim is not able to find a place to sit in the Masjid then another person should not offer him his seat but rather only says: Ifsahoo or Tafassahoo (i.e. make room, make space). Jaabir (ra) said that the Nabi (saw) said: <<None of you should cause his brother to stand up on the day of Jumu'ah and then dispute with him over the place but rather he should say: Make room, space (move up)>> as related by Ahmad, Al-Bukhaari and Muslim.

6) If somebody is feeling drowsy in the Masjid on the day of Jumu'ah then he should move from his place and sit in another as this is the best way to defend against sleepiness and feeling overcome to sleep. Ibn 'Umar (ra) said that the Messenger of Allah (saw) said: <<If one of you is feeling sleepy whilst in the Masjid on the day of Jumu'ah then he should change his seat to another>> as related by Ahmad, Abu Daawood, At-Tirmidhi and Ibn Hibbaan.

7) It is Sunnah for the Musalli to sit facing the Imaam so that he can hear his Khutbah and see him at the same time and the one who is too far away to see him should face in the direction of the Qiblah. 'Adi Bin Thaabit related from his father: When the Nabi (saw) stood upon the Minbar his companions would turn in his direction and face him>> as related by Ibn Maajah and this is a Mursal Hadeeth to a Sahaabi and the Mursal of the Sahaabah can be used as a legal proof.

8) It is Mandoob (recommended) to pray Nawaafil Rak'ah before the Jumu'ah but the number of Rak'ah is not specified so the Musalli can pray the number he wishes and these Rak'ah are not Sunnah for Jumu'ah because the Jumu'ah does not have a Sunnah before it

except that if he enters the Masjid he should pray the Tahiyat of the Masjid and restrict himself to this if the Imaam is upon the Minbar. Naafi' related: <<That Ibn 'Umar was heading of the Masjid on the day of Jumu'ah and then he prayed two Rak'ah and he lengthened his time of standing. Then when the Imaam left he returned to his home and prayed two Rak'ah. He said: This is what the Messenger of Allah (saw) used to do>> as related by Ahmad and Abu Daawood. Abu Hurairah (ra) related from the Nabi (saw): <<Whoever makes Ghusl and then goes to the Masjid and then prays what he can, then listens until (the Imaam) finishes his Khutbah and then prays with him then he will be forgiven for all what occurred between that Jumu'ah and the previous one in addition to three extra days>> as related by Muslim.

The Khutbah of Jumu'ah:

The Jumu'ah Khutbah is Fard (obligatory) to give and it is Fard to listen to and it is included in the meaning of the words of Allah (swt) when he mentions 'Dhikr' in the Aayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O You who believe when you are called to the Salaah on the day Jumu'ah then go forward to the remembrance of Allah and leave the trade. That is better for you if only you knew. (Al-Jumu'ah 9).

It has two parts/sections to it and they are separated by a short sitting. Ibn 'Abbaas (ra) said: <<That the Nabi (saw) would make the Khutbah of Jumu'ah with two Khutbahs and would separate between them with a sitting>> as recorded by Al-Bazzaar, Ahmad and Abu Ya'laa and it was recorded by At-Tabaraani and its transmitters are Saheeh. Ibn 'Umar (ra) said: <<The Nabi (saw) used to give the Khutbah standing, then sit and stand again like you do today>> as related by Al-Bukhaari and Muslim. Ahmad and At-Tabaraani related similar to this from Ibn 'Abbaas and Muslim and An-Nasaa'i also related similar to this from Jaabir Bin Samurah. It is from the Sunnah for the Khutbah to include within it the following:

- a) The mention of the Shahaadataini (Two Shahaadahs). Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<Every Khutbah that does not contain the Tashahhud is like a hand that has been mutilated (or cut off)>> as related by Ibn Hibbaan and Ahmad.
- b) Something from the Quran Al-Kareem as Jaabir Bin Samurah (ra) said: <<The Nabi performed two Khutbahs with a sitting between them and he would recite the Qur'aan and remind the people>> as related by Muslim. Umm Hishaam Bin Haarithah Bin An-Nu'maan (ra) said: <<...And I did not receive (learn) Qaaf and Al-Qur'aan Al-Majeed (Soorah Qaaf) except from the tongue of the Messenger of Allah (saw) when he used to recite it every Jumu'ah whilst standing on the Minbar giving the Khutbah>> as related by Muslim, Ahmad, An-Nasaa'i and Abu Daawood.
- c) Standing while giving the Khutbah and it is ok to lean upon a bow or staff as Jaabir Bin 'Abdullah (ra) related: <<That the Nabi (saw) used to give the Khutbah standing on the day of Jumu'ah...>> as related by Muslim and Jaabir (ra) also related: <<I did not see the Messenger of Allah (saw) on the day of Jumu'ah except that he would give the sermon (Khutbah) standing so the one who has told you that he sat has lied because he did not do that. The Nabi (saw) used to give the Khutbah then sit and then get up and give the Khutbah. He would give two Khutbahs and sit in between them in the Jumu'ah>> as related by Ahmad and Abu Daawood. Abu Sa'eed (ra) related: <<That the Nabi (saw) used to deliver the Khutbah standing upon his two feet>> as related by Ahmad.
- d) To deliver it in a strong (angry/serious) voice. Jaabir Bin 'Abdullah (ra) said: <<When the Messenger of Allah (saw) delivered the Khutbah his eyes would turn red and his voice would be raised and his anger was intensified as if he was warning that an army was approaching.

He said: Like the enemy has made a morning attack on you and in the evening too. He would also

say: The last Hour and I have been sent like these two and he would join between his fingers (his thumb and forefinger)>> as recorded by Muslim.

e) That the Khutbah should be short and concise and this is a sign of the understanding of the Imaam who gives the Khutbah. 'Ammaar Bin Yaasir (ra) said: I heard the Messenger of Allah (saw) say: << The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression>> as related by Ahmad and Muslim. Jaabir Bin Samurah (ra) said: I used to pray with the Messenger of Allah (saw) and his Salaah and Khutbah were both concise (moderate)>> as related by Muslim, An-Nasaa'i, At-Tirmidhi, Ibn Maajah and Ad-Daarami.

f) To begin the Khutbah with Al-Hamdu Lillah and praises upon Him (swt). Jaabir (ra) related: <<The Messenger of Allah (saw) addressed us (in the Khutbah). He said Al-Hamdu Lillah and praised Him with words that were suitable for Him and then he said: Amma Ba'du, Verily the most Truthful of speech is the Book of Allah and the best guidance is the guidance of Muhammad and the worst of issues is the invented things and every innovation is misguidance. He then raised his voice, his cheeks went red and his anger (or sternness) increased and he mentioned the hour (day of Judgment) as if was an army coming (to attack). He said: Then he said: The hour has come for you>> as related by Ahmad and Ibn Maajah.

g) When the Khateeb (the Imaam giving the Khutbah) makes Du'aa he raises his forefinger only and he doesn't raise both his hands like many of the Khutabaa do today. Hussain Bin Abdur Rahman As-Salmi (ra) narrated: <<I saw the Messenger of Allah (saw) when he was giving the Khutbah and when he made Du'a he would do it like this and he only raised his forefinger>> as related by Ahmad, Muslim, Abu Daawood, At-Tirmidhi and An-Nasaa'i. And 'Ammaarah Bin Ruwaibah (ra) relate: <<Bishr Bin Marwaan made the Khutbah and he raised his hands making the Du'aa so 'Ammaarah said: May Allah make these two hands ugly. I saw the Messenger of Allah (saw) upon the Minbar and he did not do except this, he pointed with or indicated with his forefinger>> as related By Ibn Khuzaimah, Muslim, Ahmad, Abu Daawood and An-Nasaa'i.

And here are some examples of how the Khutbah is begun: (Innal Hamda Lillah Nasta'eenuhu Wa Nastaghfiruhu Wa Nastahdeeh Wa Nastansiruh, Wa Na'oodhu Billahi Min Shooroori Anfusinaa Wa Min Sayyi'aati A'amaalinaa. May Yahdihillahu Falaa Mudilla Lahu Wa Many Yudliil Falaa Haadiya Lahu Wa Ash'hadu Al Laa Ilaaha Illallah Wa Anna Mauhammadan 'Abdahu Wa Rasoolahu, May Yuti'ullaha Wa Rasoolahu Faqad Rashada Wa May Ya'illaha Wa Rasoolahu Faqad Ghawaa. And then the Aayaat from the Qur'aan:

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منهن أزواجهن وبث منهن رجالاً لكتبيهن وإن الله لعلهم يتساءلون به والآخرهم إن الله لكان عليكم رقيباً، يا أيها الذين آمنوا اتقوا الله وقولوا قولا سديداً يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزاً عظيماً

Amma Ba'du...). And you can find many parts of this opening in the Musnad of Ash-Shaafi' related from Ibn 'Abbaas and in what Abu Daawood related from Ibn Mas'ood and it was has been related by other than them.

And when the Imaam is giving the Khutbah then the people are silent and it is Haraam for them to speak unless one of them is speaking to the Imaam and then it is ok. This is because speech in the Khutbah is regarded as Laghw (false speech) and the Laghw prevents the person from obtaining the reward of the Jumu'ah as the one who has spoken has spoken falsely and the one who speaks falsely has no Jumu'ah and he only gains the prayer of Zhohr. If someone says Salaam then his neighbour says Salaam back within himself without expelling a sound and the one who says the Salaam has acted sinfully. This silence is

demanded from the one attending the Khutbah and this includes the one who is close and the one who is far. Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<If you say to your companion on the day of Jumu'ah listen (be quiet) whilst the Imaam is giving the Khutbah then he has said Laghw (false talk)>> as related by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and An-Nasaa'i. And 'Abdullah Ibn 'Amru (ra) related from the Nabi (saw) that he said: <<...And the one who uses Laghw and traverses (steps) over the necks of people then he has the Zhohr (i.e. his Jumu'ah is not counted)>> as related by Abu Daawood and this Hadeeth was mentioned in full in number 2 in the discussion about the Sunnah acts of the Jumu'ah. 'Ali (ra) said: <<...And whoever says to his companion (or one next to him) in the day of Jumu'ah 'Sah' (i.e. any noise emitted) then he has spoken Laghw and then he will not gain anything from his Jumu'ah. He then said at the end of this: I heard the Messenger of Allah (saw) say this>> as related by Abu Daawood and Anas (ra) said: <<Whilst the Nabi (saw) was giving the Khutbah on the day of Jumu'ah a man stood and said: O Messenger of Allah The oxen and the sheep are being destroyed, so pray to Allah for rain. So he (the Prophet) stretched out both his hands and invoked Allah (for it)>> as related by Al-Bukhaari. The stretching out of the hands here is specific to the Du'aa for rain and it does not contradict with what we said about the Khateeb of Jumu'ah raising his forefinger and not raising his hands completely as in the Du'aa for rain it has been permitted by the Sharee'ah to raise the hands until the whiteness of the armpits are seen. Anas (ra) narrated: <<The Messenger of Allah (saw) would not raise his hands for anything in his Du'aas except for the Du'aa for rain (Istisqaa) in which case he would raise his hands until the whiteness of his armpits could be seen>> as related by Al-Bukhaari, Muslim, Abu Daawood and An-Nasaa'i and this will be discussed in the discussion regarding the Istisqaa (the prayer for rain).

As for the Imaam he is permitted to interrupt the Khutbah if a need (e.g. using the bathroom) arises. He descends from the Minbar and then after fulfilling his needs he returns to complete his Khutbah. Abu Rifa'ah (ra) narrated: <<I stopped (interrupted) the Messenger of Allah (saw) whilst he was making the Khutbah. So I said: O Messenger of Allah a stranger has come asking about his Deen and he does not know his Deen. He said: Come to me so he brought a chair and sat upon it and then started to teach me from what Allah Ta'Alaa had taught him. He said: He then went back to the Khutbah and completed its end part>> as reported by Ahmad, Muslim and Al-Bayhaqi. Also Buraidah Al-Aslami (ra) narrated: <<The Messenger of Allah (saw) was addressing us with his Khutbah and then Al-Hasan and Al-Hussain came wearing red shirts and they were walking and stumbling around so the Messenger of Allah (saw) descended from the Minbar, he picked them up and placed them in front of him and then said: Allah has spoken the truth when He said: Verily in your wealth and in your children is a Fitnah (trial). I looked upon these two boys walking and stumbling around and I could not be patient with that until I interrupted my speech and picked them up>> as related by Ahmad, Abu Daawood, An-Nasaa'i and Al-Bayhaqi.

The recitation in the Salaat-ul-Jumu'ah:

We said previously in the section: (The recitation of the Qur'aan in the five prayers) in the chapter: (The Description of the prayer) the following: [There is not a fixed Sunnah in respect to which Quranic Aayaat should be chosen in each Salaah and therefore it is up to the Muslim to choose between this Soorah or that Soorah in this Salaah or that Salaah. This is because there is no Soorah from the Suwar of the Noble Qur'aan which is better than another in any given Salaah]. We will add to this statement here by saying: If a text provides information that the Messenger of Allah (saw) recited a certain Soorah in a certain prayer then this does not mean that the recitation of this Soorah in that Salaah is Mandoob (recommended) to the exclusion of the recitation of other Soorahs. What is important (and emphasised) is the recitation of a Soorah or a number of Aayaat from the Qur'aan or even

one Aayah and the recitation of what the Messenger of Allah (saw) recited is not Mandoob alone and rather it has been established that it is Mandoob to recite anything from the Book of Allah 'Azza Wa Jalla. We will mention here a collection of Ahaadeeth that mention the recitation of the Messenger of Allah (saw) on the day of Jumu'ah for the purposes of knowledge and looking over them alone and we place before the one who wishes to recite what he (saw) recited so that he can take from them as he wishes:

- 1) Ibn Abi Raafi' said: <<...Abu Hurairah then prayed Jumu'ah with us and he read Soorat-ul-Munaafiqoon in the second Rak'ah after having read Soorat-ul-Jumu'ah in the first. He said: So I caught up to Abu Hurairah after he had finished and said to him: You recited two Soorahs that 'Ali Ibn Abi Taalib used to recite in Koofah. Abu Hurairah said: I heard the Messenger of Allah (saw) recite them in the Jumu'ah>> as recorded by Muslim, Ahmad, Abu Daawood, An-Nasaa'i and At-Tirmidhi. In a second narration from Muslim also from Ibn Abi Raafi' it said: <<Then he recited Soorat-ul-Jumu'ah in the first Sajdah (Rak'ah) and Soorat-ul-Munaafiqeen in the other>>.
- 2) An-Nu'maan Bin Basheer (ra) said: <<The Messenger of Allah (saw) would recite Soorat-ul-A'laa and Soorat-ul-Ghaashiyah on the days of 'Eid and Jumu'ah>> as related by Muslim, Ahmad, Abu Daawood, An-Nasaa'i and At-Tirmidhi.
- 3) Ibn 'Abbaas (ra) related: <<That the Nabi (saw) used to recite in the Fajr prayer of Yaum-ul-Jumu'ah Soorat-us Sajdah and Soorat-ul-Insaan and in the Jumu'ah prayer he would recite Soorat-ul-Jumu'ah and Soorat-ul-Munaafiqeen>> as related by Muslim, Ahmad and Abu Daawood.
- 4) Samurah Bin Jundub (ra) related: <<That the Nabi (saw) used to recite Soorat-ul-A'laa and Soorat-ul-Ghaashiyah in the Jumu'ah>> as reported by Ahmad, Abu Daawood, Ash-Shaafi', An-Nasaa'i and Al-Bayhaqi.

The Sunnah (prayers) linked to Salaat-ul-Jumu'ah:

Taking the principle that we relied upon in the chapter: (The non-obligatory Tatawwu' prayers) we say that the Jumu'ah prayer has a Sunnah Mu'akkadah prayer attached to it which is two Rak'ahs after the prayer only and two further Rak'ah can be attached to the two Mu'akkadah Rak'ahs after them so it is Sunnah to pray two Rak'ah after the Jumu'ah prayer and if four Raka'at are performed (i.e. two and two) then this is better and it is better to perform this Sunnah in the house. 'Abdullah Ibn 'Umar (ra) narrated: <<That the Messenger of Allah (saw) used to pray two Rak'ah before Azh-Zhohr and two Rak'ah after it and two Rak'ah after Al-Maghrib in his house and two Rak'ah after 'Ishaa. And he did not pray after Jumu'ah until he had left and he would pray two Rak'ah>> as related by Al-Bukhaari and Muslim recorded it with the wording: <<He would not pray after Jumu'ah until he had left and he would pray two Rak'ah in his house>>. And Abdullah Ibn 'Umar (ra) related: <<That he would leave after he prayed Al-Jumu'ah and would perform two Sajdahs (Rak'ahs) in his house he then said: The Messenger of Allah (saw) used to do this>> as recorded by Muslim, Abu Daawood, An-Nasaa'i and At-Tirmidhi and Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<When one of you prays after Jumu'ah then he should pray four - and in a report - and if you are in a hurry to do something then pray two in the Masjid and two Rak'ah when you return (home)>> as recorded by Muslim and Ahmad. Abu Hurairah (ra) also narrated that the Messenger of Allah (saw) said: <<When one of you has prayed Jumu'ah then he should pray after four>> as related by Muslim, Ahmad, Abu Daawood, An-Nasaa'i and At-Tirmidhi.

The Fadl (Merit) of the day of Jumu'ah:

The day of Jumu'ah is absolutely the best day, it is better than the day of Al-Fitr, the day of Al-Adhaa and the day of 'Arafah and this is because the Ahaadeeth that have made the day of 'Arafah the best day are lower in standing to the Ahaadeeth that have placed the day of Jumu'ah as better than all other days. Allah (swt) created Aadam (as) on the day of Jumu'ah, and on it he entered him into Jannah, and on it he was taken out and on it Allah (swt) caused him (as) to pass away. The day of Jumu'ah includes an hour in which the Du'aa is responded to and the day of judgment falls on the day of Jumu'ah. Abu Hurairah (ra) narrated that the Nabi (saw) said: <<The best day that the sun has been risen on is the day of Jumu'ah, Aadam was created on it, entered into Jannah on it and taken out of it on this day and the Day of Judgment will not happen except on the day of Jumu'ah>> as related by Muslim, Ahmad and At-Tirmidhi. Abu Lubaabah Al-Badari Bin Abdil-Mundhir (ra) related that the Messenger of Allah (saw) said: <<The Sayyid (Master/best) of days is the day of Jumu'ah and the greatest to Allah Ta'aalaa and it is greater to Allah 'Azza Wa Jalla than the day of Al-Fitr and the day of Al-Adhaa and it has five characteristics: Allah (swt) created Aadam on it, and made Aadam fall down to the earth on it, and Allah caused him to die on it, and in it is an hour in which Allah Tabaaraka Wa Ta'aalaa will give his servant what he asks for as long as it is not for something Haraam and the Day of Judgment is on it and the close Angel, the sky, the earth, the wind, the mountains or the sea will all be on their guard on the day of Jumu'ah>> as related by Ahmad and also by Ibn Maajah, Al-Bazzaar and At-Tabaraani with differences in the wordings.

As for the hour in which the Du'aa is responded to on the day of Jumu'ah then this falls between 'Asr and the sun setting according to the most correct opinion so the Muslims exert their utmost in making Du'aa in this hour seeking to make sure of Allah's (swt) response to their Du'aas. Abu Hurairah (ra) narrated: <<That the Messenger of Allah (saw) mentioned the day of Jumu'ah and said: There is an hour (opportune time) on Friday and if a Muslim servant attains it while standing in prayer and asks something from Allah, then Allah will definitely give it to him. And he (the Prophet) indicated the shortness of that time with his hands>> as reported by Al-Bukhaari, Muslim, Ahmad, An-Nasaa'i and Maalik. Abu Sa'eed Al-Khudri (ra) and Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<There is an hour on the day of Jumu'ah in which if the Muslim servant (of Allah) finds it and he asks for something from Allah 'Azza Wa Jalla in it then Allah 'Azza Wa Jalla will give it to him and it is after 'Asr>> as related by Ahmad and Al-Bazzaar. Jaabir Bin 'Abdullah (ra) narrated from the Messenger of Allah (saw) that he said: <<The day of Jumu'ah is twelve, he means an hour, there is not a Muslim who asks Allah 'Azza Wa Jalla for something except that Allah 'Azza Wa Jalla will give it to him so seek it in the last hour after 'Asr>> as recorded by Abu Daawood, An-Nasaa'i and Al-Haakim.

The statement in the Hadeeth: <<...There is an hour (opportune time) on Friday and if a Muslim servant attains it while standing in prayer...>> has caused some problems for some people and this is because there is no prayer in the last hour of the day after Salaat-ul-'Asr so how could it say: <<Standing in prayer>>? The answer to this is that the one who is sitting after the Salaah or is sitting waiting for the (next) prayer then he is considered in the prayer as Abu Salamah related: <<I said to 'Abdullah Ibn Salam: Verily the Messenger of Allah (saw) said in the Salaah and not in the hour of the Salaah. He said: Did you not know that the Messenger of Allah (saw) said: The one waiting for the Salaah is in the Salaah? I said: Yes, by Allah that is it (i.e. the answer to his question)>> as related by Ahmad, Ibn Khuzaimah and Al-Haakim. Abu-n-Nadar related from Abu Salamah Bin 'Abdur Rahmaan from 'Abdullah Bin Salaam who said: <<I said when the Messenger of Allah (saw) was sitting: We find in the book of Allah on the day of Jumu'ah an hour where there isn't a Muslim servant who meets it whilst he is praying and asks Allah 'Azza Wa Jalla for something except Allah will give him what he asked for. So the Messenger of Allah indicated saying: Part of an hour. He said: So I said: The Messenger of Allah (saw) has said the truth. Abu-n-Nadar said that Abu Salamah

said: I asked him: Which hour is it? He told me: The last hours of the day. So I said: That is not the time for Salaah. So he replied: Indeed it is verily the Muslim servant is in his Salaah if he has prayed and then sits in his place of prayer (Musallaa) and nothing is keeping him except that he is waiting for the (next) Salaah>> as related by Ahmad and Ibn Hibbaan. So the hour in which the Du'aa is accepted and responded to falls at the end of the day on the day of Jumu'ah because this hour is what many Saheeh Ahaadeeth have indicated. As for the Hadeeth which was narrated by Abu Moosa Al-Ash'ari (ra) with the wording: <<I heard the Messenger of Allah (saw) saying: It is from the time that the Imaam sits until the time that the Salaah finishes>> as related by Muslim, Abu Daawood and Al-Bayhaqi then Ad-Daaru Qutni found fault in it with an interruption (in the chain) between Mukhrimah the narrator of the Hadeeth and his father and Al-Haafizh Ibn Hajar Al-Asqilaani agreed with this saying: [The presence of the statement from Mukhrimah that he did not hear this from his father is sufficient to support the claim that it is interrupted]. Ahmad said from Hammaad Bin Khaalid: [Mukhrimah Bin Bakeer related it from his father Bakeer Bin 'Abdullah Bin Al-Ashajj and he did not hear it from his father. And he added: That Hammaad Bin Khaalid heard it from Mukhrimah himself and also the Haafizh Al-'Iraaqi saw problems with the Hadeeth so this Hadeeth even though it has been collected by Muslim is not suitable to be used as a proof. Also on the day of Jumu'ah it is Mandoob to make the Salaah upon the Messenger of Allah (saw) a lot because the Salaah upon him is shown to him on this day and it pleases him. Aus Bin Abi Aus (ra) said that the Messenger of Allah (saw) said: <<From the best days of yours is the day of Jumu'ah, Aadam (as) was born on this day and was taken on this day, and there are gusts of wind and lightening in it. So make a lot of Salaah upon me in it because your Salaah upon me is shown to me. So they asked: O Messenger of Allah and how are our prayers upon you shown to you when you have become a corpse? He said: Verily Allah 'Azza Wa Jalla has forbidden the earth to eat the bodies of the Anbiyaa (prophets) from the prayers that are said upon them>> as related by Ahmad, Abu Daawood, An-Nasaa'i, Ibn Maajah and Ibn Hibbaan.

Chapter Ten:

The prayer of the people with excuses (The one who is scared/fearful, travelling and sick):

1) The Prayer of Fear (Salaat-ul-Khawf):

If the Muslims are fearful of an enemy of theirs the Shar'a has allowed the performance of their Salaah to be shortened with a number of forms and manners of performing it and some 'Ulamaa have said that there are seven forms and others have said seventeen. The evidence for the legitimacy of this Salaah is the statement of Allah (swt):

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنْ الْكَافِرِينَ كَأَنُؤُوا لَكُمْ عَدُوًّا مُبِينًا

And when you (Muslims) travel in the land, there is no sin on you if you shorten from As-Salaah (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies (An-Nisaa 101)

As for the shortening of the Salaat-ul-Khawf then it is general and includes reducing a number of Rak'ah from the Salaah so the four Rak'ah prayer can be prayed with two Rak'ahs just as it can be performed with one Rak'ah and similar to that is the two Rak'ah prayer of Subh (Fajr). This also includes reducing from its limits, its Rukoo', Sujood and its form and structure so it can be prayed with gestures without Rukoo', Sujood or standing and without

facing the Qiblah i.e. it is prayed according to the situation and this last situation is when the fear is most severe and when there is close combat in fighting and all of these permitted reductions are included in the words: (Shorten from As-Salaah) in the above Aayah. The Qasr (shortening) mentioned in the Noble Aayah means an absolute (Mutlaq) reduction and it is not the same as the specific shortening related to travel where the four Rak'ah Salaah is prayed as two only (without any other change) and the evidence for this understanding comes from the direction of the Qur'aan and the direction of the Hadeeth.

As for the Noble Qur'aan it says following the previously mentioned Aayah:

وَإِذَا كُنْتُمْ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا
فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ
أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ
أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ
لِلْكَافِرِينَ عَذَابًا مُهِينًا. فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا
وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِمْهُمْ الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كِتَابًا مَوْقُوتًا

When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salaah (the prayer), let one party of them stand up [in Salaah (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

When you have finished As-Salaah, remember Allah standing, sitting down, and (lying down) on your sides, but when you are free from danger (secure), perform As-Salaat. Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours. (An-Nisaa 102-103).

Allah (swt) said: (and led them in As-Salaah) and then mentioned after this a form from the forms of shortening the Salaah meaning that Allah Subhaanahu described the shortened Salaah of fear as being the establishment of the Salaah meaning that the one who has prayed the shortened Salaah of fear then it is considered that he has stood for the Salaah and then in the Aayah that follows its He (swt) said: (But when you are free from danger (secure), perform As-Salaat) in the remaining forms of shortening which means that the Salaah without security is not considered as establishing it. Said in another way the performance of the Salaah when secure is described as establishing the Salaah and its understanding is that the Salaah without being secure is not considered establishing it. So when we know that the Messenger of Allah (saw) addressed the believers with the words of Allah (swt): (and led them in As-Salaah) when he ordered them to pray the shortened prayer of fear, we then realise that the shortened prayer of fear is considered standing for (or establishing) the Salaah and it only remains that the meaning of the words of Allah (swt): (But when you are free from danger (secure), perform As-Salaat) means that the Salaah without being secure is not called standing for (or establishing) the Salaah which indicates

that this Salaah is performed with reductions other than in the number of Rak'ah in the Salaah, from four to two and that this includes gesturing and shortening the Salaah to only one Rak'ah.

As for the Hadeeth then the following has been related:

a) Ibn 'Abbaas (ra) narrated: <<Verily Allah 'Azza Wa Jalla has made the Salaah obligatory upon the tongue of your Nabi (saw), upon the resident four Raka'at, two Rak'ahs upon the Musaafir and upon the fearful one Rak'ah>> as related by Ahmad, Muslim, Abu Daawood, An-Nasaa'i and Al-Bayhaqi.

b) Ibn 'Abbaas (ra) narrated: <<The Messenger of Allah (saw) prayed Salaat-ul-Khawf in Dhu Qarad (A land from the lands of Banu Sulaim) so he put the people in two rows behind him, a row parallel to the enemy and a row behind them. So he prayed one Rak'ah with those behind him and then they withdrew to where the others were and they took the formers place and then he prayed with them another Rak'ah - he added in a report - So the Nabi (saw) prayed two Rak'ah and each of the two groups prayed one>> as related by Ahmad, An-Nasaa'i, Al-Bayhaqi, Al-Haakim and Ibn Hibbaan. Ahmad, An-Nasaa'i, Al-Bayhaqi and At-Tahaawi reported similar from Jaabir as did Ahmad, Abu Daawood, An-Nasaa'i, Al-Bayhaqi and Al-Haakim from Hudhaifah.

c) Abu Hurairah (ra) narrated: <<That the Messenger of Allah (saw) came to a place between Dajnaan and 'Usfaan and the Mushrikoon (Polytheists) said: They have a Salaah which is dearer to them than their fathers and sons and it is Al-'Asr so their affair became united and they all inclined upon this single inclination. Then Jibreel (as) came to the Nabi (saw) and ordered him to divide his companions in to two halves so one group prayed and the other stood behind them so that could keep guard with their weapons so that each of these two groups would have a Rak'ah and the Messenger of Allah (saw) would have two>> as related by Ahmad, An-Nasaa'i and At-Tirmidhi. Dajnaan and 'Usfaan are two places between Makkah and Al-Madeenah.

Therefore these Ahaadeeth indicate that the prayer of fear Salaat-ul-Khawf) was lowered or reduced to a single Rak'ah only and also:

a) Al-Bukhaari, Maalik and Ibn Maajah related a long Hadeeth from 'Abdullah Ibn 'Umar (ra) and at the end of it this statement from Ibn 'Umar (ra) was mentioned: <<So it would be that each of the two groups would pray two Rak'ahs and if the level of fear was greater than that then the men would pray standing upon their feet or riding facing the Qiblah and not facing the Qiblah>> and Muslim related it in the words: <<And if the fear was greater than that then pray riding or on foot and use gestures>>.

b) 'Abdullah Bin Unais related: <<The Messenger of Allah (saw) sent me to Khaalid Bin Sufyaan Al-Hadhali and he was in the direction of 'Uranah and 'Arafaat. So he (saw) said: Go and kill him. He (the narrator) said: So I found where he was and the time of 'Asr came so I said (to myself): I fear that there will be a distance between me and him if the Salaah delays me so I set off towards him walking towards him whilst I was praying using gestures. Then when I was close to him he said to me: Who are you? I said: An 'Arab from amongst the 'Arabs and the news reached me that you were gathering against this man so I came for this reason. He said: I am doing that. So I walked with him for an hour until it was possible for me (to find the opportunity) to overpower him with my sword until he was dead>> as related by Abu Daawood and it was related by Ahmad and Al-Bayhaqi in a long version and it was

mentioned in it: <<So I prayed whilst I was walking towards him gesturing with my head for the Rukoo' and the Sujood>>.

c) Hudhaifah Bin Al-Yaman (ra) related that he said to Sa'eed Bin Al-'Aas whilst he was explaining to him how to perform the Salaat-ul-Khawf: <<And order your companions that if they are in battle with the enemy then it is allowed for them to fight and speak>> as related by Ahmad and this is only a part of the narration. Abu Daawood, An-Nasaa'i, Al-Bayhaqi and Al-Haakim also narrated it.

So these three texts (Nusoos) despite being mentioned upon the tongues of the Sahaabah it is hard to conceive that they were speaking from their own accord and all of them have ascertained that the Salaah of fear was performed with gestures or that fighting and speech can occur during it which indicates that the Salaah here is not established upon its normal well known form and structure. Therefore the shortening (Qasr) which was mentioned in the statement of Allah (swt): ((there is no sin on you if you shorten from As-Salaah (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.))) is general ('Aam) allowing the shortening to two Rak'ah, or to one or even to reduce the Salaah to gesturing. At the beginning I mentioned that the Salaat-ul-Khawf has many different forms and ways of performing it and I will now present those that are most prominent:

1) The Salaah of one Rak'ah:

The Imaam prays with one group a single Rak'ah and then stands leaving those behind him to say the Tasleem and then leave. Then the second group comes and forms a row behind him and then he (the Imaam) prays his second Rak'ah and this second group's first Rak'ah and then he makes Tasleem and they do likewise. Neither of these two groups perform another Rak'ah but rather each group only prays one Rak'ah whilst the Imaam prays two. The evidences for this are the three Ahaadeeth that we have mentioned a short time ago; two Hadeeth from Ibn 'Abbaas and one from Abu Hurairah (rah).

2) The Salaah of two Rak'ahs:

a) The Imaam prays one Rak'ah with a group and then stands and waits until they complete the second Rak'ah by themselves and then leave and then the second group comes and forms rows behind him and he then leads them in his second Rak'ah and they pray with him in their first Rak'ah, then the Imaam remains sitting and waits for them to finish their second Rak'ah and then he makes Tasleem and they make Tasleem. The evidence for this form is what was related by Saalih Bin Khawwaat from somebody who was present with the Messenger of Allah (saw) in the battle of Dhaata-r-Riqaa' in which he (saw) prayed the Salaat-ul-Khawf: <<One group lined up behind him while another group (lined up) facing the enemy. The Prophet led the batch that was with him in one Rak'ah, and he stayed in the standing posture while that group completed their (two Rak'ahs) prayer by themselves and went away, lining in the face of the enemy, while the other group came and he (i.e. the Prophet) offered his remaining Rak'ah with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Tasleem along with them>> as related by Al-Bukhaari, Muslim, Ahmad, Maalik and Abu Daawood.

b) The Imaam prays two Rak'ahs with a group and they complete it with him and he remains and then they leave and the other group comes and prays two Rak'ahs with him and complete it with him and he makes the Tasleem and they do likewise. The Daleel for this form is what was narrated by Jaabir (ra) when he said: <<Then call to prayer was made and

he (the Holy Prophet) led a group in two Rak'ah. Then (the members of this group) withdrew and he led the second group in two Rak'ah. So the Messenger of Allah (saw) observed four Rak'ah and people observed two Rak'ah>> as recorded by Muslim, Ahmad, Abu Daawood, At-Tahaawi and Al-Bayhaqi.

c) The Imaam prays two Rak'ah with a group and he makes Tasleem and they do so and then leave and then the second group comes and make rows behind him and then they make the intention together and then pray together two Rak'ahs and then the Imaam makes the Tasleem and then they make the Tasleem and this is the simplest of all the forms. The evidence for this is what was related from Abu Bakr (ra) who said: <<The Nabi (saw) prayed the Salaat-ul-Khawf with us. He prayed with some of his companions two Rak'ahs and then made Salaam and then they went behind and then the others came in their place and he (saw) prayed two Rak'ahs with them and then made the Tasleem. So the Nabi (saw) prayed four Raka'at and each group prayed two>> as related by Ahmad, Abu Daawood, An-Nasaa'i, Ibn Hibbaan and Ad-Daaru Qutni. The second Salaah of the Imaam in this case is Naafilah (non-obligatory). And it is up to you my Muslim brother to choose from any of these forms and from other than them from the other forms that have been firmly narrated upon Asaaneed (chains) that are Saheeh. And if I was to choose, I would choose the easiest of these forms and that is the third and last one mentioned.

As for the Maghrib prayer then the Imaam can do the same as he does in the Salaah of two Rak'ahs as mentioned earlier whether he chooses to pray one Rak'ah with the first group and two with the second or the opposite where he prays two with the first group and one with the second group and both of these are permitted.

As for when the enemy descends upon the Muslims quickly in their lands and they scare them into their houses and they wish to pray four complete Raka'at of the Salaat-ul-Khawf whilst they are there in their residence then Imaam does similar to what was described above where he prays two Rak'ahs with the first group and remains standing whilst they complete their four Raka'at where they pray the additional two Rak'ah by themselves and then leave (the Salaah) and then the second group make rows behind the Imaam and then he prays his remaining two Rak'ahs with them so he completes for himself four Raka'at. They (the second group) pray with him there first two Rak'ahs and the Imaam remains sitting until they have completed their remaining two Rak'ahs so that they have prayed four and then he makes the Tasleem and then they do.

The Prayer with gestures, upon a riding animal (or transport) and in other than the direction of the Qiblah:

When the fear is intensified and the people are overcome by fear from the enemy and it no longer remains easy for them to perform the Salaat-ul-Khawf in any of the ways and forms that have been legislated including standing, making Rukoo' and Sujood then it is permissible for them for them to perform the Salaah with gestures where the Sujood is done lower than the Rukoo' and it is permitted for them to pray whilst they are walking, riding just as it is permitted for them not to face the direction of the Qiblah. Hence they perform the Salaah with gestures in the way that their situation allows so the one on the run from his enemy prays like this whether he is a passenger in a car, plane, boat or riding upon an animal just as the one who is hiding from an enemy and hanging on to rocks or a wall etc...In these cases then the Musalli needs to do no more than recite from the Qur'aan, make Dhikr and gesture and he can pray in any direction and his Salaah in this case is fine and acceptable and he is not required to do anything else. And we mentioned earlier three texts that indicate this rule as related by Hudhaifah Bin Al-Yaman, 'Abdullah Ibn Unais and 'Abdullah Ibn 'Umar (rah).

2) The prayer of the traveller (Salaat-ul-Musaafir):

The Asl (origin) for the Salaah of the Musaafir is Qasr (shortening) where he performs two Rak'ah for Zohr, 'Asr and 'Ishaa and the Subh and Maghrib prayers remain as they are unchanged. 'Aa'ishah (ra) the wife of the Nabi (saw) said: <<At first the Messenger of Allah (saw) was obliged to perform two Rak'ahs, two Rak'ahs except for Al-Maghrib which was three. Then Allah (swt) completed the Zohr, 'Asr and 'Ishaa prayers making them four Raka'aat whilst resident and in travel it reverted to the first obligation (i.e. two's)>> as reported by Ahmad, Ibn Hibbaan, Ibn Khuzaimah and Al-Bayhaqi. 'Umar (ra) said: <<The Salaah of Adhaa is two Rak'ah, the Salaah of Jumu'ah is two Rak'ah, the Salaah of Fitr is two Rak'ah, the Salaah of travel is two Rak'ah, complete and not shortened upon the tongue of your Nabi (saw) and the one who invents has failed>> as recorded by Ibn Khuzaimah, Ahmad, An-Nasaa'i, Ibn Maajah and Al-Bayhaqi. This narration was mentioned earlier in the section: (The description of the 'Eid Salaahs) in the chapter: (The obligatory Salaahs outside of the five (Daily) Salawaat).

The one who performs the Salaat-ul-Qasr (shortened prayer) attains the same reward as the four Rak'ah and as such there is no reason to perform four Raka'aat whilst travelling especially as the Messenger of Allah (saw) and his companions (rah) who strove the most to attain reward used to consistently shorten their prayers whilst travelling. Ibn 'Umar (ra) said: <<...I accompanied the Messenger of Allah (saw) in travel and he did not increase upon two Rak'ah until Allah took him, and I accompanied the Abu Bakr in travel and he did not increase upon two Rak'ah until Allah took him, and I accompanied the 'Umar in travel and he did not increase upon two Rak'ah until Allah took him, and I accompanied the 'Uthmaan in travel and he did not increase upon two Rak'ah until Allah took him...>> as reported by Muslim, Al-Bukhaari and Ahmad.

The Qasr in Safar (travelling) is a Rukhsah (legal permission from the original rule) without there being any difference between the travel in safety or the travel in fear. Ya'laa said: <<I said to 'Umar Ibn Al-Khattaab: You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (saw) about it and he said: It is an act of charity which Allah has done to you, so accept His charity>> as recorded by Muslim, Abu Daawood, An-Nasaa'i, At-Tirmidhi and Ibn Maajah. Haarithah Bin Wahab (ra) said: <<I prayed with the Messenger of Allah (saw) at Minaa, the people were secure and the most he prayed was two Rak'ah>> as recorded by Muslim, Abu Daawood, An-Nasaa'i, At-Tirmidhi and Ibn Maajah. In another report from Haarithah recorded by Muslim it said: <<I prayed behind the Messenger of Allah (saw) at Minaa and the people were the most there was, he prayed two Rak'ah in the farewell pilgrimage>>.

And as long as the shortened Salaah is a Rukhsah then leaving it and praying four is permitted and not prohibited. Allah (swt) says:

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

...There is no sin on you if you shorten As-Salaah (the prayer)... (An-Nisaa 101)

And the Messenger of Allah (saw) said: << It is an act of charity which Allah has done to you, so accept His charity>> and both of these evidences indicate that the Qasr is a Rukhsah and not an 'Azeemah (must be acted upon in all situations). In addition to this there are a large number of reports that mention that the Sahaabah (rah) of the Messenger of Allah (saw) did indeed pray four Raka'aat in some of their travels. I will now present some of them:

a) 'Abdur Rahman Bin Al-Aswad related about 'Aa'ishah (rah): <<That she made 'Umrah with the Messenger of Allah (saw) from Al-Madeenah to Makkah and when she reached Makkah she said: O Messenger of Allah My Father and Mother be at your service, I shortened and I made it complete, I broke fast and I fasted. He said: Well done, Yaa 'Aa'ishah and I did not find fault in this>> as related by An-Nasaa'i and Al-Bayhaqi.

b) Hishaam Bin 'Urwah narrated from his father about 'Aa'ishah (ra): <<That she used to pray four whilst travelling so I said to her: You can pray two Rak'ahs. So she said: O son of my sister, it does not cause me hardship>> as related by Al-Bayhaqi with a Saheeh Sanad (chain) and Abdur Razzaaq related it with the wording: <<That she used complete (i.e. pray four) in travel>>.

c) Ibn 'Umar (ra) said: <<The Messenger of Allah (saw) prayed two Rak'ah in Minaa and then Abu Bakr after him, and then 'Umar after Abu Bakr and 'Uthmaan at the beginning of his Khilaafah and then 'Uthmaan after that prayed four Raka'aat. When Ibn 'Umar would pray behind the Imaam he would pray four and when he prayed by himself he would pray two Rak'ah>> as related by Muslim and Al-Bukhaari with a close wording.

d) Hafs related from Anas Bin Maalik that he said: <<We set off to Ash-Shaam (Syria) to 'Abdul-Maalik and we were forty men from the Ansaar so that he could command us, when he returned while we were straddling the camel he prayed with us, said the Tasleem and entered his tent and then the people stood and added to his two Rak'ahs another two Rak'ahs. He said: So he said: Allah has made the faces Ugly, for by Allah what has befallen the Sunnah and you have not accepted the Rukhsah...>> as related by Ahmad. Ahmad also related it from 'Ubaad Bin 'Abdillah Bin Az-Zubair that Mu'aawiyah prayed two Rak'ahs for a period of time and then prayed four.

Therefore 'Aa'ishah, 'Uthmaan, forty of the Ansaar and Mu'aawiyah all prayed four Raka'aat whilst travelling and when 'Uthmaan and Mu'aawiyah prayed four it is certain that a number of Sahaabah (rah) of the Messenger of Allah (saw) prayed with them and had praying four Raka'aat not been permitted for the Musaafir then why did this occur with these Sahaabah (rah) and why did the Messenger of Allah (saw) praise 'Aa'ishah for her actions. The correct opinion is that Qasr (shortening) in the travel is a Rukhsah and not an 'Azeemah as many of the Fuqahaa have said.

The distance for Al-Qasr (Shortening):

The Fuqahaa and 'Ulamaa have differed a great deal in relation to putting forward and measuring a distance which a Musaafir must pass in order to be permitted to shorten the Salaah. Muhammad Ibn-ul-Mundhir has found that the number of opinions has reached twenty and we will suffice ourselves to present only the most prominent of these and especially as most of them have no Daleel (evidence) that can be considered for them. We will then discuss them with their evidences and remnants of evidences in some detail until we arrive at the correct opinion in this Mas'alah (issue) Bi-Idhnillah Ta'Alaa.

a) The opinion of the Ahnaaf (Madh'hab of Imaam Abu Haneefah Raheemullah):

It was stated in the book 'Al-Mabsoot' by Shams-ud-Deen As-Sarkhasi and it is a pillar from amongst the books of the Ahnaaf: [...Going out to the tavern or hamlet is not called travelling (as such) rather it is necessary to establish a measurement or evaluation which realises the meaning of Musaafir (traveller), and perhaps we could evaluate it as three days due to two Hadeeth. The first, his (saw) saying: <<A woman does not travel for more than three days and nights except that her husband or Mahram (male non-marriageable relative) is with her>> which means three days and the word above (Fauqa) is linked (in meaning) to the words of Allah Ta'Alaa 'And strike them **above** their necks', and she is not prevented from going out to other than it without a Mahram. And he (saw) said: <<The resident can

wipe over (his socks, shoes) lasting for a day and night and the traveller three days and its nights>> so the text here has established that the time period of travel does not subtract from what it is possible to accomplish the Rukhsah in and the meaning in it is that the lightening due to the Rukhsah is due to hardship and lack of ease and the meaning of this is that he has to carry his baggage from other than his people and set it down in other than his people and this is not achieved in less than three days...] until he said: [And there is no meaning in estimating (the travelling distance) in Faraasikh (a specific measure of length) because this differs according to different routes taken in terms of flatness, mountainous, land or sea but rather it should be measured in days and length of journey in days and this is known to the people and the matter returns to them as such when there is doubt so if he sets out on a journey that will last three days then he shortens his Salaah]. Sa'eed Ibn Jubair and Sufyaan Ibn Ath-Thahwri shared this opinion and it has been attributed to 'Uthmaan Ibn 'Affaan, 'Abdullah Ibn Mas'ood and Hudhaifah (rah).

So the traveller according to the opinion of the Ahnaaf is not allowed to shorten his prayer in a journey that is shorter than three days travelling length and they do not see that the measurement of travel should be done according to Faraasikh or miles (i.e. measured distances) but rather it should be done according to days and the number of days journeyed.

b) The opinion of the Maalikiyah (Madh'hab of Imaam Maalik Raheemuhullah) as mentioned in the Book Al-Muduwwanah Al-Kubraa by Imaam Maalik:

[Ibn-ul-Qaasim said: Maalik was saying before: The Salaah is shortened at a travelling distance of a day and night and then he left this opinion and said: The Salaah is not shortened except with a distance of forty-eight miles according to what Ibn 'Abbaas said in relation to four Burud].

So the Musaafir in the view of the Maalikiyah is not allowed to shorten the Salaah in a journey that is less than forty-eight miles in distance and this is equivalent to sixteen Fursakh or eighty-eight point seven (88.7) kilometres.

c) The opinion of the Shaafi'iyah as was mentioned in the book Al-Umm by Imaam Ash-Shaafi' (Raheemuhullah):

A person in my view shortens in a direct distance of two nights and that is forty-six miles Haashami and shortening does not occur with less than this. As for me I do not like to shorten for less than three as a precaution to myself as leaving the shortening is Mubaah (permissible) for me. And if someone was to say: Is shortening in two days proved by a report that has been put forward? It is said: Yes according to Ibn 'Abbaas and Ibn 'Umar (rah). Sufyaan informed us from 'Amru Bin 'Ataa from Ibn 'Abbaas that he was asked: Do you shorten when going to 'Arafah/ He answered: No, but when going to 'Usfaana and Jeddah and Taa'if. He said: And the nearest of these places to Makkah was forty-six miles according to Haashami miles and this is a journey of two nights at a slow and heavy pace. Maalik informed us from Naafi that he travelled with Ibn 'Umar to Al-Bareed and he did not shorten the Salaah and Maalik informed us from Naafi' from Saalim that Ibn 'Umar rode to Dhaat An-Nasab and shortened his prayer and Maalik said: Between Dhaat An-Nasab and Al-Madeenah was a distance of four Burud. And Maalik informed us from Ibn Shihaab from Saalim from his father that he rode to Reem and shortened his Salaah in this journey and Maalik said: And that was approximately four Burud].

So the traveller according to the opinion of Ash-Shaafi' can legitimately shorten at a direct travelling distance of two nights and that is equivalent to forty-six miles according to the

Haashami mile which is about 85 kilometres. And Shaafi' would take a precaution for himself and would shorten at a distance of three nights and this is equivalent to 127.5 kilometres.

d) The opinion of the Hanbaliyah as mentioned in the book Al-Mughni by Ibn Qudaamah Al-Hanbali:

[And when the travelling distance is sixteen Farsakh or forty-eight miles according to the Haashami mile then the traveller can shorten. Al-Athram said: It was said to Abu Abdullah - Ahmad Bin Hanbal - at what distance do you shorten? He answered: Four Burud. It was asked: Is this equal to a whole days travelling distance? He replied: No, four Burud is sixteen Farsakh and a travelling distance of two days.

So the Madh'hab of Abu Abdullah states that travelling is not permitted in less than sixteen Farsakh and a Farsakh is three miles so that equals forty-eight miles. Al-Qaadi said: A mile is twelve thousand feet and that is two straight days of travelling and Ibn 'Abbaas measured this saying: From 'Usfaan to Makkah and from Taa'if to Makkah and from Jeddah to Makkah... and from this the travelling distance for shortening is two straight days of travelling and this is the opinion of Ibn 'Abbaas and Ibn 'Umar and it is also the view of Maalik, Al-Laith, Ash-Shaafi' and Ishaq]. And Ibn Qudaamah added to this saying: [And it was related from Ibn 'Umar that he shortened in a travelling distance of ten Furaasikh. Ibn-ul-Mundhir said: It has been confirmed that Ibn 'Umar used to shorten when travelling to a land of his which was thirty miles and similar to this was related about Ibn 'Abbaas as he said: He would shorten in a day (of travelling) but not less than this and Al-Awzaa'i held this opinion. And the majority of 'Ulamaa said: They say a complete day's worth of travelling, and this is our view...]. So in the view of Ahmad Bin Hanbal the Musaafir needs to cut across a distance of forty-eight miles so as to be permitted to shorten and this is equivalent to 88.7 km and this is the same as Maalik's opinion. Except Ibn Qudaamah did not bind himself to the opinion of his Imaam but rather took the opinion of the majority of the 'Ulamaa measuring the distance of travel as one complete day and this is equal to twenty-four miles which is 44.35 km only without him mentioning who these 'Ulamaa were.

e) The opinion of Ibn Hazm and he was from among the 'Ulamaa of the Zhaahiri school of thought:

The following was stated in his book 'Al-Mahalla': [And travel which is the going out away from the place of being resident, and also going out on a journey, and this is not addressed by any of the people Scholars - and it is the language we have been addressed with and the Qur'aan was revealed in (i.e. the language). So it is not permitted to go outside of this Hukm (ruling/judgement) except for what the texts have correctly extracted. Then we find that the Messenger of Allah (saw) had gone out to the Baqee' (graveyard) to bury the dead, and he went out to fulfil his toiletry needs whilst the people were with him and they did not shorten or break their fasts and he did not break his fast and he did not shorten so this goes out of what is called travel and taking the Hukm of travel. So it is not allowed for us to give the name of Safar (travel) except to what has a linguistic proof of being travel and we do not find that in less than one mile as we have related from Ibn 'Umar that he said: <<If I went out a mile I would shorten my prayer>>]. And Ibn Hazm added: [As for us then we see that if he is less than a mile from the last houses in his village then he is still resident and he does not shorten or break his fast and if he reaches a mile then at that time he becomes a traveller and the prayer can be shortened and the fast can be broken so from that time he shortens and breaks his fast].

So the Musaafir in the opinion of Ibn Hazm can shorten his Salaah when he reaches a distance of one mile outside the houses of the town or village and that is equal to 1848 meters i.e. one km and eight-tenths.

And for the sake of knowing alone I will mention some other opinions for this Mas'alah which a number of Fuqahaa have viewed without the need to discuss them and we will mention them to you as provided by Ibn Hazm in his book Al-Mahalla: [From what those who have made a specification for shortening in travel (have said) is the (following); between distant places, where goods are carried, 96 miles, 82 miles, 72 miles, 63 miles, 61 miles, 48 miles, 45 miles, 40 miles or 36 miles].

And before beginning the detailed discussion on this topic we will mention a collection of Usooli points that need to be considered:

- a) For a Hukm (ruling) to be Shari' then it is necessary that it is taken or extracted from the Shar'a meaning the considered (and legitimate) Adillah (evidences). These are the Qur'aan, the Sunnah, Ijmaa' As-Sahaabah (consensus of the companions) and Qiyaas only and anything other than these four evidences (sources) are not valid in our view to be used as a legal proof and therefore in our view that any ruling extracted from other than these four is not a Sharee'ah ruling.
- b) That the Qawl (statement or opinion) of the Sahaabi can only be considered a Sharee'ah Daleel if the Sahaabah have formed a consensus upon it. However if a Sahaabi or ten Sahaabah or even a hundred put forward an opinion and other Sahaabah hold a different opinion then that means that none of these can be considered a Sharee'ah evidence (Daleel). And everything that has been stated (by a Sahaabi or Sahaabah) is considered Ahkaam Sharee'ah (Islamic rules) as Ijtihaadat of that Sahaabah or those Sahaabah and it can be imitated and followed as a Sharee'ah rule as such. (i.e. It is a rule for the one who said it (Mujtahid) and the one who followed it (Muqallid)).
- c) What is established by the Sharee'ah had priority over what has been established by the language and what the language establishes is only viewed in the absence of the Sharee'ah establishing (an understanding). The opposite is not at all allowed under any circumstance.
- d) If there is a statement or action attributed to a Sahaabi and then another statement or action of a different Sahaabi comes with a different view or understanding then this means that it is an action or opinion based on Ijtihaad (Exertion of the utmost effort to extract the Islamic law from the Islamic sources). And it is not considered an action raised (Marfoo'an) to the Nabi (saw). If a single Sahaabi has two contradictory opinions or actions then that is an invitation to discard both of them and indicates that it is not permissible to work with either of them unless one of them is reported with a weak Sanad (chain of transmitters) in which case it will be discarded and the one with the Saheeh or Hasan Sanad will be taken and worked with.
- e) If there is an issue (Mas'alah) which has a text from the Qur'aan or from the Sunnah of the Messenger of Allah (saw) and then in the same issue a statement of a Sahaabi has also been reported then in this case only the texts from the Qur'aan and the Sunnah of the Messenger of Allah (saw) are taken and the statement of the Sahaabi is discarded unless this statement is an explanation (Sharh/Tafseer) to the text and there is no harm to take it then.
- f) If a text has come and solved an issue and the text has been restricted to it then in this case it is not allowed to treat any other issue (Mas'alah) with it unless there exists an explicit (Zhaahir) 'Illah (legal reason) that is shared by the two issues within the text or its meaning

and if this does not exist then there is absolutely no Qiyaas to be done and this is especially so in relation to the 'Ibaadaat (acts of worship).

With an understanding upon these Usooli principles and by examining the opinions of the four Imaams and others besides them which we have presented above we will easily be able in light of these points to respond to all of these opinions and show the error of all of them and affirm that the correct answer had passed by everyone. And that all of them have come with views that contradict the Islaamic Sharee'ah texts in this issue. As for how? Then here comes the explanation:

1) A discussion of the Ahnaaf opinion:

The Ahnaaf in measuring the distancing for shortening have used as evidence the statement of the Messenger of Allah (saw): <<A woman should not travel for more than three days and nights except with her husband or with a Mahram>> and his (saw)'s saying: <<A resident can wipe over (his socks and shoes) for a day and night and a traveller can perform Masah (wiping over his socks and shoes) for three days and nights>>.

So we say to them: These two Hadeeths do not indicate and guide to what they have said under any situation. This is because the first Hadeeth has come to address the specific issue of a woman travelling, it is restricted to it and cannot be taken beyond it to other than it. And it is known in Fiqh that the text addressed to women is restricted to them and men are not subject to this address in any situation so this Hadeeth does not include the man in addition to it not being related to the subject of shortening the Salaah.

As for the second Hadeeth its subject is making Masah (wiping over socks, shoes) in Wudoo' and is restricted to this subject and issue and is not transferred or moved over to the subject of shortening the Salaah in travel. Therefore these two Hadeeth are not valid to be brought (as evidences) into this subject because the travel of a woman is not the same as shortening the Salaah, and the Masah in Wudoo' is not the same as shortening the Salaah as these three subjects and issues are separate and there is a distance between them. There is no apparent 'Illah (legal reason) that brings them together either explicit or implicit in the meaning so that Qiyaas (analogy) would be valid. It cannot be said that Safar (travel) is the shared 'Illah between these subjects, this cannot be said because Safar is not the 'Illah but is rather the Sabab (reason (from the reality) that brings the rule) and the Sabab does not have Qiyaas (analogy) made to it or with it. Therefore where these two texts have come addressing two completely separate subjects to the subject of shortening the Salaah and where there is no 'Illah shared between them and the shortening of the Salaah, then in this case Qiyaas and analogy is invalid.

They looked at the wording of these two Hadeeth and found within them the word (Lafzh) Safar and they found that this phrase related to the travel of three days and nights. They said: As long as the travelling is three days and nights then it is described as Safar and we say that the Musaafir is the one who travels for this period of time or more but not less, and based on that it is valid for him and not others to shorten. Related to this we say:

We do not dispute that the travel for three days and nights is considered travel (Safar) however we say that the three days and three nights did not come in these two Hadeeth as a Shart (condition) or restriction for travel so that it is considered Safar. It rather only came to restrict the time of travel for a woman and for the one who has wiped over his socks/shoes in the Wudoo'. And what shows the error of this claim of theirs is the Hadeeth narrated by Abu Hurairah (ra) in which he says that the Nabi (saw) said: <<It is not Halaal for

a woman who believes in Allah and the last day to travel a distance of one day and night without having a Mahram with her>> as related by Al-Bukhaari and Muslim. So this Saheeh text is very clear that the travelling of a day and night is named with the name 'Safar' (travel) and this is a third of the distance that they have made a condition and restriction for when it is valid for the travel to be named with the term 'Safar'.

Indeed there are many viable Ahaadeeth that have given the name or term 'Safar' for what is less than this and by a lot. Al-Lajlaaj said: <<We were travelling (Nusaafir) with 'Umar Ibn Al-Khattaab, we had travelled three miles and he shortened the Salaah>> as related by Ibn Abi Shaibah. Muhaarib Bin Dathaar said that I heard 'Umar say:<<Verily I travel (Usaafir) and hour of the day and then I shorten>> as related by Ibn Abi Shaibah and Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<A woman should not travel a Bareed (22 km) without a Mahram>> as related by Al-Bayhaqi and Abu Daawood. This distance (22 km) is traversed in about half of a day. So what do our brothers from the Ahnaaf say in regards to this? As there is no doubt that the two Hadeeth that they have extracted their ruling related to Qasr (shortening) from are not of benefit and that these two Hadeeth do not have any relationship from close or far with the subject of the shortening distance for the traveller.

2) A discussion of the Maalikiyah opinion:

The Maalikiyah opinion is taken from an opinion attributed to Ibn 'Abbaas (ra) and is therefore following Ibn 'Abbaas and not an Ijtihad made by them from the texts. So the one who wishes to imitate or follow Ibn 'Abbaas as Maalik has done then he can do so however here we are not looking to make Taqleed (imitation) or follow the opinion of someone, rather we wish to extract the Hukm Shar'i (Islaamic rule) from the Islaamic Sharee'ah texts and we will mention (later) a number of Sharee'ah texts that contradict or oppose this opinion attributed to Ibn 'Abbaas and therefore the opinion of the Maalikiyah as well and which will show the error of this opinion.

In addition the opinions of the Sahaabah (which are not Sharee'ah evidences) are not considered suitable as a legal proof if they are contradicted or differed upon and in this issue we have found opinions and actions attributed to the Sahaabah that contradict the opinion of Ibn 'Abbaas (ra) which compels us to not take this opinion. Muhammad Ibn Zaid Bin Khalaidah related about Ibn 'Umar saying: <<He shortened his Salaah with a travelling distance of three miles>> as related by Ibn Abi Shaibah and we have just mentioned the Hadeeth from Al-Lajlaaj: << We were travelling (Nusaafir) with 'Umar Ibn Al-Khattaab, we had travelled three miles and he shortened the Salaah>> as related by Ibn Abi Shaibah. So the issue is not an issue of purifying the statements one from the other which do not (in origin) have a Sharee'ah basis.

3) A discussion of the Shaafi'iyah opinion:

The opinion of the Shaafi'iyah is based on following what was attributed to Ibn 'Abbaas and Ibn 'Umar and it is not based upon an Ijtihad of the Sharee'ah texts. Examine what was said in the Musnad of Ash-Shaafi': [Sufyaan Bin 'Uyaynah informed us from 'Amru Bin Deenaar from 'Ataa Bin Abi Rabbah that he said: <<I asked Ibn 'Abbaas: Do you shorten at 'Arafah/ He said: No, but in Jeddah, 'Usfaan and Taa'if and if you come to a people or are walking (on the way)then complete (i.e. four Rak'ah)>> (He said): And this is the opinion of Ibn 'Umar and the opinion we have taken]. So this is a completely clear statement that he is following the opinion of Ibn 'Abbaas and Ibn 'Umar. And I will repeat the words here that we are not attempting to make Taqleed (imitation) to

or follow the opinion of anyone but rather we want to extract the Hukm Shar'i (Islamic ruling) from the Islamic texts which are many and numerous in this issue and will be presented soon Bismillah (By the permission of Allah).

4) A discussion of the Hanaabalah opinion:

This opinion is the same as the Shaafi'iyah opinion, as the Hanaabalah have followed some of the Sahaabah and did not seek to use as evidence the Sharee'ah texts to work out the distance for shortening and it is strange that Ibn Qudamah and he the foremost authority of the Hanaabalah did not take the opinion of his Imaam Ahmad and did not imitate or follow the opinion of a Sahaabah and did not rely upon an Islamic text but rather as he has said followed the opinion of the majority of the 'Ulamaa and took the rule of shortening as one complete days travelling distance. He even did not mention to us the names of the 'Ulamaa he was following, or at least their number so he made two mistakes: The first was that he did not base his opinion on an extraction from the Sharee'ah texts and secondly that he imitated the opinion of the majority of 'Ulamaa (Scholars) as he has said. This is despite the four Imaams of the Madhaahib being generally representative of the 'Ulamaa and none of them held this opinion.

5) A discussion of the opinion of Ibn Hazm:

Ibn Hazm approached this issue from a linguistic perspective and built his opinion upon linguistic implications and understandings so he mentioned that Safar in the language is the going out from the place of residence or setting off on a journey. He therefore made this understanding (based on language) absolute in that shortening is permitted to take place in it however he concluded by taking as proof a statement of a Sahaabah to support his opinion built upon a linguistic meaning as related by Ibn 'Umar (ra): <<If I went out a mile I would shorten my Salaah>> and this was also recorded by Ibn Abi Shaibah.

Ibn Hazm in this has made two errors: The first was that he built his opinion upon the implications of language in a situation where there are Sharee'ah texts that exist and have specified the distance for shortening when travelling which he did not mention. Secondly he drew upon the statement of Ibn 'Umar and used it as a testimony rather than using it as evidence to deduce from and even if he had used it as an evidence he would have been mistaken. This is because he did not take the opinion of Ibn 'Umar but rather talk from the linguistic implications and meanings and he only then quoted the statement of Ibn 'Umar because he saw that it supported what he had arrived at. This is in addition to the fact that actions and statements have been related from Ibn 'Umar that contradict with this statement attributed to him which makes us unable to be assured by it and we do not accept it as a legal proof for deduction as such. Muhammad Bin Zaid Bin Khulaidah related about Ibn 'Umar: <<That he shortened his Salah at a distance of three miles>> as related by Ibn Abi Shaibah and Naafi' related from Saalim: <<That Ibn 'Umar went out to a land of his at Dhaat An-Nasab and he shortened and it was at a distance of sixteen Farsakh>> as related by Ibn Abi Shaibah, Abdur Razzaaq and Ash-Shaafi'. Muhaarab Bin Dathaar also said that he heard Ibn 'Umar say: <<I shorten after having travelled one hour of the day>> as related by Ibn Abi Shaibah. And Abdur Razzaaq mentioned in his Mussanaf many different reports concerning the distance for shortening about Ibn 'Umar so he related that the distance for shortening was between Al-Madeenah and Al-Khaibar which is equal to 96 miles, and that the distance was between Al-Madeenah and As-Suwaidah which is 72 miles and between Al-Madeenah and Reem which is thirty miles. So in light of this how could the statements or actions of Ibn

'Umar be permitted to be used as evidence or proof by Ibn Hazm or any who have followed his method to support a view concerning the distance when his actions and statements are numerous and differ so much?

Ibn Hazm was in error in using this statement of Ibn 'Umar to support his view, Ash-Shaafi' made a mistake by using as evidence the statement of Ibn 'Umar that indicated that the distance for shortening was four Burud and the Hanaabalah made a mistake by taking and following an opinion attributed to Ibn 'Umar. So everyone who used as an evidence or as a supporting proof, or made Taqleed (imitation) to or followed the opinion of Ibn 'Umar (ra) in this issue have distanced themselves from the truth and correct opinion.

If the statements of the Sahaabah are in opposition then they are not a legal proof (Hujjah) and if the statements of a single Sahaabah are in opposition and contradictory then they hold no value and it is not valid to use them as a legal evidence or to support an opinion. In this issue there are many contradictory and opposing statements that have originated from the Sahaabah which have differed greatly which invites us to discard them all and not to use them at all as evidence and this is especially so as this Mas'alah (issue) has many (valid) Sharee'ah texts attached to it that are sufficient to extract a Hukm (ruling) from. Ibn Qudaamah the author of 'Al-Mughni' said: [The Musannif (author) said: And I do not see what the A'immah have gone to (in support of their opinions) as a Hujjah (proof) as the statements of the Sahaabah are differing and contradictory and there is no Hujjah (legal proof) in them in light of this Ikhtilaaf (difference) and it has been related from Ibn 'Abbaas and Ibn 'Umar a difference that our companions have used as proof. On top of that even if there was no difference they still would not have a Hujjah (legal proof/argument) in the presence of the statements and actions of the Nabi (saw). And if their opinions are not substantiated then the distance of travel they have mentioned is not allowed to be taken for two reasons: The first is that it is opposed to the Sunnah of the Nabi (saw) that we have narrated,... and secondly that the measurement is based on Tawqeef (what the Shar'a has prescribed) and it is not permitted to approach it from a mere opinion especially when there is no origin that it originates from and nothing similar to make Qiyaas (analogy) to...]. And Ibn Qudaamah hit the mark with these excellent words of his.

As for the texts that have come to deal with this issue, they are:

a) Jubair Bin Nufair said: I went out with Sharhabeel Bin As-Samt to a village at a distance of seventeen or eighteen miles then he prayed two Rak'ah. So I asked him about that and he replied: <<I saw 'Umar Ibn Al-Khattaab (ra) pray two Rak'ah at Dhul Hulaifah. So I asked him about that and he said: I only do what I saw the Messenger of Allah (saw) doing>> as related by Muslim, Ahmad, An-Nasaa'i, Al-Bayhaqi and Ibn Abi Shaibah. Dhul Hulaifah is a place that is six or seven miles away from Al-Madeenah approximately.

b) Anas (ra)narrated: <<That the Messenger of Allah (saw) prayer four (Raka'at) of Zhohr in Al-Madeenah and prayed two Rak'ah for 'Asr in Dhul Hulaifah>> as related by Muslim, Al-Bukhaari, Abu Daawood, An-Nasaa'i and At-Tirmidhi. Ahmad related it with the addition at the end: <<He was secure and not afraid in the farewell pilgrimage>>.

c) Yahyaa Bin Yazeed Al-Hanaa'i said: I asked Anas Bin Maalik about the shortened prayer so he said: <<Whenever the Messenger of Allah (saw) went out a distance of three miles or three Farsakh (Shu'ba, one of the narrators, had some doubt about it) he observed two Rak'ahs>> as related by Muslim, Abu Daawood, Ahmad, Al-Bayhaqi and Ibn Abi Shaibah.

d) Abu Haaron related from Abu Sa'eed: <<That the Nabi (saw) used to shorten his Salaah when he had travelled a Farsakh>> as reported by Ibn Abi Shaibah and Sa'eed Bin Mansoor. This fourth Hadeeth includes Abu Haaron who has been classified as Da'eef by Al-Qattaan, Ahmad, Ibn Mu'een, Abu Zur'ah, Abu Haatim Ar-Raazi and An-Nasaa'i and I have not found anyone who has accepted him or classified him as trustworthy so this Hadeeth is discarded and thereafter we are left with three Saheeh Hadeeth.

The first and third Hadeeth mention that the Messenger of Allah (saw) prayed two Rak'ah at Dhul Hulaifah which is at a six or seven mile distance from Al-Madeenah and the second Hadeeth mentioned that it was Salaat-ul-'Asr. The version from Ahmad related that it was the farewell pilgrimage which shows the lateness of this incident which negates the possibility of Nuskh (abrogation). So these two Saheeh Hadeeths indicate and guide to that the Messenger of Allah (saw) shortened the prayer of four Raka'aat when he had travelled between six and seven miles so why did the 'Ulamaa not take these two texts? Three of them went in the direction of statements and opinions of the Sahaabah and extracted from them Ahkaam (rulings) despite their differences and contradictions and the other (the Ahnaaf) used evidences which were not related to this issue?!

These two Hadeeth cancel out and falsify the opinions of all four A'immah (Imaams) in a clear manner, so there is not a travelling distance of three days, or two days or a day and night or one mile in relation to the measurement for shortening so it is obligatory to go back from these opinions and be restricted by the action of the Messenger of Allah (saw).

The third Hadeeth answers this issue in a clear cut manner because it does not mention a specific eye witness account but rather expressed an action that was done consistently as the Hadeeth said: <<When (ever) the Messenger of Allah (saw) went out...>>. This is a clear legislation that the Messenger of Allah (saw) permitted the Muslims to shorten when they had travelled three miles or three Farsakh. The doubt in it is from Shu'bah so whoever from the Muslims three miles or three Farsakh then it is permitted to shorten. And where the Farsakh is equal to three miles then the meaning of the Hadeeth is 'whoever travels three miles or nine miles' which is approximately seventeen kilometres. So this is the distance that the Noble Saheeh Ahaadeeth have mentioned and therefore it is obligatory to take them and be bound by them and to discard all of the differing and contradictory statements and opinions of the Sahaabah in relation to this Sharee'ah matter.

And had they only, may Allah forgive and pardon them, taken the six points that we mentioned, and these are points that are solid and they do not have dust clinging to them, so that they could have extracted similar to what we extracted in relation to understanding the travelling distance for shortening. However they did not and instead of taking a Sharee'ah text we found them taking the opinions of the Sahaabah and interpreting and taking and discarding according to what agreed with their view. We saw them taking the Aqwaal (opinions) of the Sahaabah as legislation and interpreting the Sharee'ah text with a far off interpretation meaning that they did the opposite to what they were obligated to do. This Sharee'ah text, the third Hadeeth was interpreted to mean that the intended purpose of it was to indicate the beginning of shortening the Salaah in a journey that was much longer. Meaning that if the entire journey was intended to be three Maraahil, or two Marhalah, or four Burud for example (i.e. longer distances) then it is permissible to shorten when he has passed through three miles or three Farsakh of this journey so they moved this text away from its subject which is: Defining the distance for travelling to another subject or question

which is: When does the Qasr begin? There is a difference between these two questions and they made the error when they did not restrict this text to defining the distance required for shortening and they increased their error when they interpreted it according to their opinion and said that it is a text for the beginning of shortening alone. To explain this mistake we say the following:

1) The Ijmaa (consensus) of the four Imaams is that whoever wishes to travel then he can shorten by simply leaving the last house or houses in his village or town which means that whoever has left the last house and has distanced himself from it by one hundred metres only or even less than that then he is allowed to shorten his prayer according to them. So in light of this why did they put the Hadeeth of Anas in this place as it mentions a travelling distance of three miles as a minimum which is before the beginning of Qasr (shortening) according to their view? Is there not a contradiction in this? They should either stick to their consensus (Ijmaa) or take this Hadeeth and leave the Ijmaa because the text (Hadeeth) and the Ijmaa are contradictory here.

2) Their interpretation does not hold weight and is mistaken and this is because the text did not come in relation to when shortening can begin but came related to the subject that defines the distance of travel that permits the shortening. Ibn Hajar Al-Asqilaani who was from the Shaafi'i Madh'hab and the author of 'Fath-ul-Baari Bi Sharh Al-Bukhaari' responded to their opinion when he mentioned the following in his book: [An-Nawawi has spoken about how the people of Zhaahir have held an opinion that the distance for travelling is less than three miles as if they had based this upon what was related by Muslim and Abu Daawood from Anas who said: The Messenger of Allah (saw) would shorten his Salaah if he went out a distance of three miles or Faraasikh>> and this is the most Saheeh (correct) Hadeeth related to clearly explaining this issue and those who oppose it have carried its meaning over to mean that the distance in which the prayer can begin to be shortened and does not mean the whole journey. The remoteness of this interpretation (from what is correct) is not hidden in addition to Al-Bayhaqi having mentioned in relation to this that Yahya Bin Yazeed who narrated it from Anas said: <<I asked Anas about shortening the Salaah and I was leaving for Koofah (from Basrah) And I will pray two Rak'ahs until I return, So Anas said:...>> and he then mentioned the Hadeeth (from Anas). So it is clear that he was asking Anas about the permission to shorten in travel and not when he could start his shortening upon the travel. Therefore the correct view in this is that (shortening) is not restricted to a distance but rather is related to leaving the place from which you are going out from (i.e. town)...>>. From this explanation it has become abundantly clear that whoever wishes to travel seventeen km or more then he is permitted to shorten his prayers that consist of four Raka'aat and this is the correct Hukm Shar'i (Islamic legal ruling) in this Mas'alah (legal issue).

As for the beginning time when Qasr is permitted (when on a journey) then it occurs by simply leaving the last house from the houses of the Madeenah (town) or village or by leaving the town or village that you are residing in and he continues with the permission to shorten until he reaches the first house from among the houses of his village or town when he has returned from his journey. Al-Bukhaari said: <<'Ali (ra) set off (on a journey) and shortened whilst he could see the houses and when he returned it was said to him: This is Koofah and he said: No, not until we have entered it>>. And there is no text found related to this point so we will heed to this Athar (report).

And it is valid to shorten in any form of travel whether it was travel out of obedience, or choice or even a travel that was Haraam i.e. anything that is described as travel. And it has been set at seventeen km or more as a precaution because it is (only) permitted (Mubaah) to shorten so the issue is related to travel and not its type, aim or intended purpose.

The Musaafir continues in Qasr (shortening the Salaah):

Three of the Imaams; Maalik, Ash-Shaafi' and Ahmad have said that the Musaafir becomes resident if he intends to be resident for four days using as evidence his (saw) forbidding the Muhaajiroon of residing in Makkah for more than three days.

Abu Haneefah viewed that the Musaafir completes his Salaah if he has decided to stay or reside for fifteen days and he used as proof the statement of Ibn 'Abbaas and Ibn 'Umar who said: If you stay (reside) in a land whilst you are travelling and you have decided in yourself to stay for fifteen days then complete the Salaah.

Al-Awzaa'i said twelve days and Rabee'ah a day and a night.

It is my view that all of them have become distanced from correct view as some have used a Hadeeth that does not deal with this issue, and others have used the statements of the Sahaabah and not the Sharee'ah texts which are numerous in this issue, and it is worth noting that the Sahaabah have many different opinions on this issue.

The correct view which it is necessary to follow is that the Musaafir continues shortening his Salaah as long as the description traveller is applied upon him whether his travelling is for a long or short period of time and every specification of time for the Musaafir to shorten is a Marjooh (outweighed) Ijtihad. When the Musaafir intends to set up home in a place he then loses the description of a Musaafir and becomes Muqeeman (resident) and it is obligatory for him to complete his Salawaat. So the Musaafir remains as such until he returns to his country, town or place in which he lives or when he takes another place as his new place or home of residence in which he will stay on a permanent basis and he remains a Musaafir on this basis even if he continues his travel for a year or more and he does not lose the description of a Musaafir if he intends to set up temporary residency for a number of days or weeks in the place he has travelled to and even if he has married a woman who resides permanently in that place and he remains a Musaafir and shortens his prayer until he intends a permanent residency there and at that time he completes his Salaah (i.e. prays four Raka'at).

The one who has said that the Musaafir must complete his prayer and is not allowed to shorten if he marries a woman residing in the land he has travelled to because they have sought as evidence for this a very weak Hadeeth which is not valid at all for Istidlaal (inducing a rule from). It is: As related from Abdur Rahmaan Bin Abi Dhabaab who said: <<That 'Uthmaan Ibn 'Affaan (ra) prayed in Minaa four Raka'at and the people protested at this so he said: O people I have got married in Makkah since I arrived and verily I heard the Messenger of Allah (saw) say: Whoever gets married in a land then he prays the Salaah of the Muqeem (resident)>> as related by Ahmad, Al-Bayhaqi and Abu Ya'laa. This Hadeeth is Muqati' as said by Al-Bayhaqi and Ibn Hajar in addition to the narrator being 'Ikramah Bin Ibraaheem and Adh-Dhahabi said: His weakness is agreed upon, so this Hadeeth is not valid for Istidlaal.

The Musaafir shortens as long as he is on his travels whether he is walking or riding an animal or means of transport like a plane, boat or car and whether he is afflicted with tiredness and a burden or not because the important point is travel as we have said without any further addition or qualification. Anas (ra) said: <<We went out with the Messenger of Allah (saw) from Al-Madeenah to Makkah and he prayed two Rak'ah consistently until he returned to Al-Madeenah. I asked: Did you stay in Makkah for a period of time? He replied: We stayed for ten>> as related by Al-Bukhaari, Muslim, Ahmad and An-Nasaa'i.

As for what was related from Ibn 'Abbaas (ra) that he said: <<I travelled with the Messenger of Allah (saw) and he stayed for nineteen days and prayed two Rak'ah consistently...>> as related by Ahmad, Al-Bukhaari and Ibn Maajah and what was related by Jaabir Ibn Abdullah (ra) who said: <<The Messenger of Allah (saw) stayed in Taabook for twenty days and he shortened his Salaah throughout>> as related by Ahmad, Abu Daawood, Ibn Hibbaan and Al-Bayhaqi in addition to other similar Ahaadeeth. Then all of these Ahaadeeth do not benefit in defining or specifying a time period for shortening the prayer whilst travelling but rather all of these mentioned times have come as eye witness accounts based on realities and circumstances and they do not have another indication and do not provide a specified time for Qasr in Safar. A number of the Sahaabah of the Messenger of Allah (saw) understood this and they did not restrict themselves to a specified time for shortening whilst in travel. Al-Bayhaqi related from Naafi' from Ibn 'Umar (ra) that he said: We were afflicted by snow whilst we were on a military expedition in Azerbaijan for six months. Ibn 'Umar said: We used to pray two Rak'ah>> and Ahmad related from Thamaamah Bin Sharaaheel who said: <<I went out to Ibn 'Umar and asked him: What is the prayer of the Musaafir? He said: To pray the prayers with two Rak'ah except for Al-Maghrib which is three...until Thamaamah said that he (Ibn 'Umar) said: O people I was in Azerbaijan for four months or two, I'm not sure and I saw them praying two Rak'ahs for the prayers>>. I saw them refers to the Sahaabah of the Messenger of Allah (saw). And in the Musannaf of Ibn Abi Shaibah it was related: <<That Abu Hamzah, Nasr Bin 'Imraan said to Ibn 'Abbaas that we will be resident in Khurasaan for a long time in the military expeditions so what is your opinion of what we should do? He said: Pray two Rak'ahs even if you reside for ten years>>.

3) The prayer of the sick person (Mareed):

Illness is a test and trial from Allah (swt) to his servants and he rewards those who are patient and takes revenge upon those who are stubborn towards him. And it is a favour from Allah (swt) upon his patient servants that he rewards them for all that their illness has prevented them from performing which they had been doing when in a healthy state including the Salaah in its complete form. So whoever has been prevented from standing or making the Rukoo' or Sujood or sitting in the Salaah and prays lying down for example or through the use of gestures then he attains the same reward as he would have done in a healthy state praying in the complete way that is well known. 'Abdullah Ibn 'Umar (ra) related from the Nabi (saw) who said: <<There isn't anybody from among the people who has been afflicted by trial in his body except that Allah 'Azza Wa Jalla orders the Malaa'ikah (Angels) who are with him. He (swt) says: Write for my servant every day and night what he used to do when he was well as long as he is afflicted by my illness>> as related by Ahmad

and Al-Haakim. Abu Moosa (ra) said that the Messenger of Allah (saw) said: <<If the servant has become ill or is travelling then the same reward will be written for him for what he had been doing while he was resident and in good health>> as related by Ahmad, Al-Bukhaari and Abu Daawood. So if he is unable to pray standing or he suffers hardship in doing so then he can pray sitting and if he is unable to make Sujood upon the ground or it is a hardship then he should make it lower than the Rukoo' without the need for him to place a pillar or piece of wood for him to make Sujood upon indeed it can be sufficient to gesture and lower/lighten the Sujood and if he is unable to sit then he can pray lying down on his right side with his face facing the direction of the Qiblah. Jaabir (ra) narrated: <<That the Messenger of Allah (saw) visited a sick person and he saw him praying upon a pillow so he threw it aside, he then took a staff and prayed (leaning) upon it and he (saw) also moved this away and said: If you have the strength then sit and if not then gesture and make your Sujood lower than your Rukoo'>> as reported by Al-Bazaar and Al-Bayhaqi. It was reported from Ibn 'Umar that he said that the Messenger of Allah (saw) said: <<Whoever from you is capable of making Sujood then he should do so and if he cannot then do not raise anything up so as to prostrate the forehead upon but rather he should make his Rukoo' and Sujood through gesturing>> as related by At-Tabaraani. (Note: Gesturing indicates slight or light movements). And 'Imraan Bin Hussain (ra) said: <<I suffered from haemorrhoids so I asked the Nabi (saw) concerning the Salaah (in this condition) so he said: Pray standing and if you cannot then sitting and if you cannot then upon your side>> as related by Al-Bukhaari, Abu Daawood, An-Nasaa'i, At-Tirmidhi and Ibn Maajah. And we have said specifically that he should pray upon his right side only because the Messenger (saw) used to love and prefer everything to be done on the right so the Salaah on the right is better however it is permissible upon the left side and there is nothing in the texts that restricts it to the right side.

In the case where the Imaam of the Jamaa'ah is ill and is compelled to pray sitting then all of those praying behind him also pray sitting even if they are not ill as this is a specific case that has been legislated in relation to the sick person leading the well in the Salaah. Anas Bin Maalik (ra) related: <<That the Messenger of Allah (saw) fell when riding a horse and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said: The Imam is to be followed. Pray standing if he prays standing... and pray sitting (all of you) if he prays sitting>> as recorded by Al-Bukhaari, Maalik, An-Nasaa'i, Ahmad and Al-Bayhaqi. And 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) during his illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet beckoned them to sit down. On completion of the prayer, he said: The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says Sami'a l-lahu liman hamidah (Allah heard those who sent praises to Him) say then Rabbana wa laka l-hamd (O our Lord! All the praises are for You), and if he prays sitting then pray sitting>> as related by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and Ibn Maajah. And for more on this issue it can be revised in the section: (The Imaam who prays sitting) in the last chapter: (The Imaamah in the Salaah).

We will now return to the origin of this discussion: If a sick person enters into the Salaah capable of standing and then during the Salaah finds himself not able to stand again in the second Rak'ah (for example) then he should continue based on what he has already performed of the Salaah and sit in that following Rak'ah. In reverse if he starts the Salaah not able to stand and then finds during the Salaah the power and strength to stand in the second Rak'ah he can do so, and in this way he performs what he is able to in relation to the actions

and positions and what he is unable to do then there is nothing against him if he does not do them.

It is necessary to be known that the excuse that allows these above actions is illness or the existence of hardship or the fear of a harm occurring or the fear of increasing the illness. And attention should be paid to the illness if it is light like a cold, or cough, or light headache or sore eyes or similar to these types because the Muslim is ordered to perform the Salaah in its complete form according to his capability and strength. Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<...And when I have commanded you with something then approach it (perform it) to the most of your capability>> as related by Al-Bukhaari, Muslim, An-Nasaa'i, Ibn Maajah and Ahmad. And the one who is afflicted by any of the aforementioned types of illness can without doubt perform the Salaah in its complete form and structure so these illnesses are not valid excuses.

Combining (Al-Jam'u) between two prayers:

Al-Jam'u (combining) is only between Zhohr and 'Asr, and Maghrib and 'Ishaa so it is not valid to combine between Subh and Zhohr, 'Asr and Maghrib or 'Ishaa and Subh and all of this is known from the Deen by necessity. Ibn 'Abbaas (ra) related: <<The Messenger of Allah (saw) used to combine between Zhohr and 'Asr if he was on the back of a journey and combine between Maghrib and 'Ishaa>> as related by Al-Bukhaari, Muslim and Ahmad, and Anas Bin Maalik (ra) said: <<The Messenger of Allah (saw) used to combine between Zhohr and 'Asr and Maghrib and 'Ishaa when travelling>> as recorded by Ahmad. The Ahaadeeth on this issue are numerous and there is no need to mention them all here.

The Jam'u between the two prayers is an exceptional case because the origin in regards to the Salawaat is that each one has a known time which it is not allowed to surpass and this exception is legislated in the presence of an 'Udhr (excuse) from amongst the A'adhaar (legal excuses) so if a legal excuse does not exist then the Jam'u is decisively not permitted. And we have previously mentioned in the section: (The Salaah, its ruling and its timings) the times of these prayers and that they are obligatory to be stuck to.

The one who has permitted the Jam'u without an 'Udhr is mistaken taken from the Hadeeth related by Ibn 'Abbaas (ra): <<I prayed with the Messenger of Allah (saw) eight combined and seven combined>> as recorded by Al-Bukhaari and Muslim, and Abu Daawood related it as: <<The Messenger of Allah (saw) prayed with us in Al-Madeenah eight and seven, Zhohr and 'Asr and Maghrib and 'Ishaa>> and in another narration: <<The Messenger of Allah (saw) prayed Zhohr and 'Asr combined in Al-Madeenah without being in fear or in travel. Abu Zubair said: So I asked Sa'eed: Why did he do this? So he said: I asked Ibn 'Abbaas the same and he said: He did not want to place hardship upon anyone from his Ummah>> as related by Muslim and Abu Daawood. In another relation recorded by Muslim the wording was: <<The Messenger of Allah (saw) combined between Zhohr and 'Asr and Maghrib and 'Ishaa in Al-Madeenah without being in fear or due to rain so it was asked of Ibn 'Abbaas: Why did he do this? So he said: He did not want to place his Ummah in difficulty>>. And in another report from Ibn 'Abbaas with the wording: <<The Messenger of Allah (saw) combine Zhohr and 'Asr and Maghrib and 'Ishaa without being in fear or in travel>> as related by Muslim. Based on this Hadeeth with its many paths some people deduced that it is permissible to combine absolutely without restriction and not restricted to any legal excuse ('Udhr) from the legal excuses.

The correct view however is that this Hadeeth with its many paths does not indicate and guide to what they have concluded otherwise it would been that it is not obligatory to be bound by the times of prayer or that sticking to the stated times of prayer is Mandoob only and this is in contradiction to the Haqq (truth) and far from the correct view and Allah (swt) says:

إِنَّ الصَّلَاةَ لَفَانَتْ عَلَى الْمُؤْمِنِينَ لِفَتَابًا مَوْقُوتًا

Verily, The Salawaat (the prayers) are enjoined on the believers at fixed times (An-Nisaa 103) The correct understanding is that the Messenger of Allah (saw) combined Zhohr and 'Asr, Maghrib and 'Ishaa in Al-Madeenah in a way that is seemed that it was combining when it was not in fact i.e. a Jam'u of appearance. This happened by delaying the Zhohr prayer until its last time and then praying 'Asr at its earliest time so that these two Salaahs appeared to have been combined and he did the same with Maghrib and 'Ishaa and this type of combining is allowed without question and without a legal excuse ('Udhr). When the Messenger of Allah (saw) prayed the Salaah at its very beginning time and it was seen that he prayed in other than his normal way by praying seven and eight, this action was then described as combining, and it was in fact combining however they thought that he had taken Zhohr out of its time and entered it into the time of 'Asr, and the same in regards to Maghrib. This is because the Jam'u is when one Salaah is taken outside of its time and placed in another Salaah's time. This type of combining by appearance (but not in actuality) should not be looked at with special attention because the prayers remain in their correct times where one prayer is performed closely in time to the other as one is prayed in the last part of its time and the other in the earliest part of its time and as such a combining takes place but only one of appearance. It is necessary to understand this in this manner otherwise the fixed prayer times would be negated as a result or would only become Mandoob (recommended) and this as we have said is in opposition to the Haqq and away from the correct understanding.

And to bring extra comfort to this issue we will quote two Hadeeth that indicate what we have said. One is related from Ibn 'Abbaas (ra) that he said: <<I prayed with the Nabi (saw) in Al-Madeenah eight and seven both combined, he delayed Zhohr and hastened 'Asr and delayed Al-Maghrib and hastened 'Ishaa>> as related by An-Nasaa'i and the second is related by Jaabir Bin Zaid from Ibn 'Abbaas (ra) in which he said: <<I prayed with the Nabi (saw) eight and seven both combined. I said: O Abu Ash-Sh'athaa I believe that he delayed Zhohr and hastened 'Asr and delayed Maghrib and hastened 'Ishaa. He said: And I also believe that to be the case>> as related by Muslim and Ahmad. So here Ibn 'Abbaas who related this Hadeeth with its many paths says: << he delayed Zhohr and hastened 'Asr and delayed Al-Maghrib and hastened 'Ishaa>> and Ibn 'Abbaas does not contradict or oppose himself and working with both Hadeeth is better than discarding one of them. And if we work with both we take the understanding that we have presented which is that the Messenger of Allah (saw) combined these two prayers in a way of appearance only so it is necessary to adopt this understanding and leave all that are different to it.

We said at the beginning of this discussion that the Jam'u between two Salaahs is an exceptional case and that this exception is legislated in the presence of a legal excuse and the excuses that permit the combining between Salaahs are travel, rain, fear, illness and old age and what is similar in terms of what would cause hardship if combination was not performed, and this is because the Shar'a (Islaamic legislation) has lifted the hardship from the Muslims. Therefore if any of these excuses are present then it is permissible to combine between prayers, i.e. between Zhohr and 'Asr and Maghrib and 'Ishaa and these can be combined in the time of the first prayer (Jam'u Taqdeem) or the time of the second prayer (Jam'u Ta'kheer) so the two Salaahs can be combined in the time of any of them whether its time was in the first or last of them as both are permitted. Abu Hurairah (ra) related: <<That the Messenger of Allah (saw) used to combine between Zhohr and 'Asr while travelling to Taabook>> as related by Maalik, and 'Abdullah Ibn 'Umar (ra) related: <<The Messenger of Allah (saw) would combine between Maghrib and 'Ishaa when he was travelling in haste>> as related by Maalik, Al-Bukhaari and Muslim. 'Abdullah Ibn Mas'ood (ra) narrated: <<That the Messenger of Allah (saw) comined between two prayers when he travelled>> as related by Al-Bazzaar, Abu Ya'laa and At-Tabaraani and Al-Bazzaar also related similar to this from

Abu Sa'eed (ra). Mu'aadh Bin Jabal (ra) related: <<The Messenger of Allah (saw) combined between Zhohr and 'Asr and between Maghrib and 'Ishaa whilst on the military expedition to Taabook. He said: I asked: What made him do this? He said that he said: He did not want hardship upon his Ummah>> as related by Muslim and Ahmad. In addition to the Hadeeth from Ibn 'Abbaas (ra) that was reported by many paths in which he said: <<The Messenger of Allah (saw) prayed Zhohr and 'Asr combined in Al-Madeenah without being in fear or in travel>> and <<The Messenger of Allah (saw) combined between Zhohr and 'Asr, Maghrib and 'Ishaa in Al-Madeenah without being in fear or due to rainfall>>. Here Ibn 'Abbaas is indicating that fear, rain and travel are legal excuses for combining through negating the presence of these to explain the combination of the Messenger (saw) in Al-Madeenah and he would not have mentioned them had they not been valid legal excuses within this context. Also these excuses come under the category of what causes hardship (Haraj and Mashaqqah) and the Hadeeth mentioned: <<He did not want to cause hardship upon anyone from his Ummah>>. Senility and old age also comes under this category as does anything that causes hardship upon the Musalli if he does not pray combined like: the severe cold wind, muddy or icy terrain and travelling routes towards the Masjid and what is similar to that and related to this 'Abdullah Ibn Mas'ood (ra) related: <<The Messenger of Allah (saw) combined between the first (Zhohr) and 'Asr and between Maghrib and 'Ishaa and we asked about this, so he said: I did this so that my Ummah would not face hardship>> as related by At-Tabaraani. So the Qaa'idah (legal principle) in relation to Jam'u (combining) is that it is permitted if the Musalli has an excuse linked to hardship that he would be afflicted with if he was not to combine between prayers and this principle is wide (not very restrictive) without doubt. And just as we convene the Salaah in the Masjid we also convene it in the house or in the fields, factories amongst other places and just as we convene the Salaah in Jamaa'ah (congregation) we also convene it individually and in light of this we say the following:

That the combining between prayers takes place where the Salaah is convened, so it combination takes place in the Masjid just as it takes place in the home, farm, factory or any other place and it takes place in Jamaa'ah just as it does in the individual prayer without any difference between them as long as the legal excuse is present. And if this legal excuse is present then the Jam'u is permitted as a result of it without the stipulation that the Musalli is in hardship and this is because the presence of a legal excuse ('Udhr) is the same in effect whether hardship exists or not like travelling for example where it is allowed for the Musaafir (traveler) to combine whether or not he faces hardship in his travels, or rain for example where it is permitted for the Musalleen to combine in Jamaa'ah or in individual prayer whether or not the rain has caused any hardship. This is because the general 'Udhr or general need (Haajah) is established for everyone when it is existent whether or not hardship exists and the evidence for hardship not being a stipulation or requirement for Jam'u (combining) is that the Nabi (saw) used to combine in rain in the Masjid and there was no distance between his house and the Masjid.

In addition it is Sunnah for the one performing Hajj to combine between Zhohr and 'Asr the Jam'u of Taqdeem (in the earlier prayer time i.e. Zhohr) at 'Arafah on the ninth day of Dhul Hijjah and between Maghrib and 'Ishaa the Jam'u of Ta'kheer (in the later prayer time i.e. 'Ishaa) at Muzdalifah and this is the same for the people who live and reside in Makkah and those who have travelled there. This is because the Messenger of Allah (saw) combined between Zhohr and 'Asr at 'Arafah and between Maghrib and 'Ishaa at Muzdalifah and he was the Imaam for all of the Hujjaaj from the people of Makkah and those not from Makkah. So the people of Makkah were not exempted from this combining which indicates the permissibility of combining for everybody, for those travelling and those not travelling in the season of Hajj at 'Arafah and Muzdalifah. Ja'far Bin Muhammad related: <<We came to Jaabir Bin 'Abdullah...The I said: Tell me about the Hajj of the Messenger of Allah (saw) so he

said:...Verily the Messenger of Allah (saw) stayed nine years without performing Hajj and then it was announced to the people on the tenth that the Messenger of Allah (saw) was going for Hajj..he passed on till he came to 'Arafah and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying...He pronounced Adhaan and later on Iqaamah and he (the Holy Prophet) led the noon prayer. pronounced Adhaan and later on Iqaamah and he (the Holy Prophet) led the noon prayer. He then uttered Iqaamah and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah (may peace be upon him) then mounted his camel and came to the place of stay...>> as extracted from a long Hadeeth recorded by Muslim, Ahmad and An-Nasaa'i. Jaabir Bin 'Abdullah (ra) related: <<The Messenger of Allah (saw) proceeded until he reached Muzdalifah and then he prayed Maghrib and 'Ishaa there with one Adhaan and two Iqaamahs and he did not pray between them anything>> as recorded by An-Nasaa'i and Usaamah Bin Zaid (ra) related: << Allah's Messenger (saw) proceeded from 'Arafah, and as he approached the creek of a hill, he got down (from his camel) and urinated, and then performed a light ablution. I said to him: Prayer, whereupon he said: The prayer awaits you (at Muzdalifah). So he rode again, and as he came to Muzdalifah, he got down and performed ablution well. Then the Iqaamah was pronounced for prayer, and he 'observed the sunset prayer. Then every person made his camel kneel down there, and then the Iqaamah was pronounced for 'Ishaa prayer and he observed it, and he (the Holy Prophet) did not observe any prayer (either Sunan or Nawaafil) in between them>> as recorded by Ahmad, Al-Bukhaari and Muslim. In the third Hadeeth when he said: 'The prayer awaits you' this means that Usaamah Bin Zaid reminded the Messenger (saw) about the coming of the time for Maghrib and the Messenger of Allah (saw) informed him that the Salaah is coming and he did not pray it in its time because he wanted to delay it so that he could combine it at the time of 'Ishaa.

How to combine between two prayers:

The combining of two prayers does not require a previous intention so it is valid and correct for a Muslim to pray Zhohr without a Niyah for combining with 'Asr and then pray 'Asr after combining it with Zhohr and this is the same whether it was prayed immediately after of with some abatement (some time between) and whether actions were performed in between or not. Usaamah Bin Zaid (ra) related: <<Allah's Messenger (saw) proceeded from 'Arafah and dismounted at the mountainous pass and then urinated and performed a light ablution. I said to him, "(Shall we offer) the prayer?" He replied, "The prayer is ahead of you (i.e. at Al-Muzdalifah)." When he came to Al-Muzdalifah, he performed a perfect ablution. Then Iqaamah for the prayer was pronounced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then Iqaamah for the prayer was pronounced and he offered the ('Ishaa) prayer and he did not offer any prayer in between them (i.e. Maghrib and 'Ishaa prayers)>> as related by Al-Bukhaari, Maalik and An-Nasaa'i. This Hadeeth indicates that the companions (rah) of the Messenger of Allah (saw) had all prayed Maghrib, and then went off to manage the affairs of their rides (camels) and made their camels kneel in their place and when they heard the Iqaamah they left and prayed the Jamaa'ah with the Messenger of Allah (saw). So this Hadeeth indicates the absence of intention to combine from the Sahaabah (rah) and if there was then why did they go off to their camels and homes, and the Hadeeth also indicates that the combination can take place with an interlude in between as well as indicating the permissibility of engaging in actions in between the two prayers.

And one Adhaan and two Iqaamahs have been legislated between the two prayers and if the Adhaan is said twice then there is no problem and I do not see what some have seen or viewed in terms of there only being one Iqaamah for the two prayers. As for the first Daleel (evidence) then it was mentioned in the previously quoted Hadeeth in the previous discussion: <<He then made the Adhaan, then the Iqaamah and they prayed Zhohr, then he made the Iqaamah and they prayed 'Asr>> and also what came in the Hadeeth mentioned a little while ago: <<Then he prayed with them Maghrib and 'Ishaa with one Adhaan and two Iqaamahs>>. As for the Daleel for two Adhaans then it is from what Abdur Rahmaan Bin Zaid related: << `Abdullah performed the Hajj and we reached Al-Muzdalifah at or about the time of the `Ishaa prayer. He ordered a man to pronounce the Adhaan and Iqaamah and then he offered the Maghrib prayer and offered two Rak'ah after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhaan and Iqaamah (for the `Ishaa prayer). (`Amr, a sub-narrator said: The intervening statement 'I think', was said by the sub-narrator Zuhair) (i.e. not by `Abdur-Rahmaan). Then `Abdullah offered two Rak'ah of `Ishaa prayer. When the day dawned, `Abdullah said, "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." `Abdullah added, "These two prayers are shifted from their actual times, the Maghrib prayer (is offered) when the people reached Al-Muzdalifah and the Fajr (morning) prayer at the early dawn." `Abdullah added, "I saw the Prophet doing that>> as related by Al-Bukhaari, Ahmad, An-Nasaa'i and Ibn Khuzaimah. And this action even if done by a Sahaabi ('Abdullah Ibn Mas'ood) was consented to by the Sahaabah that were present with him and agreed to his action and this is an Ijmaa' (consensus) from them for the permissibility of two Adhaans and this is in addition to 'Abdullah Bin Mas'ood saying that he saw the Nabi (saw) doing this.

As for the Daleel used to say that there is one Iqaamah for the two prayers, it is what was related from Ibn 'Umar (ra): <<That he prayed with the Messenger of Allah (saw) at Muzdalifah (combined prayer) with one Iqaamah>> as related by An-Nasaa'i, Al-Bukhaari, Abu Daawood and Muslim. And Ahmad related it with the wording: <<That the Nabi (saw) combined between Maghrib and 'Ishaa at Muzdalifah, he prayed three Raka'at for Maghrib and two for 'Ishaa with one Iqaamah>>. Even though this Hadeeth is Saheeh it contradicts with other Saheeh Ahaadeeth which indicate two Iqaamahs at Muzdalifah in addition to Ibn 'Umar himself relating: <<The Nabi (saw) combined between Maghrib and 'Ishaa at Muzdalifah each one with an Iqaamah and he did not perform Tasbeeh between them and not at the end of each of them>> as related by Al-Bukhaari and An-Nasaa'i. So this narration contradicts the first narration which indicates that two Iqaamahs have been legislated.

And if the Musalli completes the two prayers in the first (earlier) time of them and then the 'Udhr (legal excuse) is no longer present like if he prayed because of Rain and thereafter the clouds dissipate and the weather becomes clear then in this case his Salaah is valid and the combining was Saheeh and he does not have to repeat the prayer. This is as long as his Salaah was completed whilst the reason was present in which case his Salaah was valid and accepted and there is no harm if the reason goes away or is no longer present.

And it is from the Sunnah for the one travelling under the excuse of travel that if the time of Zhohr comes before he resumes his journey to combine between Zhohr and 'Asr the Jam'u of Taqdeem (in its advanced/early time) and the same applies to Maghrib and 'Ishaa.

However if he resumes his travel and then the time of Zhohr comes then it is Sunnah for him to continue on his journey until the time of 'Asr comes and then he descends and prays the two prayers the Jam'u of Ta'kheer (delayed combining) and the same applies to Maghrib and 'Ishaa. Anas Bin Maalik (ra) related: <<That when the Nabi (saw) was travelling and the sun went over the Zenith before he departed he would pray Zhohr and 'Asr combined, and if he set off before that he would combine between them at the beginning time of 'Asr and he did this for Maghrib and 'Ishaa as well>> as reported by At-Tabaraani. It was also recorded by

Ahmad, Abu Daawood, At-Tirmidhi, Ibn Hibbaan and Al-Bayhaqi from Mu'aadh bin Jabal (ra). Anas (ra) also related from the Nabi (saw): <<If the Safar (travel) comes early then delay the Zhohr until the first part of 'Asr and then combine between them, and delay the Maghrib until you can combine between it and 'Ishaa when the twilight has dissipated>> as related by Muslim.

So the Musaafir (traveller) shortens his Salaah and combines between two prayers as long as the description of Musaafir is applied upon him and this is whether he descends in a place and settles there for a period of time or if he is upon an animal, in a car or train and whether his staying in a place in his travels is long or short. This is because the Messenger of Allah (saw) travelled to Taabook and stayed there for twenty days and he shortened his Salaah as recorded by Abu Daawood from Jaabir (ra). And he (saw) travelled to Makkah and stayed there nineteen days and shortened his Salaah as recorded by Al-Bukhaari and At-Tirmidhi from Ibn 'Abbaas. And for sure if he shortened he also combined as Mu'aadh Bin Jabal (ra) related: <<That they departed with the Messenger of Allah (saw) in the year of Taabook and the Messenger of Allah (saw) combined between Zhohr and 'Asr and Maghrib and 'Ishaa. He said: So the Salaah was delayed one day (or a typical day) then he came out and prayed Zhohr and 'Asr in combination. Then he would go in (his tent) and then come out and pray Maghrib and 'Ishaa combined...>> as related by Maalik, Al-Bayhaqi, Abu Daawood, An-Nasaa'i and Ibn Khuzaimah. And it is understood from this Daleel that he (saw) was residing in Taabook and was not upon an animal but was rather in his tent that he entered into and left out of and despite this he still combined his prayers.

Chapter 11

Salaat-ut-Tatawwa' or Salaat-un-Nafil (Recommended and non-obligatory extra prayers)

The merits of the Tatawwa' prayers and its kinds:

We have mentioned previously in the section related to the 'Merits of the Salaah' that the Salaah is the first action that man will be accounted for on the day of judgement, and this means the obligatory prayer and if a person's obligatory prayers are complete and in good order then he can hope for success and if his Salaah is not in order by having left it or missed some of its Arkaan (pillars) or conditions of validity then he is in loss and failure. However if a person was deficient where he did not perform all of them, or he did not fulfil his obligation in a complete way but rather with shortcomings, then in this case Allah (swt) completes what he has been deficient in with his extra non-obligatory prayers (the Tatawwa'). So the Tatawwa' prayer restores the deficiency that has occurred in the obligatory prayers on the day of Judgement, and this is without doubt a merit related to the Tatawwa' prayer. Abu Hurairah (ra) related that he heard the Messenger of Allah (saw) saying: <<The first that the Muslim servant will be accounted and questioned for on the day of Judgment is the obligatory prayer, if he has completed them (i.e. he will be ok) otherwise then look at if this person has Tatawwa' (non-obligatory prayers) and if he does then they will complete the obligatory and then the same (process) will be done with the remaining obligations>> as related By Ibn Maajah, Abu Daawood, At-Tirmidhi, Ahmad and An-Nasaa'i. Tameem Ad-Daari related this Hadeeth saying that the Messenger of Allah (saw) said: <<The first that the servant will be accounted for is the Salaah and if his prayer is found to be complete then it will be written for him as complete, and if there is incompleteness then Allah Ta'Alaa says to the Malaa'ikah (angels): Look to see if the servant has Tatawwa' so that it can complete what he has of deficiency in his obligatory prayers, and then (the same will be done) with the Zakaah and then the (other) acts>> as reported by Ad-Daarami, Abu Daawood and Ibn Maajah. And Umm Habeebah (ra) the wife of the Nabi (saw) related in relation to the merit of the Tatawwa' Salaah that she heard the Nabi (saw) saying: <<There is not a servant Muslim who prays to Allah 'Azza Wa Jalla twelve Rak'ah as Tatawwa' other than the obligatory prayers except that a house will be built for him in Jannah or Allah 'Azza Wa Jalla will build for him a house in Jannah (paradise)>> as related by Ahmad, Muslim, Abu Daawood, At-Tirmidhi and An-Nasaa'i. And just as this Salaah is called Tatawwa' it is called Sunnah and Naafilah, and all these three names refer to the same term.

The Tatawwa' Salaah includes prayers that have a specific appointed time like the ordered Sunnah prayers, Salaat-ud-Duhaa and Salaat-ul-Witr and it also includes those prayers that do not have a specific appointed time like the Salaat-ut-Tasaabeeh and Salaat-ul-Istikhaarah. It also includes what occurs as a result of

something like the Tahiyat-ul-Masjid, Sujood At-Tilaawah and Salaat-ul-Kusoof (eclipse) as well as those prayers that do not have a reason like Qiyaam-ul-Layl (Tahujjud) and Salaat-ut-Tasbeeh. And we will now discuss all the types of the Tatawaa' in some detail:

a) The Ordered (fixed) Mu'akkadah Sunan:

Here we mean the Raka'aat that the Messenger of Allah (saw) persistently applied with the obligatory prayers either before or after them and he did not leave them at all when he was in the resident condition (i.e. not travelling). These Raka'aat are: Two before Subh, two Rak'ah before Zhohr and two after, two Rak'ah after Maghrib and two Rak'ah after 'Ishaa all of which total ten in the day and night. Ibn 'Umar (ra) said: <<The prayers that the Messenger of Allah (saw) did not leave were: two Rak'ah before Zhohr and two after, two Rak'ah after Maghrib. two Rak'ah after 'Ishaa and two Rak'ah before Subh>> as related by Ahmad and Ibn 'Umar (ra) narrated: <<I memorised from the Messenger of Allah (saw) ten Raka'aat which he used to pray in the night and day: Two Rak'ah before Zhohr and two after it, two Rak'ah after Maghrib and two Rak'ah after 'Ishaa the last. He said: Hafsah told me that he (saw) used to pray two Rak'ah before Fajr>> as related by At-Tirmidhi. Ibn 'Umar (ra) also related: <<I prayed two Sajdah (Rak'ah) with the Nabi (saw) before Zhohr and two after Zhohr, and two Sajdah after Maghrib, and two Sajdah after 'Ishaa, and two Sajdah after Jumu'ah and as for Maghrib and 'Ishaa they are performed in the house>> as recorded by Al-Bukhaari and Ibn Hibbaan. Muslim recorded it with the wording: <<...As for Maghrib, 'Ishaa, and Jumu'ah then I prayed these with the Nabi (saw) in his house>> and Ahmad related it with the wording: <<...As for Jumu'ah and Maghrib they are performed in the house. He said: And my sister Hafsah told me that he used to pray two light Rak'ah when the sun arose and he said: There was an hour in which I would not enter upon the Nabi (saw)>>. 'Abdullah Bin Shaqeeq said: I asked 'Aa'ishah about the prayer of the Messenger of Allah (saw) and she said: <<He used to pray two Rak'ah before Zhohr and two after it, and two Rak'ah after Maghrib and two Rak'ah after 'Ishaa and two Rak'ah before Fajr>> as related by At-Tirmidhi. So these ten Raka'aat are the confirmed fixed Sunnah prayers (Mu'akkadah) which the Messenger of Allah (saw) did not pray less than and they are known as the fixed Mu'akkadah prayers because they are special from the others in terms of their consistency and the continuity of their performance without excess.

The Sunnah of Subh (Fajr) should be a light prayer without long recitation and it seemed that the Messenger of Allah (saw) almost restricted his recitation to Al-Faatihah as Hafsah (ra) narrated: <<That the Messenger of Allah (saw) used to perform two light Rak'ah after the Mu'adhdhin had made the call to Subh at its beginning before the Iqaamah of the Salaah was made>> as related by Al-Bukhaari and Muslim related it with the wording: <<He (saw) used to (do this...) when the Mu'adhdhin had finished the Adhaan for the Subh prayer when it had begun...>> and

Ahmad related this also. 'Aa'ishah (ra) said: <<The Nabi (saw) used to pray two light Rak'ah between the call (Adhaan) and the Iqaamah of Salaat-us-Subh>> as recorded by Al-Bukhaari and Muslim, and she also related: <<The Nabi (saw) used to lighten the two Rak'ah that are before the Salaah of Subh to the point where I would say (to myself): Has he only read the Umm-ul-Kitaab (Faatihah)?>> as related by Al-Bukhaari and Ibn Khuzaimah and Muslim related it with the words: <<Umm-ul-Qur'aan>> and another time as: <<Faatihah-ul-Kitaab>> as did Ahmad and Abu Daawood and Maalik as: <<Umm-ul-Qur'aan>> and the meaning of these are one and the same. The Messenger of Allah (saw) would guard over these two Rak'ah when Fajr dawned and restricted himself to them without praying anything else. 'Aa'ishah (ra) related: <<The Nabi (saw) was not more strongly committed to any Nawaafil prayer more than the two Rak'ah of Fajr>> as related by Al-Bukhaari and Abu Daawood, and Muslim, Ibn Khuzaimah and Ibn Hibbaan related it with the wording: <<... than the two Rak'ah before Subh>>. Hafsa (ra) related: <<When Fajr dawned the Messenger of Allah (saw) did not pray except two light Rak'ah>> as related by Muslim and An-Nasaa'i.

Due to his great attachment to performing these two Rak'ah he used to hurry to pray them immediately after the Mu'adhdhin finishing the Adhaan without delay. Ibn 'Umar (ra) related: <<That the Messenger of Allah (saw) used to pray two Rak'ah before Salaat-ul-Fajr like the Adhaan was still (ringing) in his ears>> as related by Ahmad, Ibn Maajah and Ibn Khuzaimah and he (saw) used to greatly encourage the performance of these two Rak'ah. Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<Do not leave the two Rak'ah of Fajr even if being chased by horses>> as related by Ahmad, Abu Daawood, Al-Bayhaqi and At-Tahaawi.

And he (saw) used to lie on his right side after he had prayed these two Rak'ah and used to order the Muslims to do likewise and lying on the right side after its performance is Sunnah Mustahabbah. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) used to lie down on his right side after having prayed the two Rak'ah of Fajr>> as recorded by Ahmad, Al-Bukhaari, Muslim, Abu Daawood and An-Nasaa'i. Abu Hurairah (ra) said: The Messenger of Allah (saw) said: <<When one of you has prayed the two Rak'ah before Salaat-us-Subh then lie down upon your right side>> as recorded by Ahmad, Abu Daawood, Ibn Maajah, At-Tirmidhi and Ibn Khuzaimah. And the following narration from 'Aa'ishah (ra) indicates that this command was one of Nadb (recommendation) and not Wujoob (obligation): <<The Nabi (saw) would lie down if I was asleep and he would talk to me if I was awake>> as related by Abu Daawood, Al-Bukhaari and Ibn Khuzaimah.

So what has been made Sunnah in connection to the two Rak'ah of Fajr is that it should be performed in a light way and that it should be performed quickly straight after the Adhaan, that they should be guarded (importance should be given to their performance) and they should not be exceeded upon at all but the prayer should be restricted to them without any increase and that one should lay on their right side

after performing them in the house. This is because the origin for this Sunnah as well as all Sunnah prayers is that they should be performed in the house and as such the lying down should also be in the house.

As for what has been related about the Fadl (merit) of these two Rak'ahs 'Aa'ishah (ra) related that the Nabi (saw) said: <<The two Rak'ah of Fajr are better than the whole Dunyaa (world) and what it contains>> as recorded by Muslim, At-Tirmidhi, An-Nasaa'i, Ibn Hibbaan and Al-Haakim, and it was also related from 'Aa'ishah (ra) that the Nabi (saw) said in relation to the two Rak'ah when the sun is rising: <<They are more beloved to me than the whole Dunyaa combined>> as related by Muslim, Ahmad,, At-Tirmidhi and Ibn Khuzaimah.

As for the set Sunnah for Zhohr then they are two Rak'ah performed before Zhohr and two more after and we have already discussed this and we will added to what preceded by mentioning what At-Tirmidhi reported from Ibn 'Umar (ra) who said: <<I prayed two Rak'ah before Zhohr and two Rak'ah after it with the Nabi (saw)>>.

As for 'Asr there is not set Sunnah Mu'akkadah attached to it either before or after it as shown by the Ahaadeeth mentioned at the beginning of this section and we would like to add to this what was related by 'Ali (ra) who said: <<The Messenger of Allah (saw) would pray two Rak'ah after each of the obligatory prayers except for Fajr and 'Asr>> as recorded by Ibn Khuzaimah, Al-Bayhaqi and Abu Daawood, and 'Umar (ra) related that the Nabi (saw) said: <<There is no Salaah after Salaat-us-Subh (Fajr) until the sun has risen and there is no Salaah after Salaat-ul-'Asr until the sun has descended (Maghrib time)>> as recorded by Abu Daawood and Ahmad, and it was also recorded by Al-Bukhaari and Muslim by way of Abu Sa'eed Al-Khudri (ra). Sa'd Ibn Abi Waqqaas (ra) said that he heard the Messenger of Allah (saw) saying:

<<There are two prayers in which there is no prayer after them: Subh until the sun has risen and 'Asr until the sun has descended>> as related by Ahmad and Ibn Hibbaan. These Ahaadeeth are evidences for there not being a Sunnah after 'Asr.

As for the Ahaadeeth that it may seem that they indicate a Sunnah after 'Asr like:

a) Abu Moosa Al-Ash'ari (ra) related: <<That he saw the Nabi (saw) pray two Rak'ah after 'Asr>> as recorded by Ahmad and At-Tabaraani.

b) 'Aa'ishah (ra) related: <<Two prayers which the Messenger of Allah (saw) did not leave either secretly or openly were: two Rak'ah after 'Asr and two Rak'ah before Fajr>> as related by Ahmad, Al-Bukhaari, Muslim and At-Tahaawi.

c) Shuraih said: <<I asked 'Aa'ishah about prayer after 'Asr and she said: Pray, The Messenger of Allah (saw) only forbade your people of Yemen praying when the sun was rising>> as related by Ahmad and At-Tahaawi.

So these Ahaadeeth can be understood to indicate that the Messenger of Allah (saw) prayed two Rak'ah after 'Asr as a Qadaa for not praying the two set Sunnah Rak'ah after Zhohr when he had become busy and distracted from it on an occasion and so prayed it after Salaat-ul-'Asr. And after having done this he continued this practise because he (saw) used to continue performing a certain Salaah once he had

performed it and this is from the issues which are specific to him and not for us to follow. A number of the Sahaabah (rah) of the Messenger of Allah (saw) had seen him doing this and thought that it was from the Mubaahaat (actions of permissible choice) or from the Sunnah (recommended acts) that should be followed. So they brought up what they had seen and sought the legality of the issue and the Hadeeth can be expanded upon in this subject in the following way:

- a) 'Aa'ishah (ra) used to see the Messenger of Allah (saw) pray two Rak'ah after 'Asr and when she did not know the reason she thought that it was a Sunnah for the generality of the Muslims so she gave her verdict on this basis. As for the reason for these two Rak'ahs Umm Salamah (ra) learnt them which is what we said earlier that he (saw) had become distracted from performing the two Sunnah after Zhohr and made them up after 'Asr and then began praying this prayer consistently, which negates that these are Sunnah for the generality of the Muslims.
- b) It has been reported from the Messenger of Allah (saw) from a Saheeh path that he used to forbid the Salaah after 'Asr, then if this has been confirmed to us and then we see that he (saw) did pray after 'Asr then we realise that this is related to him specifically (i.e. a rule that is for him and not for us) and this understanding has also been reported from him.
- c) These Ahaadeeth that may seem contradictory in this subject do not contain anything related to abrogation as some of the Fuqahaa have claimed where it is incorrect to make the claim that the Ahaadeeth that indicate the Salaah have abrogated the Ahaadeeth that have forbidden it or specified them. This is because abrogation does not take place after the death of the Messenger of Allah (saw) at all and decisively and it has been reported to us that the Sahaabah (rah) obeyed the prohibition which negates the claim of abrogation.

Due to these three issues the correct and strongest opinion is that there is no Salaah after 'Asr until Maghrib like the Ahaadeeth made clear and the time between the prayer of 'Asr and the coming of Maghrib (when the sun descends) is one of the times of prayer that have been prohibited and this is a Muhkam (standing) ruling and not Mansookh (abrogated). And as evidence for this we will now mention a collection of Ahaadeeth:

- 1) Rabee'ah Bin Darraaj related: <<That 'Ali Bin Abi Taalib made Tasbeeh after 'Asr and performed two Rak'ah on the way to Makkah the 'Umar saw him and was became angry and said: By Allah you have learnt from the Messenger of Allah (saw) that he forbade them>> as related by Ahmad and At-Tahaawi. This Hadeeth clearly indicates the continuation of the rule of prohibition of praying after Salaat-ul-'Asr and that it wasn't abrogated.
- 2) Kuraib related: <<I was sent to Aisha by Ibn `Abbas, Al-Miswar bin Makhrama and `Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two Rak'ah after the `Asr prayer and to say to her, "We were informed that you offer those two Rak'ah and we were told that the Prophet had forbidden offering them." Ibn `Abbaas said, "I along with `Umar bin Al-Khattaab

used to beat the people whenever they offered them." I went to Aisha and told her that message. `Aisha said, "Go and ask Umm Salamah about them." So I returned and informed them about her statement. They then told me to go to Umm Salamah with the same question with which t sent me to `Aisha. Um Salamah replied, "I heard the Prophet forbidding them. Later I saw him offering them immediately after he prayed the `Asr prayer. He then entered my house at a time when some of the Ansaari women from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Umm Salamah says to you, "O Allah's Apostle! I have heard you forbidding the offering of these (two Rak'ah after the `Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two Rak'ah after the `Asr prayer. The people of the tribe of `Abdul-Qais came to me and made me busy and I could not offer the two Rak'ah after the Zhohr prayer. These (two Rak'ah that I have just prayed) are for those (missed) ones>> as related by Al-Bukhaari, Muslim, Ad-Daarami and Abu Daawood.

3) Umm Salamah (ra) the wife of the Nabi (saw): <<I did not see the Messenger of Allah (saw) praying after 'Asr except one time, people came to him after Zhohr and made him busy in a matter so he didn't pray anything after Zhohr (i.e. the Sunnah) until he had prayed 'Asr. She said: Then after he had prayed 'Asr he entered my house and prayed two Rak'ah>> as related by Ahmad, An-Nasaa'i and Al-Bayhaqi.

4) 'Abdullah Bin Abi Qais said: <<I asked 'Aa'ishah about the two Rak'ah after Salaat-ul-'Asr and she said: The Nabi (saw) used to pray two Rak'ah after Zhohr and then he was made busy from performing it until he had prayed 'Asr, then when he finished he prayed two Rak'ah in the house and did not leave doing this until he died.

'Abdullah Bin Abi Qais said: So I asked Abu Hurairah about this and he said: We used to do it and then we left it>> as related by Ahmad and An-Nasaa'i.

5) Abu Bakr Bin Abdur Rahmaan Bin Al-Haarith Bin Hishaam related: <<My father decided to perform 'Umrah and when he was ready to leave he said: O son what do you think about going to the Ameer (leader) and saying farewell. I replied: As you like. He said: We entered upon Marwaan and he had a group with him including 'Abdullah Ibn Zubair (ra) and they were talking about the two Rak'ah that 'Abdullah Ibn Zubair used to pray after 'Asr. Marwaan said to him: From whom did you take these (two Rak'ah) from? He said: Abu Hurairah informed me of them from 'Aa'ishah so Marwaan sent (a message) to 'Aa'ishah: What are these two Rak'ah that 'Abdullah Ibn Zubair was informed by Abu Hurairah about from you that the Messenger of Allah (saw) used to pray after 'Asr? So she sent to him: Umm Salamah told me about this so he sent to Umm Salamah: What are the two Rak'ah that 'Aa'ishah has said you told her about that the Messenger of Allah (saw) used to pray after 'Asr? So she said: May Allah forgive 'Aa'ishah, she has placed the issue in other than its context. The Messenger of Allah (saw) prayed Zhohr and then some money came to him, so he sat dividing it until the Mu'adhdhin called for 'Asr. So he (saw) prayed 'Asr and then returned to my house as it was my day and then prayed two light Rak'ah. So we said: What are these two Rak'ah O Messenger of Allah have you ordered them to be made? He replied: No, but rather they are the two Rak'ah that I was meant to have prayed after Zhohr but the division of the money busied me until the Mu'adhdhin

called for 'Asr and I hated to leave it (i.e. the two Rak'ah after Zhohr). So Ibn Zubair said: Allahu Akbar, did he only pray it one time? By Allah I will never leave it. So Umm Salamah said: I did not see him praying it before this and not after this (occasion)>> as related by Ahmad. May Allah forgive Ibn Zubair, he made an Ijtihaad and then made the mistake of continuing these two Rak'ah after it was made clear that he prayed these as a Qadaa (i.e. to make up a missed prayer).

6) 'Aa'ishah (ra) related: <<The Messenger of Allah (saw) used to pray after 'Asr and then forbade it, and he used to fast continuously (day and night without breaking the fast) and then forbade it>> as related by Abu Daawood.

7) Abu Salamah related: <<That he asked 'Aa'ishah about the Sajdahs (Rak'ah) that the Messenger of Allah (saw) used to pray after 'Asr so she said: He used to pray before 'Asr and then he became busy or forgot and then prayed them after 'Asr and then continued upon it and when he used to pray a prayer he would then persevere upon it>> as related by Muslim and An-Nasaa'i.

8) 'Amru Bin 'Ab'sah As-Sumali said: <<...So I said: O Nabi of Allah (saw) inform me of what Allah has taught you and I am ignorant of, inform me about the Salaah. Observe the dawn (Subh/Fajr) prayer, then stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance (i.e. equal not inclining to east or west (Midday)); then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer ('Asr), then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate themselves before it...>> as related by Muslim, Abu Daawood, An-Nasaa'i, Ibn Maajah and Ahmad.

9) Ibn 'Abbaas (ra) related: <<I heard more than one of the Sahaabah of the Messenger of Allah (saw) including 'Umar Ibn Al-Khattaab and they were the most beloved to me, that the Messenger of Allah (saw) forbade prayer after Fajr until the sun had completely risen and other 'Asr until the sun had gone down (i.e. Maghrib)>> as related by Muslim, Al-Bukhaari and Ibn Khuzaimah.

10) Abu Hurairah (ra) related: <<That the Messenger of Allah (saw) forbade the Salaah after 'Asr until the sun had set and Salaah after Subh until the sun had risen>> as related by Muslim.

11) Mu'aawiyah Bin Abi Sufyaan said: <<You lot pray a Salaah and we accompanied the Messenger of Allah (saw) and we did not see him praying it and indeed forbade their performance, meaning the two Rak'ah after 'Asr>> as related by Al-Bukhaari. Verily the view of performing to Sunnah Rak'ah after Salaat-ul-'Asr was not said by any except for 'Aa'ishah and Ibn Zubair in what was related from them of Aathaar (reports from the Sahaabah) and we have looked at the circumstances around each of these. And nobody performed it except 'Ali (ra) and we have seen how 'Umar disapproved of this and reminded him of it being forbidden.

As for the Sunnah of Maghrib, then it is two set Mu'akkadah Rak'ah which are performed after the obligatory prayer as we have mentioned previously and we will add to what was mentioned earlier what Ahmad and At-Tirmidhi related from Ibn 'Umar (ra): <<That the Messenger of Allah (saw) used to pray two Rak'ah after Maghrib in his house>> and what was recorded by Ibn Maajah and narrated by

'Aa'ishah (ra) who said: <<The Nabi (saw) used to pray Maghrib and then return to my house and pray two Rak'ah>>.

As for the Sunnah of 'Ishaa, then it is two set Mu'akkadah Rak'ah which are performed after the obligatory prayer as we have mentioned previously and we will add to what was mentioned earlier what Ahmad, Al-Bukhaari and Muslim reported from Ibn 'Umar (ra) who related: <<That he prayed with the Nabi (saw) two Rak'ah after 'Ishaa in his house>> and also what was recorded by Ahmad, Muslim and Al-Bayhaqi from 'Aa'ishah (ra) who said: <<...And he used to pray 'Ishaa with them and then enter my house and pray two Rak'ah...>> which is extracted from a long Hadeeth.

b) The Sunan that are linked to the set Mu'akkadah Sunan:

These are the Sunan that the Messenger of Allah (saw) used to perform sometimes and leave them at other times. These Sunan are: Two additional Rak'ah before Zhohr making it four before Zhohr and two additional after Zhohr so that four are prayed after Zhohr, two or four Rak'ah before 'Asr, two or four additional Rak'ah after 'Ishaa so that four or six would be prayed after 'Ishaa. All together these are fourteen additional Rak'ah in the day and night and each has a text mentioning it. Qaaboos related from his father who said: <<My father sent a woman to 'Aa'ishah to ask her which Salaah was most beloved to the Messenger of Allah (saw) to persist in its performance? She replied: He used to pray four before Zhohr and would lengthen the Qiyaam (standing) and perfect the Rukoo' and Sujood and as for what he did not leave whether he was well or sick, absent or present was two Rak'ah before Fajr>> as recorded by Ahmad, Al-Bukhaari, An-Nasaa'i, Abu Daawood and Al-Bayhaqi. And 'Aa'ishah (ra) related: The Messenger of Allah (saw) did not leave four Rak'ah before Zhohr and two Rak'ah after Fajr at all>> as recorded by Ahmad, Abu Daawood, An-Nasaa'i, Al-Bukhaari and Muslim. 'Ali Ibn Abi Taalib (ra) related: <<The Nabi (saw) used to pray four before Zhohr and two Rak'ah after it>> as recorded by At-Tirmidhi and Ibn Maajah as taken from a long Hadeeth and 'Abdullah Bin Shaqeeq related: <<I asked 'Aa'ishah about the Messenger of Allah's (saw) voluntary prayers, and she replied: Before the noon prayer, he used to pray four Rak'ahs in my house; then would go out and lead the people in prayer; then come in and pray two Rak'ahs. He would then lead the

people in the sunset prayer; then come in and pray two Rak'ahs. Then he would lead the people in the 'Ishaa prayer, and enter my house and pray two Rak'ahs. He would pray nine Rak'ahs during the night, including Witr. At night he would pray for a long time standing and for a long time sitting, and when he recited the Holy Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two Rak'ahs>> as related by Ibn Khuzaimah, Ahmad, Muslim, Abu Daawood and An-Nasaa'i.

His (saw) strong attachment to these two additional Rak'ah before Zhohr has been relayed to us and that he left them rarely and Ibn Abi Shaibah related from Ibraaheem An-Nakh'i who said: <<Four Rak'ah before Zhohr and two after were counted as being from the Sunnah, and two after Maghrib, and two after 'Ishaa and two after Fajr. Ibraaheem said: And they used to recommend two Rak'ah before 'Asr

except they were not counted as being part of the Sunnah>> so here these two Rak'ah have been attached to the set Mu'akkadah Sunnah prayers and this is what was meant by the wording: << Four Rak'ah before Zhohr and two after were counted as being from the Sunnah>>.

Just as we said that the Messenger of Allah (saw) was strongly attached to the set Sunnah Mu'akkadah of Salaalat-ul-Fajr was can say likewise that he (saw) had a strong attachment to these two attached Sunnah Rak'ah before Salaat-uzh-Zhohr and had it not been for the texts that we mentioned earlier that show that the Messenger of Allah (saw) only prayed two Rak'ah before Zhohr (sometimes) we would included these two Rak'ah amongst the set Mu'akkadah Sunan (Sunnah prayers).

Indeed the texts have mentioned that these two Rak'ah have a great merit that puit them higher than any of the other additionally attached Sunan. Umm Habeebah (ra) said: The Messenger of Allah (saw) said: <<Whoever prays in the day and night twelve Rak'ah then he will have a house built for him in Jannah: Four before Zhohr and two after it, two after Maghrib, and two after 'Ishaa, and two before Fajr, Salaat-ul-Ghadaa>> as related by At-Tirmidhi. Ibn Hibbaan, Ibn Khuzaimah and Al-Haakim related from her also from the Messenger of Allah (saw) that he said: <<Whoever prays twelve Rak'ah in the day and night Allah will build for him a house in Jannah: Four Rak'ah before Zhohr and two after Zhohr, two Rak'ah before 'Asr, and two Rak'ah after Maghrib, and two Rak'ah before Subh>> and An-Nasaa'i related it and restricted it (in his version) to: <<Except the obligatory prayers>>. And this restriction came clearly in what Muslim, Ahmad, Abu Daawood, Ibn Khuzaimah and Ibn Hibbaan related its wording to be: <<There is not a Muslim servant who prays everyday twelve non-obligatory (Tatawwa') Rak'ah other than the obligatory (prayers) except that Allah will build for him a house in Jannah or that a house will be built for him in Jannah>>. And 'Aa'ishah (ra) said that the Messenger of Allah (saw) said: <<Whoever implements with zeal (perseverance) twelve Rak'ah from the Sunnah he will have a house in Jannah built for him: Four before Zhohr, Two after Zhohr, and two after Maghrib, and two after 'Ishaa, and two before Fajr>> as recorded by Ibn Maajah, An-Nasaa'i and Ibn Abi Shaibah. Therefore if we have understood that the set Sunnah number ten and that the building of a house in Jannah results from diligently persevering with twelve Rak'ah from the Sunan, and that the Messenger of Allah (saw) had completed the ten set Sunan of ten Rak'ah with these two and not any others from the attached Sunan, then we can realise and comprehend the great merit and worth of these two Rak'ah.

As for the other additional two Rak'ah after Zhohr then these were mentioned by Umm Habeebah the wife of the Nabi (saw): <<That her beloved Abu-l-Qasim (saw) told her: There is not a believing servant who prays four Rak'ah after Zhohr who's face will be ever touched by the fire if Allah 'Azza Wa Jalla wills>> as related by An-Nasaa'i and Umm Habeebah also related about these two Rak'ah and those before Zhohr when she said that the Messenger of Allah (saw) said: <<Whoever prays four before Zhohr and four after Zhohr then Allah will forbid his flesh from (touching) the Naar (fire)>> as related by Ahmad, Ibn Maajah, An-Nasaa'i and Ibn Abi Shaibah. Abu Daawood, At-Tirmidhi and Ibn Khuzaimah also reported from Umm Habeebah (ra) the wife of the Nabi (saw): <<Who ever keeps (safeguards) four Rak'ah before Zhohr and four after it then the fire will be forbidden for him>>. So that these two texts are

understood correctly I say: That the Sunnah Ar-Raatibah (set) for Zhohr are two Rak'ah before it and two Rak'ah after it so when the Hadeeth mentions: <Four before and four after> it means that two additional Rak'ah are added to the two set Rak'ah so that the overall number becomes four and the same applies to the Sunnah after Zhohr. So when the Ahaadeeth mention the merits of four Raka'at then the meaning of this is that the merit includes the two additional Rak'ah or rather the merit is for praying them one after the other (to make four).

As for the four Raka'at that are prayed either before or after then they are performed in twos, two Rak'ah at a time as Ibn 'Umar (ra) related from the Nabi (saw) who said: <<The Salaah of the day and night is in twos>> as related by Ibn Khuzaimah, Abu Daawood, Ad-Daarami and Ibn Hibbaan, and Al-Bukhaari indicated towards this in his Saheeh. And after a little while a Hadeeth will be presented that shows that the four Rak'ah which are prayed before 'Asr are separated with a Tasleem between them, so they (the four before 'Asr) are like these (the Sunnah Raka'at of Zhohr).

As for the additional Sunnah of 'Asr attached to the set Mu'akkadah they are either two or four Raka'at. 'Abdullah Bin Shaqeeq said: <<I asked 'Aa'ishah about the Salaah of the Messenger of Allah (saw) so she said: He used to pray four before Zhohr and two after it, and two before 'Asr, and two after Maghrib, and two after 'Ishaa, and then would pray nine in the night...>> as related by Ahmad, Muslim, Abu Daawood, At-Tirmidhi and Al-Bayhaqi. 'Ali (ra) related: <<That the Nabi (saw) used to pray two Rak'ah before 'Asr>> as recorded by Abu Daawood and Ibn 'Umar (ra) narrated that the Nabi (saw) said: <<Allah is merciful upon the person who prays four before 'Asr>> as recorded by Ahmad, Abu Daawood, At-Tirmidhi, Ibn Khuzaimah and Ibn Hibbaan. 'Ali (ra) said: <<That the Nabi (saw) used to pray four before 'Asr and would separate between each two Rak'ah with a Tasleem...>> as recorded by Ahmad as extracted from a long Hadeeth. An-Nasaa'i and Ibn Maajah also related it as did At-Tirmidhi with the wording: <<The Nabi (saw) used to pray four Raka'at before 'Asr and separate between them with a Tasleem upon the Malaa'ikah Muqarrabeen (close angels) and who follow them from amongst the Muslims and believers>>.

This Hadeeth that mentioned this Tasleem has caused problems and difficulties for a number of Fuqahaa, some of them have said that the Tasleem mentioned in this Hadeeth refers to the Tasleem found in the Tashahhud and not the Tasleem that ends the Salaah. Others have said that the Tasleem does refer to the ending of the Salaah and this is the correct view as corroborated by his (saw)'s words: <<The Salaah of the day and night is in twos>> as mentioned before.

As for the Hadeeth which was related by Abu Ayyoob (ra) in which the Nabi (saw) said: <<The four before Zhohr do not have a Tasleem in them that open for them the gates of Jannah>> as related by Abu Daawood and Ahmad. And this indicates that the four Raka'at are not separated by a Tasleem and this Hadeeth includes in its Sanad (Chain of narrators) 'Ubaidah and Abu Daawood said: ['Ubaidah is Da'eef (weak)] so this Hadeeth is discarded and is not suitable to be used as evidence. I mentioned at the beginning that the texts have mentioned that 'Asr has an Sunnah before it attached to the set Mu'akkadah Sunan and they are either two Rak'ah or four Rak'ah and it is up to the Musalli to choose between them.

In relation to the Sunnah of Maghrib, then they are two Rak'ah before the obligatory Salaah. Anas Bin Maalik (ra) said: <<When the Mu'adhdhin pronounced the Adhaan, some of the companions of the Prophet would hurry to the pillars of the mosque (for the prayer) till the Prophet arrived and in this way they used to pray two Rak'ah before the Maghrib prayer. There used to be a little time between the Adhaan and the Iqaamah>> as recorded by Al-Bukhaari, Muslim, An-Nasaa'i and Ibn Hibbaan, and Ahmad reported it with the wording: <<...And the time between the Adhaan and Iqaamah was close>> i.e. a short time. Mukhtaar Bin Fulful said: <<I asked Anas Bin Maalik about the extra (Tatawwa') prayer after 'Asr so he said: 'Umar used to strike the hands for the Salaah after 'Asr. In the time of the Nabi (saw) we used to offer two Rak'ah after the sun had risen and before the Maghrib Salaah. So I said: Did the Messenger of Allah (saw) perform them? He replied: He used to see us praying them and he did not command us to perform it or forbid us from doing so>> as related by Muslim and Abu Daawood. 'Abdullah Al-Muzani related that the Nabi (saw) said: <<Pray before Salaat-ul-Maghrib and he said three times: For the one who wishes, out of dislike of the people taking it as a Sunnah>> as related by Al-Bukhaari and Abu Daawood. Ahmad related it with the Lafzh (wording): <<Pray two Rak'ah before Maghrib and then he said: Pray two Rak'ah before Maghrib and then on the third time he said: For the one who wishes, disliking that it should be taken by the people as a Sunnah>>. It is not known that the Messenger of Allah (saw) prayed this Salaah even once and therefore it is classified in the lowest levels in relation to the Sunnan attached to those which are set and Mu'akkadah.

As for the Sunnah of 'Ishaa attached to those that are set, they are two Rak'ah or four Raka'at which are added to the two set Mu'akkadah Rak'ah that are said after 'Ishaa. Shuraih Bin Haani related: <<I asked 'Aa'ishah about the prayer of the Messenger of Allah (saw). She said: There was not an additional prayer that he delayed when he was speaking to people after the final prayer of 'Ishaa, and he did not pray them at all (in the Masjid). He then entered my house and would pray after this four or six (Raka'at)...>> as recorded by Ahmad, An-Nasaa'i and Abu Daawood. The statement four or six included both the fixed and the attached Raka'at. These are the Sunan that are attached to the set Mu'akkadah Sunan and the highest of these and the priority to stick to are the two additional Rak'ah before Zhohr, so the Muslim should pray four Rak'ah before Zhohr. And the least of these are the two Rak'ah before Maghrib, and combined they total fourteen Rak'ah in the day and night.

Making Qadaa for the (missed) set and attached Sunan:

Making Qadaa for the set Sunnah Mu'akkadah and the additional Sunnah prayers if they are missed due to sleep, forgetfulness or being busied and distracted by something has been permitted by the Shar'a and are therefore not prayed in their (normal) times. A number of texts have been reported related to this issue and by presenting these texts we find a collection of Noble Ahaadeeth that mention a number of situations where Qadaa has been performed for the Sunan. These situations are not restrictive but rather show the application upon some of them and the Hukm extracted can be applied upon all of the Sunan and does not stop at what the texts have spoken about. Abu Hurairah (ra) said that the Messenger of Allah

(saw) said: <<Whoever did not pray the two Rak'ah of Fajr then he should pray them after the sun has risen >> as related by At-Tirmidhi and Ibn Hibbaan, and he Abu Hurairah (ra) also related: <<That the Nabi (saw) slept from performing the two Rak'ah of Fajr so he performed them after the sun had risen>> as related by Ibn Hibbaan. Ibn Abi Maryam (ra) related: <<We were with the Messenger of Allah (saw) in travel and the night came upon us, and when we approaching Subh the Messenger of Allah (saw) descended and slept and the people slept with him. And we did not wake up until the sun had risen upon us so the Messenger of Allah (saw) ordered the Mu'adhdhin to make the Adhaan, he then prayed two Rak'ah before Fajr and they then prayed the two Rak'ah of Fajr and then they all prayed Fajr (i.e. the Fard)>> as reported by An-Nasaa'i. An-Nisaa'i also reported from Naafi' Bin Jubair from his father the following Lafzh (wording): <<..They were asleep (Duriba 'Alaa Aadhaanihim) until the heat of the sun woke them up, They got up and he said: Make Wudoo, then Bilaal made the Adhaan and he prayed two Rak'ah, so they prayed the two Rak'ah of Fajr (i.e. the Sunnah) and then they all prayed Fajr. So these are the texts in relation to making Qadaa of the two set Sunnah Rak'ah of Fajr. (Translators note: The term 'the two Rak'ah of Fajr' refers to the Sunnah in these Ahaadeeth and the Fard is referred to as Salaat-ul-Fajr, the prayer of Fajr or just Fajr, Subh).

'Aa'ishah (ra) related: <<That the Nabi (saw) used to pray the four Rak'ah before Zhohr after it if he had not already prayed them>> as related by At-Tirmidhi and she (ra) also said: <<The Messenger of Allah (saw) if he missed the four Rak'ah before Zhohr would pray them after the two Rak'ah after Zhohr>> as reported by Ibn Maajah and Ibn Abi Shaibah. So these two texts deal with the Qadaa of the set Sunnah and the additional Sunnah before Zhohr as these two sets of Raka'at total four.

And we previously mentioned in the section: (The set Mu'akkadah Sunan) in this chapter the Hadeeth of Kuraib reported by Al-Bukhaari, Muslim, Ad-Daarami and Abu Daawood in which it said: <<People from Abdul Qais came to me and kept me busy from performing the two Rak'ah after Zhohr, so this (prayer) is those (i.e. the two Rak'ah)>>. Also in the same section we mentioned the Hadeeth from 'Abdullah Ibn Abi Qais as recorded by Ahmad and An-Nasaa'i which stated: <<The Nabi (saw) used to pray two Rak'ah after Zhohr but was made busy from performing them so when he became free he prayed them in my house>> in addition to what we mentioned also in this section from Abu Bakr Bin Abdur Rahmaan Bin Al-Haarith Bin Hishaam as recorded by Ahmad in which it was stated: << The Messenger of Allah (saw) prayed Zhohr and then some money came to him, so he sat dividing it until the Mu'adhdhin called for 'Asr. So he (saw) prayed 'Asr and then returned to my house as it was my day and then prayed two light Rak'ah. So we said: What are these two Rak'ah O Messenger of Allah have you ordered them to be made? He replied: No, but rather they are the two Rak'ah that I was meant to have prayed after Zhohr but the division of the money busied me until the Mu'adhdhin called for 'Asr and I hated to leave it (i.e. the two Rak'ah after Zhohr)>>. So these three texts relate to the Qadaa of the two set Sunnah Rak'ah after Zhohr.

And we previously mentioned in the section: (The set Mu'akkadah Sunan) in this chapter the Hadeeth of Abu Salamah - Bin Abdur Rahmaan - as recorded by Muslim and An-Nasaa'i which said: << He used to pray before 'Asr and then he became busy

or forgot and then prayed them after 'Asr>> so this is a text for performing the Qadaa of the Sunnah before 'Asr. And as we mentioned earlier these texts have mentioned situations or realities for the performing of Qadaa for the set Sunan and those that are additional, and that they are not restricted to these situations or realities but rather indicate the legality of making Qadaa for all of the Sunan those that are fixed and those that are added or attached.

As for when these Sunan should be made up as Qadaa then all times are valid for this and there is no difference between the disliked times and other than them, The Hadeeth of Kuraib, the Hadeeth of 'Abdullah Ibn Abi Qais and the Hadeeth of Abu Bakr Bin Abdur Rahmaan Bin Al-Haarith Bin Hishaam all indicate that the Qadaa of the Sunnah after Zhohr was performed after 'Asr. Similarly the Hadeeth of Abu Salamah indicates that the Sunnah before 'Asr was made up as Qadaa after Salaat-ul-'Asr and the prayer after Salaat-ul-'Asr has been forbidden to be performed by the Ahaadeeth that we quoted in the section: (The set Mu'akkadah Sunan) earlier in this chapter when we discussed the set Sunnah of the 'Asr prayer. Qais - Bin 'Amru - (ra) narrated: <<That he prayed the Subh with the Nabi (saw) and then he stood to pray two Rak'ah. So the Nabi said: What are these two Rak'ah? So he replied: O Messenger of Allah, these are the two Rak'ah of Fajr which I had not prayed (before Fajr). He said: Then the Nabi (saw) was silent>>. So this Hadeeth indicates the permissibility of making Qadaa of the Sunnah of Fajr in the disliked time which is the time that follows Salaat-ul-Fajr until the sun rises completely. The Salaah after Salaat-ul-Fajr until the sun has risen has been forbidden due to the Ahaadeeth that we mentioned in the section: (The set Mu'akkadah Sunan) in this chapter in the discussion about the Sunnah of 'Asr. However the Karaahiyah (dislike) in performing the Salaah in the times of forbiddance are specific to the absolute prayers of Tatawwa' which are not restricted to a time, Sabab (reason) or specific purpose. As for the Qadaa of the fixed Sunnah prayers and those attached to them and the performance of prayers that have reasons or specific purposes like Tahiyat-ul-Masjid (two Rak'ah when entering the Masjid), Salaat-ul-Kusoof (Eclipse), Salaat-ul-Janaazah, Salaat-ul-Istikhaarah, Salaat-ul- Haajah and Salaat-ul-Istisqaa, then all of these are permitted to be prayed in the forbidden times.

As for the Hadeeth of Abu Hurairah (ra) related who that the Nabi (saw) said: <<Whoever forgets to pray the two Rak'ah of Fajr then he should pray them when the Sun has risen>> as related by Ibn Khuzaimah and Ibn Maajah, and At-Tirmidhi related it with the wording: <<Whoever has not prayed the two Rak'ah of Fajr then he should pray them after the sun has risen>>. This Hadeeth does not contradict with the Hadeeth of Qais Bin Khuzaimah mentioned previously so his statement when the sun has risen does not mean that it is not permissible to pray them before the sun has risen, this is because the commanding of an action does not mean the forbidding of another action.

Secondly, the command of the Messenger of Allah (saw) to perform the Qadaa of the Sunnah of Fajr after the rising of the sun indicates that it is recommended and his silence upon performing the Qadaa of the Sunnah of Fajr before the rising of the sun indicates its permissibility. Therefore it is recommended for the Muslim to choose the time after the rising of the sun and indeed its complete rising (where the sun is visibly raised in the sky) to make the Qadaa for the missed Sunnah before Fajr

however if he hurries and does not wait for the sun to rise then his Salaah will still be rewarded and there is no contradiction between the two Hadeeth.

As for the possible doubt raised by the Hadeeth of Umm Salamah as reported by At-Tahaawi, Ahmad, Al-Bayhaqi and Ibn Hibbaan that we will present now which indicates that it is not legitimate to perform the Sunan and Nawaafil in the times of forbiddance, then the doubt here is weak and does not stand up against the many Ahaadeeth that have mentioned its permissibility in these times. So the Hadeeth states: Umm Salamah (ra) said: <<The Messenger of Allah (saw) prayed 'Asr, he then entered my house and prayed two Rak'ah, so I asked: O Messenger of Allah you have just prayed a Salaah that you have not prayed before? So he replied: Money was presented to me and I became busy and distracted from performing the two Rak'ah that I used to pray after Zhohr so I prayed them now. So I said: O Messenger of Allah, should we then make Qadaa for them if we miss them? He replied: No>> as related by At-Tahaawi, Ahmad and Al-Bayhaqi. Ibn Hibbaan related it with the Lafzh (wording): <<...I was made busy from making the Rak'ah that I used to perform before 'Asr...>>. Firstly: This narration (Riwaayah) has been classified as Da'eef by Al-Bayhaqi so it does not stand up against the Saheeh and Hasan Ahaadeeth that have permitted the Qadaa of the Sunan and is not stronger than what has contradicted it. Secondly: If we assume that this Hadeeth was acceptable in its chain the his statement: <<Should we then make Qadaa for them if we miss them? He replied: No>> is explained as a negation of the command for performing the Qadaa, like Umm Salamah was asking: <Do you command/order us to perform the Qadaa?> to which he replied: No. And this Hadeeth does not mean the negation of the legality of the Qadaa and this understanding is supported by what At-Tahaawi himself recorded: <<That Mu'aawiyah sent to Umm Salamah asking her about the two Rak'ah that the Messenger (saw) prayed after 'Asr. She replied: Yes, he prayed two Rak'ah in my house after 'Asr. So I said to him: Have you been commanded with them? He replied: No, but I used to pray them after Zhohr and I became busy from performing them and so I prayed them now>>. And the Ahaadeeth are explained by each other and this Hadeeth explains the one that was mentioned before it especially as they are concerning the same subject and mentioned by the same narrator who was Umm Salamah (ra).

And the difference between the commanding of Qadaa and the silence upon the act of performing the Qadaa is that the command (Amr) makes it Sunnah whereas the silence (Sukoot) concerning its performance indicates that the action is within the sphere of choice. This meaning is included in the Hadeeth related by Al-Bukhaari and Abu Daawood from 'Abdullah Al-Muzani (ra) in which it was stated: <<Pray before Salaat-ul-Maghrib saying on the third time: For the one who wishes to out of dislike that the people would take it as a Sunnah>> as mentioned previously in the section: (The Sunan that are linked to the set Mu'akkadah Sunan) in this chapter. And his command remained at: <Pray before Salaat-ul-Maghrib> without the following statement: <For the one who wishes to> then the two Rak'ah before Maghrib would have been considered Sunnah and the Muslim would have been zealous to implement it. So when he stated: <For the one who wishes to> then the Sunnah aspect was negated and they fell within the sphere of choice, and similarly this applies to these two Rak'ah after 'Asr as they are in the sphere of choice and not within the Sunnah sphere so whoever wishes to pray them can do so and whoever

wishes to leave them he can do so and the exception in relation to the Qadaa of the Sunan is the Sunnah of Fajr only, because this falls into the Sunnah sphere and not the sphere of choice. Because the two Qadaa Rak'ah of Fajr are performed because his command was attached to his statement: <<Whoever has forgotten the two Rak'ah of Fajr then pray them when the Sun has risen>>. So a Prophetic command was issued in relation to the Qadaa of the two Rak'ah of Fajr and it therefore became part of the Sunnah and this did not occur with any of the other set or attached Sunnah prayers and therefore the Muslims exert special attention and effort to performing the two Rak'ah of Fajr and for them to be performed in their correct time before the Fajr prayer or after Salaat-ul-Fajr if they were missed.

The set prayers in travel:

The principle we used to state the difference between the set Sunan and the attached Sunan was that the set Sunan are those that the Messenger of Allah (saw) did not pray less than and would not leave them at all so these two conditions need to be present for a Salaah to be a set Sunnah (Sunnah Raatibah) and if one or both of these conditions is missing or cease to exist then the prayer is not considered a set Sunnah but it is possible to consider it as a Sunnah attached to the set Sunan, and this principle is valid in residence just as it is in travel. By examining the texts that are related to the Tatawwa' (extra non-obligatory) prayers in travel we find that these two conditions are not met together in relation to any Sunnah from amongst the Sunan of the obligatory Salawaat (prayers). Some texts have stated the discarding of all of the fixed Sunan in the travel sometimes if we don't say most times and this discarding of the set Sunan in travel even if only done once would then take it out from being considered as such i.e. a set Sunnah whilst travelling. Had it been a fixed or set Sunnah then it would have been performed consistently and continuously so based on this we say that the Shar'a (Islamic legislation) Al-Haneef, did not legislate any set fixed Sunan in the travel but rather only legislated for the Muslims to pray the absolute (unrestricted) Tatawwa' prayers and it is not correct to describe them as or call them 'Set Sunnah (Sunnah Raatibah)'. 'Eesaa Bin Hafs Bin 'Aasim from his father who said: <<We went out with Ibn 'Umar and we prayed the obligatory Salaah, then he saw some of his children praying Tatawwa' so Ibn 'Umar said: I prayed with the Nabi (saw), Abu Bakr, 'Umar and 'Uthmaan in travel and they did not pray before it (the Fard) or after it. Ibn 'Umar said: And if I wanted to pray the Tatawwa' (non-obligatory) then I would have completed my prayers (i.e. prayed four)>>. So this is a text with a definite meaning and import that the Messenger of Allah (saw), Abu Bakr, 'Umar and 'Uthmaan (rah) did not pray either set or additional Sunan whilst travelling. This therefore means that there is not a set Sunnah whilst in travel and this is because as we have stated previously that the Sunnah Raatibah (set) is not left and prayed consistently and continuously.

I have indeed found the opinion of those who have said that there are Sunan Raatibah whilst travelling strange and they based this on the following evidences:
a) Ibn 'Umar (ra) narrated: <<I prayed with the Messenger of Allah (saw) in residence and travel, when resident he prayed four for Zhohr and after them two Rak'ah and prayed four for 'Asr and nothing after them, and prayed three for Maghrib and two after, and he prayed four for 'Ishaa. In travel he prayed two for Zhohr and two after

it and two for 'Asr and none after it. For Maghrib he would pray three and two Rak'ah after it, and then two for 'Ishaa and two after it>> as related by Ahmad and At-Tirmidhi.

b) Ibn 'Abbaas (ra) related: <<The Messenger of Allah made the Salaah obligatory as a resident and traveller, and what he used to pray before and after (the obligatory Salaah) as a resident he would also pray as a traveller>> as related by Ahmad and Al-Bayhaqi.

c) Al-Baraa Bin 'Aazib (ra) related: <<I travelled with the Nabi (saw) on eighteen journeys and I did not see him leaving the two Rak'ah before Zhohr>> as related by Ahmad.

So I say to them: As for the first Hadeeth it is related from Ibn 'Umar and Ibn 'Umar had related the previous Saheeh Hadeeth in which he said: <<... and they did not pray before it (the Fard) or after it..>> so they are contradictory, and in the case of contradiction the Saheeh Hadeeth has precedence over this Hadeeth and outweighs it, so the first is worked with and the second is discarded. This is the first reason, as for the second reason, then this Hadeeth when it discusses the prayer in residence then it only mentions the two Rak'ah prayed after Zhohr and it does not mention the Sunnah Rak'ah before it, and this is in contradiction to all the other Ahaadeeth that have been mentioned in this subject which indicates the weakness of this Hadeeth in terms of its text (Matn) and that it is Shaadh (strange and outside what has been accepted) and as such it is discarded and the previous Saheeh Hadeeth is worked with. Thirdly, it is possible to be said that it is not contradictory with the preceding Hadeeth and that combining between them is possible. This is because the first Hadeeth is suitable as an explanation of the usually case or what happened in most cases whereas the second Hadeeth explains other situations to explain the permission like they have said. This means that the Messenger of Allah (saw) did not usually pray these Raka'at whilst travelling and that he did them occasionally to illustrate the permissibility. However I would say that this vie (or conclusion) is not valid or correct because it is not correct to describe these Raka'at as Sunan Raatibah whilst still admitting that the Messenger of Allah (saw) had done them sometimes and left them at other times. So how can they remain as set Sunnah in this case? As for the second Hadeeth then it is a weak Hadeeth and not suitable to be used as an evidence. It was classified Da'eef (weak) by Al-Qattaan and Ahmad who relate the Hadeeth and it can therefore not save them. As for the third Hadeeth, then it does not indicate the existence of a set Mu'akkadah Sunnah before the Zhohr prayer in travel, At-Tirmidhi and Abu Daawood related this Hadeeth with the following Lafzh (wording): <<I accompanied the Messenger of Allah on eighteen journeys and I did not see him leaving the two Rak'ah when the Sun departed before Zhohr>>. So these two Rak'ah are not the two set Sunnah Rak'ah as they have imagined but rather they are two Rak'ah that are prayed when the sun departs before the time of Zhohr, and therefore these Rak'ah are from the Nawaafil. From this it has been shown that these three evidences are not suitable for Istidlaal (as an evidence) for the existence of set Mu'akkadah Sunan in Safar (travel). And upon what we have mentioned above we say that there are no set Sunan whilst in travel but rather only Nawaafil and Sunan that are not set or fixed and the most evident of these is two Rak'ah before Salaat-us-Subh as there are many Ahaadeeth that mention that the Messenger of Allah (saw) used to pray it in travel and had

there not been related that he (saw) in a the previous Saheeh Hadeeth that he left all of the set Sunan including these two Rak'ah, then I would have seen these two Rak'ah before Fajr in travel being the same as those when resident. However his (saw)'s leaving of all of the set Sunan including the two Rak'ah of Fajr whilst in travel means that these two Rak'ah cannot be considered from the set Mu'akkadah Sunnah prayers so it is unavoidable to generalise the ruling to negate the presence of all set Sunan whilst travelling. And as such all that has been related concerning the Messenger of Allah (saw) performing Nawaafil whilst travelling whether upon his riding animal or upon the ground is considered as absolute Nawaafil and Tatawwa' prayers without any restriction (or specification).

c) Tahiyat-ul-Masjid (Greeting of the Masjid):

It is recommended for the Muslim when he goes to the Masjid to pray two Rak'ah to Allah (swt) upon entering the Masjid and before sitting, and not to increase upon that except if he wants to pray other than the Tahiyat-ul-Masjid, so the Tahiyat-ul-Masjid is only two Rak'ah. Abu Qataadah (ra) related that the Messenger of Allah (saw) said: <<When one of you enters the Masjid then he should perform two Rak'ah before sitting>> as related by Al-Bukhaari, Muslim and Ahmad, and in a report recorded by Al-Bukhaari and also related by Abu Qataadah, the wording was mentioned: <<When one of you enters the Masjid then he should not sit until he has performed two Rak'ah>>. Jaabir Bin 'Abdullah (ra) narrated: <<The Messenger of Allah (saw) owed me a debt, he paid me back and made an addition (of this). I entered the mosque and he said to me: Pray two Rak'ah>> are related by Muslim and Ibn Hibbaan. Al-Bukhaari related it with the statements in the reverse order.

The Tahiyat-ul-Masjid is Sunnah every time the Muslim enters the Masjid and there is no difference in this regard between the disliked times of prayer and other than them, or between the day and night and even on the day of Jumu'ah during the Khutbah of Jumu'ah as the ruling of being recommended (Mandoob) remains and continues. Jaabir Bin 'Abdullah (ra) related: <<That the Nabi (saw) addressed in the Khutbah saying: If one of you comes on the day of Jumu'ah and the Imaam has already left (to begin it) then pray two Rak'ah>> as related by Muslim, and Al-Bukhaari reported it as: <<If one of you comes whilst the Imaam is giving the Khutbah or has departed (to begin it) then pray two Rak'ah>>. In this case, during the Khutbah it has been legislated to lighten these two Rak'ah, shorten them and not lengthen them as Jaabir (ra) said: <<A man entered the Masjid and the Nabi (saw) was giving the Khutbah on the day of Jumu'ah and then he (saw) said to him (the man): Pray two light Rak'ah before you sit>> as related by Ibn Hibbaan.

It is true that the origin of these two Rak'ah is that they are prayed before sitting, however this does not mean that the person who has entered the Masjid and sat down before praying for a reason cannot then pray these two Rak'ahs after that. The origin of these two Rak'ah is that they are performed before sitting however their performance remains legitimate as well after sitting. Jaabir (ra) said: <<Sulaik Al-Ghatafaani came on the day of Jumu'ah whilst the Messenger of Allah (saw) was sitting upon the Minbar and then Sulaik sat down before praying and then the Nabi (saw) said to him: Have you prayed two Rak'ah? he replied: No. So he (saw) said:

Stand and perform them>> As related by Muslim and At-Tahaawi and Muslim and Abu Daawood reported it with the Lafzh: <<Jaabir Bin 'Abdullah said: Sulaik Al-Ghatafaani came on the day of Jumu'ah and the Messenger of Allah (saw) was giving the Khutbah. Then he sat and he (saw) said to them: O Sulaik stand and perform two Rak'ah and make them short. He (saw) then said: If one of you comes on the day of Jumu'ah whilst the Imaam is giving the Khutbah then perform two Rak'ah and shorten them>> and he (Jaabir) (ra) also related: <<A man entered the Masjid and the Messenger of Allah (saw) was giving the Khutbah. Then he (saw) said: Have you prayed? He replied: No and he (saw) said: Stand and pray the two Rak'ah>> as recorded by Muslim, Al-Bukhaari and Abu Daawood. His (saw)'s statement 'Stand and pray the two Rak'ah' indicates that the man sat before he performed the Tahiyat-ul-Masjid and then the Messenger of Allah (saw) ordered him to pray them, meaning after he had already sat down.

We said previously that the Tahiyat-ul-Masjid is a Mandoob (recommended) Salaah and not obligatory as some have imagined and understood from texts that have strongly encouraged its performance. At-Tahaawi and Abu Daawood extracted a Hadeeth from 'Abdullah Bin Busr (ra) who related: <<A man came and he was stepping over the necks of people (i.e. rows) on the day of Jumu'ah and the Messenger (saw) said to him: Sit because you have caused harm (trouble) and come late>> and Abu Daawood restricted the arrival of the man to the time of the Khutbah of the Nabi (saw) when he related: <<So am man came cutting (stepping) across the necks of the people on the day of Jumu'ah when the Nabi (saw) was giving the Khutbah. then the Nabi (saw) said to him: Sit because you have caused harm>> without saying: <You were late>. Therefore had the Tahiyat-ul-Masjid been obligatory then the Messenger of Allah (saw) would have ordered him to perform them and not sit down.

So we have said that the Tahiyat-al-Masjid is Sunnah at every time when a Muslim enters the Masjid without there being a difference between the disliked times of prayer and other times or between the day and night. However we say here that there is an exception that the texts have mentioned and this is when the Muslim enters the Masjid and the obligatory Salaah is being performed. At this time the Tahiyat-ul-Masjid should not be performed and the obliagtory prayer is entered into immediately due to what Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<If the Iqaamah of the Salaah has been performed then there is no Salaah (prayer) except the Maktoobah (obligatory)>> as recorded by Ibn Hibbaan, Muslim and Ibn Khuzaimah. It was also related by the Ashaab (people) of the Sunan.

As for the 'Eid prayers and what has been related in regards to not performing Nawaafil before them then this is specific to if the 'Eid Salaahs are being performed in the Musallaa (an open area and not the Masjid) outside of the houses and cities (or populated areas). This is because the Musallaa is not a Masjid and there is no Tahiyah for it, however if the 'Eid prayer is performed in the Masjid then the Muslim (still) prays the Tahiyat-ul-Masjid because its ruling is general ('Aam) and includes the times of the two 'Eids and other than them.

d) Al-Witr

Witr is the fourth type from among the types of Tatawwa' with the meaning that it is Mandoob and Mustahabb (recommended) only and not Fard or Waajib. Ibn Muhayreez related: <<That a man from Kinaanah called Al-Mukhadiji heard a man in Ash-Shaam called Abu Muhammad saying that Witr was Waajib. Al-Mukhadiji said: So I went to 'Ubaadah Bin As-Saamit and informed him of this. So 'Ubaadah said: Abu Muhammad has lied (he is wrong). I heard the Messenger of Allah (saw) saying: Allah has written five Salawaat upon his servants/worshippers so whoever fulfils them and does not waste (or lose) from them anything by seeking to lighten from the rights and requirements, then he will have a contract with Allah that he will enter him into Jannah and the one who does not fulfil them then he does not have this promise from Allah, if he wills he will punish him and if he wills he will enter him into Jannah>> as related by Abu Daawood, Ahmad, An-Nasaa'i, Ibn Maajah and Maalik. And we mentioned a segment of this in the section: (The Hukm of the Salaat-ul-Maktoobah/Obligatory prayers) in the chapter: (The Salaah: Its ruling and times). 'Ali (ra) related: <<The Witr is not definitive like the Salaat-ul-Maktoobah (obligatory Salaah) but rather a Sunnah which the Messenger of Allah (saw) made Sunnah>> as related by At-Tirmidhi, Ahmad, An-Nasaa'i and Al-Haakim, and 'Ubaadah Bin Saamit (ra) related: <<The Witr is a good act which the Nabi (saw) and the Muslims that followed him performed and it is not Waajib>> as related by Al-Haakim and Al-Bayhaqi. The import and meaning of these Ahaadeeth is clear and additionally Ibn 'Umar (ra) related: <<The Nabi (saw) used to pray upon his riding animal when moving on it, he would gesture the night prayer except for the obligatory prayers, and he would perform Witr upon his riding animal>> as related Al-Bukhaari. Muslim, An-Nasaa'i, Abu Daawood and Ibn Khuzaimah related it with the wording: <<The Messenger of Allah (saw) used to make Tasbeeh (pray) upon his riding animal in any direction it was heading and he would make Witr upon it, but he would not pray his obligatory prayer upon it>>. So the fact that the Nabi (saw) prayed Witr upon his riding animal indicates that it is Mandoob and not Fard (which he (saw) did not pray upon his riding animal). Ibn 'Abbaas (ra) said: <<When the Messenger of Allah (saw) sent Mu'aadh Bin Jabal (ra) to Yemen he said: You will come to a people from Ahl-ul-Kitaab (people of the book) so let the first thing you invite them to be the worship to Allah, then if they believe in Allah then inform them that Allah has obligated upon them five Salawaat in their days and the nights...>> as related by Al-Bukhaari and Muslim. Ibn Hibbaan reported it and mentioned after that: [Al-Mustafaa (the chosen one Muhammad) sent Mu'aadh Bin Jabal to Yemen a short time before he left this Dunyaa (world) and he ordered him to inform them that Allah had obligated upon them five prayers in their days and nights and had Witr been obligatory or something that Allah Jalla Wa 'Alaa had added upon their prayers as some people who have not understood the Ahaadeeth have claimed without distinguishing between those which are Saheeh and which are faulty, then Al-Mustafaa would have commanded Mu'aadh Bin Jabal to inform them that Allah Jalla Wa 'Alaa had obligated six prayers upon them. So from what we have explained with the most clearest of explanations that the Witr is not obligatory and At-Tawfeeq (the truth) is with Allah]. However there are a number of Ahaadeeth that have been used to support their belief that Witr is obligatory. We will first mention them and then discuss them after:

a) 'Abdur Rahmaan Bin Raafi' At-Tanookhi the Qaadi (judge) of Africa said: <<That Mu'aadh Bin Jabal (ra) arrived in Ash-Shaam and they (the people of Ash-Shaam)

were not performing Witr. So he said to Mu'aawiyah: What is this I see that the people of Ash-Shaam do not perform Witr? Mu'aawiyah replied: And is it obligatory upon them? He responded: Yes, I heard the Messenger of Allah (saw) say: My Lord 'Azza Wa Jalla has increased me with a Salaah and it is Al-Witr and its time is between 'Ishaa and the rising of the sun>> as recorded by Ahmad.

b) Naafi' related: <<A man asked Ibn 'Umar if the Witr prayer was Waajib? So he said: The Messenger of Allah (saw) and the Muslims performed Witr>> and from a different path or chain: <<A man said to Ibn 'Umar: Do you see the Witr as a Sunnah? He said: What is a Sunnah? He said: The Messenger of Allah (saw) performed Witr and the Muslims performed Witr/ He said: No, Is this a Sunnah? He said: What do you understand? The Messenger of Allah (saw) performed Witr and the Muslims performed Witr>> and both were related by Ahmad and Ibn Abdul Barr.

c) Buraidah Al-Aslami (ra) said that the Messenger of Allah (saw) said: <<The Witr is a Haqq (right), and the one who does not perform it is not from us, and he said this three times>> as recorded by Ahmad, Abu Daawood and Al-Haakim.

d) Abu Ayoob related from the Messenger of Allah (saw): <<Al-Witr is a Haqq (right), so whoever wishes to perform Witr with five (Rak'ah) then he can do so and whoever wishes to perform it with three then do so, and whoever wishes to perform Witr with one then do so and for the one who finds hardship in doing this then he can gesture>> as related by Ibn Hibbaan and Al-Bayhaqi. Abu Daawood related it with differences in the Alfaazh (wordings).

e) Ibn Abbaas (ra) related that I heard the Messenger of Allah (saw) saying: <<Three are obligatory upon me and they are Tatawwa' (non-obligatory) for you: Al-Witr, An-Nahr (slaughtering) and Salaat-ud-Duhaa>> as recorded by Ahmad, Al-Bayhaqi, Al-Haakim and Ad-Daaru Qutni.

The first Hadeeth includes in its Sanad (chain of narrators) 'Ubaidullah Bin Zuhr who is Da'eef (weak) and he was classified as such by Al-Haithami, Ibn Mo'een, Ibn ul-Madaini and Ad-Daaru Qutni. Ibn Hibbaan said: [He relates the fabricated from the people who are trustworthy] and Al-Haithami said: [And Mu'aawiyah had not been placed in command (in Ash-Shaam) at the time of Mu'aadh]. Therefore this Hadeeth is not suitable as a legal proof. The second Hadeeth does not ascertain the obligation of Witr and Ibn 'Umar refrained from answering the question and sufficed himself by saying with repeating that the Messenger of Allah (saw) and the Muslims performed it and this does not indicate an obligation. And it seems to me that Ibn 'Umar feared that if he said that Witr was Sunnah then this would affect the peoples performance of it so he sufficed himself to repeating the action of the Messenger of Allah (saw) so that the one listening would follow them. This is with the assumption that the Hadeeth is a suitable legal proof however Al-'Iraaqi mentioned the Hadeeth amongst the weak Ahaadeeth and the same applies to the third Hadeeth which Al-'Iraaqi also classified as Da'eef. Even with an assumption that the Hadeeth was suitable as a legal proof then we should examine the words: <<Al-Witr Haqq (is a right)>> which is also stated in the fourth Hadeeth. I say: The statement of the Messenger (saw): <<Al-Witr Haqq>> does not ascertain the Shar'i obligation necessarily because just as the Waajib is a Haqq, the Mandoob and Sunnah are also a Haqq (right). The word Haqq here means that it is a firm solid legislation and as such this wording indicates an encouragement to perform the Witr prayer and does not ascertain more than that. As for the fifth Hadeeth then it includes in its chain Abu Janaab Al-Kalbi - Yahyaa Bin

Abi Hayyah who is Da'eef according to Yahyaa Al-Qattaan, Al-'Ijli, Al-Jawzjaani, Abu Haatim, An-Nasaa'i, Ad-Daaru Qutni and Adh-Dhahabi so it is not a suitable legal proof. Therefore it is clear that there is not a clear text or evidence that indicates the obligation of Salaat-ul-Witr.

Al-Khitaabi has said that there is an Ijmaa' (consensus) upon the Witr not being obligatory and it seems that he forgot or was not aware of the opinion of Abu Haneefah who said Witr was obligatory. Ash-Shawkaani said: [The majority have said that the Witr is not obligatory but rather a Sunnah and Abu Haneefah opposed them and said that it was obligatory] and Ibn-ul-Mundhir said: [...And it is the opinion of the majority of the people of knowledge except for Nu'maan (i.e. Abu Haneefah) because he differed with them and claimed that Witr was Fard].

The Messenger of Allah (saw) greatly encouraged the performance of the Witr prayer which means that this prayer enjoys great merits and favours and Witr is almost equal to the two Rak'ah of Fajr i.e. the Sunnah of Subh. The third Hadeeth (above) related by Buraidah Al-Aslami indicates the great merit of Witr in addition to what 'Ali (ra) narrated who said that the Messenger of Allah (saw) said: <<O People of the Qur'aan, perform the Witr because Allah 'Azza Wa Jalla love the Witr>> and Khaarijah Ibn Hudhaafah Al-'Adawi (ra) said: <<The Messenger of Allah came out to us and said: Verily Allah has increased upon you a Salaah that is better than a group of camels, Allah has made it for you between the prayer of 'Ishaa and the time of the rising of Fajr>> as reported by Ibn Maajah, Al-Bayhaqi and Al-Haakim.

As for the time for Witr; it is very wide and stretches between Salaat-ul-'Ishaa until the coming of Fajr as mentioned in the Hadeeth above recorded by Ibn Maajah and Al-Bayhaqi which said: <<... Allah has made it for you between the prayer of 'Ishaa and the time of the rising of Fajr>> and Abu Basrah (ra) related that the Nabi (saw) said: <<Verily Allah has added a Salaah for you and it is Witr so pray it between Salaat-ul-'Ishaa and Salaat-ul-Fajr...>> as reported by Ahmad and At-Tabaraani.

And to delay the Witr until the last part of the night is better for the one who is capable of doing that as Masrooq related: <<I asked 'Aa'ishah (ra) about the Witr of the Messenger of Allah (saw) so she said: He made Witr in every part of the night, its beginning and middle part and ended when he died performing Witr in the early hours of the morning (i.e. near Fajr)>> as related by Ibn Maajah, Ahmad and Muslim.

Al-Bukhaari related it with the wording: <<The Messenger of Allah (saw) performed Witr in all parts of the night and ended performing it in the Sahar (i.e. nearer the time of Fajr). 'Ali Ibn Abi Taalib (ra) related: <<The Messenger of Allah (saw) used to perform Witr in the first part of the night, then he performed it in the middle of the night and then (finally) he performed it consistently at this hour. He said: At (or before) the rising of Fajr>>. Jaabir (ra) said that the Messenger of Allah (saw) said: <<For the one who fears that he will not perform Witr at the last part of the night then he should pray it at the beginning and the one who expects to be able to pray it at the end of the night then he should do so and this is because the Salaah at the last part of the night is witnessed and that is better>> as related by Muslim, Ahmad, At-Tirmidhi and Ibn Maajah. Jaabir also related from a second path recorded by Muslim: <<Any of you that fears that he will did pray at the last part of the night then he should perform Witr and then lay down (to sleep) and the one who is confident of praying in the nights last part then he should perform Witr in its last part and this is because the recitation in the last part of the night is attended and that is better>>.

Abu Qataadah (ra) related: <<That the Nabi (saw) said to Abu Bakr: At what time do you perform Witr? He replied: I perform Witr in the first part of the night and then he asked 'Umar: What time do you perform Witr? And he said: The last part of the night. So he (saw) said to Abu Bakr: He has taken this with determination and said to 'Umar: He has taken this with strength>> as related by Abu Daawood, AL-Bayhaqi and Al-Haakim. And in a narration that 'Abdullah Bin Ahmad Bin Hanbal found in his father's writing from Jaabir Bin 'Abdullah (ra) in which he related: <<That the Messenger of Allah (saw) said to Abu Bakr: What time do you perform Witr? He replied: The first part of the night after 'Ishaa. He (then) said: And you 'Umar? He said: In the last part of the night. (So) he (saw) said: As for you O Abu Bakr you have taken this strongly and as for you O 'Umar you have taken this with power>>. Abdullah Ibn 'Umar (ra) said that the Messenger of Allah (saw) said: <<Witr is a Rak'ah from the last part of the night>> as recorded by Ahmad, Muslim, At-Tirmidhi, An-Nasaa'i and Ibn Maajah.

In relation to the number of Raka'at for Witr then the least is one Rak'ah and the most according to what has been related from the Messenger of Allah (saw) is nine Raka'at. So the Witr is one Rak'ah, or three, or five, or seven or nine Raka'at. And we mentioned a short while ago the Hadeeth recorded by Muslim and narrated by Ibn 'Umar (ra) in which it was related: <<The Witr is a Rak'ah from the last part of the night>> and Abu Mijlaz said: <<I asked Ibn 'Abbaas (ra) about the Witr and he said: I heard the Messenger of Allah (saw) saying: A Rak'ah from the last part of the night. And I asked Ibn 'Umar (ra) and he said: I heard the Messenger of Allah (saw) say: A Rak'ah from the last part of the night>> as recorded by Ahmad and Muslim. 'Aa'ishah (ra) related: <<The Messenger of Allah (saw) used to make Salaam for every two Rak'ah and make Witr for the last>> as related by Ibn Maajah. The words: <<used to make Salaam for every two Rak'ah>> refers to the night prayer (Qiyaam-ul-Layl) which were two Rak'ah after two Rak'ah. And she (ra) also related: <<That the Nabi (saw) used to make Witr with one>> as related by Ibn Hibbaan and Ibn Abi Shaibah, and Ibn 'Umar (ra) related: <<That a man asked the Messenger of Allah (saw) about the night prayer. So the Messenger of Allah (saw) said: The night pray is in twos then if one of you fears that Subh is approaching then pray one Rak'ah of Witr for what has been prayed>> as related by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and At-Tirmidhi. So these are the evidences for Witr being one Rak'ah.

Ibn 'Abbaas (ra) related: <<The Messenger of Allah (saw) used to pray eight Rak'ah on the night, make Witr with three and then pray two Rak'ah. And in (another) report): And he would pray the two Rak'ah of Fajr. And when he got older he would pray nine, six and three>> as recorded by Ahmad, An-Nasaa'i and Abu Daawood. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) did not increase upon eleven Rak'ah in Ramadhaan or any other time. He (in the first instance) observed four Rak'ahs. Ask not about their excellence and their length (i.e. these were matchless in perfection and length). He again observed four Rak'ahs, and ask not about their excellence and their length. He would then observe three Rak'ahs (of the Witr prayer)...>> as related by Muslim, and 'Ali (ra) related: <<That the Messenger of Allah (saw) used to perform Witr with three>> as related by Ahmad. At-Tirmidhi related it as: <<The Messenger of Allah (saw) used to perform Witr with three, he would read in them nine Suwar from the Mufassil, reading three Suwar in every Rak'ah and the last of them was Qul Huwallahu Ahad>> and Ibn 'Abbaas (ra) related: <<That the

Messenger of Allah (saw) performed Witr with three, with *Sabbihisma Rabbikal A'laa*, *Qulu Yaa Ayyuhal Kaafiroon* and *Qul Huwallahu Ahad*>> as related by Ahmad, An-Nasaa'i, Ibn Maajah and At-Tirmidhi. So these evidences indicate that the Witr is performed with three Rak'ah.

'Aa'ishah (ra) related: The prayer of the Messenger of Allah (saw) used to be thirteen Rak'ah in the night, from those he made Witr with five and he did not sit in any of them except the last. Then when the Mu'adhdhin stood he then prayed two light Rak'ah>> as related by At-Tirmidhi, Ahmad, Abu Daawood and An-Nasaa'i. Muslim related it with the wording: <<The Messenger of Allah (saw) used to pray thirteen Rak'ah in the night, and five of them would be Witr, not sitting in any of them except the last>> and Umm Salamah (ra) said: <<The Messenger of Allah (saw) used to perform Witr with seven or five and he would not separate between them with a Salaam or with Kalaam (speech)>> as recorded by Ahmad, An-Nasaa'i and Ibn Maajah. So these evidences indicate that the Witr can be five Raka'at.

Abu Umaamah (ra) related: <<The Messenger of Allah (saw) would perform nine for Witr until when he became heavier (put on flesh) he would perform seven and he prayed two Rak'ah whilst sitting and then read *Idhaa Zulzilat* and *Qul Yaa Ayyuhal Kaafiroon*>> as related by Ahmad and At-Tabaraani. Sa'd Ibn Hishaam Bin 'Aamir related: <<...I said: O Umm-ul-Mu'mineen (meaning 'Aa'ishah (Mother of the believers)) Could you inform me about the Witr of the Messenger of Allah (saw), so she said: I used to prepare tooth stick (Siwaak) for him and water for his ablution, and Allah would rouse him to the extent He wished during the night. He would use the tooth stick, and perform ablution, and would offer nine Rak'ahs, and would not sit but in the eighth one and would remember Allah, and praise Him and supplicate Him, then he would get up without uttering the salutation and pray the ninth Rak'ah. He would then sit, remember, praise Him and supplicate Him and then utter a salutation loud enough for us to hear. He would then pray two Rak'ahs sitting after uttering the salutation, and that made eleven Rak'ahs. O my son, but when the Apostle of Allah (may peace be upon him) grew old and put on flesh, he observed Witr of seven, doing in the two Rak'ahs as he had done formerly, and that made nine...>> as related by Muslim and Ahmad from a long Hadeeth and An-Nasaa'i related (part of it) with the wording: <<Then when he got older and weaker he would perform Witr with seven and would not sit except in the seventh, he would then arise and not make Salaam. He would then pray the seventh and then make the Tasleem...>> so these are the evidences that indicate that Witr can be seven and nine Raka'at.

Therefore these evidences indicate that the Witr can be one Rak'ah, three, five, seven or nine and they also indicate that the Witr is Mandoob and not Fard as had they been obligatory then there number would have been fixed and consistent and when the evidences came indicating a choice in the number then this indicated that it is not obligatory. In addition Abu Ayoob (ra) related that the Nabi (saw) said: << Al-Witr is a Haqq (right), so whoever wishes to perform Witr with five (Rak'ah) then he can do so and whoever wishes to perform it with three then he can do so, and whoever wishes to perform Witr with one then he can do so>> as recorded by Ibn Hibbaan, An-Nasaa'i, Ad-Daarun Qutni and also Al-Haakim who verified it as Saheeh. And this clear permission to choose the number indicates that it is not obligatory.

As for how to perform the Witr Salaah with the different number of Raka'at then it is as follows: If the Witr is one single Rak'ah then how to perform it is apparent. If the Witr consists of three Raka'at then it is prayed in a continuously connected manner with one Takbeer of Ihraam (the initial Takbeer) and one sitting at the end in which the Tashahhud is said and then the Tasleem, and there is no other sitting like after two Rak'ah. And if the Witr is five Raka'at then it is the same, i.e. it is prayed in a continuously connected manner with one Takbeer of Ihraam and one sitting in the last Rak'ah in which the Tashahhud is said and then Tasleem. There is no other sitting either after two or four Raka'at meaning that he does not sit until the fifth and final Rak'ah alone. If the Witr consists of seven Raka'at then he prays them in a continuously connected manner with one Takbeer of Ihraam and one Tashahhud in the first sitting is in the sixth Rak'ah, he then stands to perform the seventh and sits in this last Rak'ah performs the second Tashahhud and then Tasleem. And if the Witr consists of nine Rak'ah he prays them in a continuously connected manner with one Takbeer of Ihraam and a Tashahhud in his first sitting in the eighth Rak'ah and then stands to perform the ninth and then sits in this last Rak'ah makes the second Tashahhud and then Tasleem. 'Aa'ishah (ra) related: <<That the Messenger of Allah (saw) would enter the house after praying 'Ishaa and then pray two Rak'ah, he would then pray after that two Rak'ah which were longer and he would then perform Witr with three and would not separate between them...>> as recorded by Ahmad and Muslim. The words: <<And would not separate between them>> means that he would connect the three Raka'at without Tashahhud and Tasleem after the first two Rak'ah. What bears witness to this is what 'Aa'ishah (ra) related when she said: <<That the Messenger of Allah (saw) did not make Tasleem in the two Rak'ah of Witr>> as related by An-Nasaa'i, Al-Bayhaqi and Al-Haakim. And by what Ubayy Bin Ka'b (ra) related: <<The Messenger of Allah (saw) would recite in the Witr: Sabbihisma Rabbikal A'laa and in the second Rak'ah: Qul Yaa Ayyuhal Kaafiroon and in the third: Qul Huwallahu Ahad and he would not make Tasleem except in the last of these and after the Tasleem he would say something like: Subhaanal Malikil Quddoos three times>> as related by An-Nasaa'i and Ibn Hibbaan.

If someone makes the Tasleem after two Rak'ah and then prays one Rak'ah then the first two Rak'ah are not considered as part of the Witr and are rather considered as the night prayer that precedes the Witr and he would have only performed one Rak'ah of Witr only and as long as Witr is a Salaah then it is not interrupted with a Tasleem and is not performed except with one Takbeer of Ihraam and one Tasleem so that it can be considered a single Salaah. 'Aa'ishah (ra) related: <<That the Messenger of Allah (saw) used to recite in the two Rak'ah in which he would perform the Witr after them Sabbihisma Rabbikal A'laa and Qul Yaa Ayyuhal Kaafiroon and in the Witr he would recite Qul Huwallahu Ahad, Qul A'oodhu BiRabbil Falaq and Qula A'oodhu BiRabbil-Naas>> as recorded by Ibn Hibbaan and Al-Haakim. Pay attention here to the statement: << in the two Rak'ah in which he would perform the Witr after them >> which indicates clearly that the two Rak'ah here are not from the Witr and based on this she (ra) then said: << and in the Witr he would recite Qul Huwallahu Ahad>>. So the two Rak'ah if separated from the third are not considered to be part of the Witr and based on this understanding the Ahaadeeth that mention: <<That the Messenger of Allah (saw) used to separate between the Shaf'i (even) and Witr>> as related by Ibn Hibbaan, Ahmad and At-Tabaraani from Ibn 'Umar (ra) can

be understood. So the Shaf'i is part of the night prayer and the Witr is what follows it and is separated from it.

Also the Musalli does not sit after two Rak'ah and does not make the first Tashahhud meaning that he does do the same in Witr as he does in the obligatory Maghrib prayer but rather makes the Witr prayer different from the Maghrib prayer and this is what the Sharee'ah Al-Haneef (pure) has commanded. Abu Hurairah (ra) related from the Messenger of Allah (saw) that he said: <<Do not make Witr with three, make Witr with five or seven making it similar or resembling the Maghrib prayer>> as recorded by Ibn Hibbaan and Daarul Qutni. Al-Bayhaqi and Al-Haakim also recorded it with the wording in reverse order.

Ibn Hajar brought together the Ahaadeeth that spoke about three, and this Hadeeth that forbids three by saying that the Ahaadeeth forbid making the Witr of three Raka'aat with two Tashahhuds due to it resembling the Maghrib prayer and the Ahaadeeth that permit three Raka'aat for Witr relates to the Witr that is performed in a continuously connected manner with one Tashahhud at the end. And he has hit the mark through combining the Ahaadeeth in this way (with this explanation). So in order for the Witr prayer not to resemble the Maghrib prayer then he (the Musalli) does not sit down after two Rak'ah and only sits once and makes Tashahhud only in the last Rak'ah. And this is how the three Rak'ah Witr is performed.

As for the way of performing Witr with five Raka'aat then it was stated in the Hadeeth of 'Aa'ishah (ra): <<The Messenger of Allah (saw) prayed thirteen Rak'ah in the night, five of which were for the Witr and he did not sit in anything apart from the last>> as related by Muslim, At-Tirmidhi, Abu Daawood, An-Nasaa'i and Ahmad, and Ibn Hibbaan related it with the wording: <<The Messenger of Allah (saw) used to pray thirteen Rak'ah in the night, and he would make Witr with five of these and he would not sit in anything of these five except the last of them in which he would sit and then make Tasleem>>. And we mentioned the Hadeeth from Muslim a short while ago. Umm Salamah (ra) narrated: <<The Messenger of Allah (saw) would perform Witr with seven and five and he would not separate between them with a Salam or with Kalaam (speech)>> as recorded by Ahmad, An-Nasaa'i and Ibn Maajah, and it was also mentioned earlier.

In relation to how the Witr of seven Raka'aat should be performed then 'Aa'ishah (ra) said: <<When the Messenger of Allah (saw) became older and increased his weight he prayed seven and he did not sit except in the last of them...>> as recorded by An-Nasaa'i. Ibn Hibbaan related it as: <<We used to prepare his Siwaak and his water for purification. Then Allah would send for him for what he wished from the night, he would use the Siwaak, make Wudoo' and pray seven Raka'aat and he would not sit in them until the sixth, he would then stand and not make the Tasleem, he would then pray the seventh and make Tasleem...>> and this was also mentioned earlier as well as the Hadeeth of Umm Salamah (ra) which was mentioned just above and stated:

<<He performed Witr with seven and five and would not separate between them with a Salaam or with Kalaam (speech)>>.

In relation to how Witr should be performed with nine Raka'aat then 'Aa'ishah (ra) related: <<..And he prayed nine Raka'aat and he did not sit in them until the eighth, he would mention Allah's name, praise him and make Du'aa, he would then stand up and not make the Tasleem, he would then perform the ninth Rak'ah, then sit,

remember Allah' name, praise Him and make Du'aa and would then make the Tasleem which we could hear...>> as related by Ibn Hibbaan.

As for the recitation in the Raka'at of Witr; then in the first Rak'ah it is Sabbihisma Rabbikal A'alaa, in the second Rak'ah it is Qul Yaa Ayyuhal Kaafiroon and the third Rak'ah Qul Huwallahu Ahad and in what is more than this then one can read what he likes from the Suwar and this is for the one who wishes to restrict himself to the recitation of the Messenger of Allah (saw). And we mentioned a short while ago the Hadeeth from Ubayy Bin Ka'b (ra) in which he related: <<<<The Messenger of Allah (saw) would recite in the Witr: Sabbihisma Rabbikal A'alaa and in the second Rak'ah: Qul Yaa Ayyuhal Kaafiroon and in the third: Qul Huwallahu Ahad and he would not make Tasleem except in the last of these and after the Tasleem he would say something like: Subhaanal Malikil Quddoos three times>> as recorded by An-Nasaa'i and Ibn Hibbaan. Abdur-Rahmaan Bin Abza (ra) related: <<The Nabi (saw) used to perform Witr with Sabbihisma Rabbikal A'alaa, Qul Yaa Ayyuhal Kaafiroon and Qul Huwallahu Ahad and when he wanted to leave from the Witr he would say: Subhaanal Malikil Quddoos three times, raising his voice in the third>> as recorded by Ahmad and An-Nasaa'i. And from another path they both also recorded: <<..An would say when making the Tasleem: Subhaanal Malikil Quddoos three times and lengthened.

So these Ahaadeeth show that the recitation in the first Rak'ah of Witr is Sabbihisma Rabbikal A'alaa and in the second Rak'ah Qul Yaa Ayyuhal Kaafiroon and in the third Rak'ah Qul Huwallahu Ahad and if the Mu'awwidhataini (Al-Falaq and An-Naas) are added to it then this is ok. 'Abdul Azeez Bin Juriaj related: <<I asked 'Aa'ishah Umm-ul-Mu'mineen (ra): With what did the Messenger of Allah (saw) make Witr with? She replied: He used to recite Sabbihisma Rabbikal A'alaa in the first Rak'ah, and in the second Qul Yaa Ayyuhal Kaafiroon, and in the third Qul Huwallahu Ahad and the Mu'awwidhataini>> as recorded by Ahmad, At-Tirmidhi, Abu Daawood, Ibn Maajah and Ad-Daaru Qutni.

These Ahaadeeth also demonstrate that it is from the Prophetic guidance to say straight after the Witr prayer: (Subhaanal Malikil Quddoos, Subhaanal Malikil Quddoos, Subhaanal Malikil Quddoos) raising the voice in the third and lengthening the voice or sound.

We have already said that the time for performing Witr is wide and lasts between after the 'Ishaa prayer until the time of Fajr and that the best time is in the last portion of the night in the Sahar and we would like to add here that the Witr is only prayed once in the night and it is not permitted to pray two or more Witr in one single night. And the Muslim should pray at night Shaf'an, Shaf'an meaning in twos (Mathnaa, Mathnaa) and when he finishes his night prayer he finishes and seals the prayers off with Witr. It is allowed for him to perform Witr early and then if he wishes perform Nawaafil after that in the night as he likes in sets of twos but does not pray Witr again after that.

As for what some have said about performing a Rak'ah after having prayed Witr earlier on in the night to make it even and then pray the Nawaafil of the night and then finish the Salaah with Witr; this is an incorrect view as in this case he would have performed two Witr in one night in addition to adding a new Rak'ah to a previous Rak'ah with a lengthy gap and Tasleem between them does not have an evidence from the Sharee'ah to support it. Talq Bin 'Ali (ra) said: I heard the Nabi of

Allah (saw) saying: <<There are no two Witr in one night>> as reported by Ahmad, Abu Daawood, An-Nasaa'i, At-Tirmidhi and Ibn Hibbaan. And as for what Naafi' related from Ibn 'Umar (ra): <<That he used to say when asked about the Witr: As for me, if I perform Witr before sleeping, and then I want to pray the night prayer, I then add one to even up the Witr that I had prayer, I then pray in twos (i.e. the night prayer) and when I have completed my prayer I perform a single Rak'ah for Witr. Verily the Messenger of Allah (saw) ordered that the last Salaah be the Witr>> as recorded by Ahmad. So this is Ijtihad from Ibn 'Umar in relation to the command of the Nabi (saw) to make the last prayer of the night Witr, and the action or statement of the Sahaabi is not a Sharee'ah evidence even if it is an Islaamic ruling that can be imitated and followed (i.e. in his capacity as a Mujtahid). Indeed Ibn 'Abbaas (ra) highlighted the mistake in this opinion of Ibn 'Umar's (ra) as Abdur Razzaak recorded from Saalim: <<That Ibn 'Umar would if slept after performing Witr and then (later) pray the night prayer after having added a Rak'ah to his Witr to make it even, and then make Witr for his last Salaah. Az-Zuhri said: This reached Ibn 'Abbaas and he was not pleased and said: Verily Ibn 'Umar has made Witr three times in one night>>. Here he means, his Witr before sleeping, then the second Witr was the Rak'ah that he added to the first (upon awaking) and the third Witr was his last Salaah after completing the night prayer. And there is no doubt that he (ra) has made an error in his Ijtihad in this issue. And the Mother of Believers 'Aa'ishah (ra) also said this view was wrong as Abdur Razzaaq reported about her (ra): <<Abu 'Atiyah related about 'Aa'ishah and said: A man who prayed Witr and then woke up later and made it even by praying a Rak'ah. She said: That person is playing with his Witr>>.

As for his (saw)'s command to make Witr the last Salaah of the night, then this means that the one who is praying the night prayer should not perform the Witr before this Salaah or place it in between this Salaah but rather perform it at the end. The one who does that and sleeps has followed the Noble Prophetic command and if he then wakes up in the night and begins to pray Nawaafil then he can pray as he likes without prohibition or undoing anything that he has already prayed before and this does not go against the command of the Nabi (saw) because he had already followed and obeyed the command, and following this command does not prevent or forbid him from making Nawaafil prayers if he wakes up in the night and wishes to pray.

Just as we added earlier that the Witr is only performed once in any night we would like to add here that the Witr is from the Nawaafil that the Messenger of Allah (saw) used to always pray and that he used to encourage the Muslims to observe it. Therefore the Witr takes the ruling of the Sunan that the Messenger of Allah (saw) used to always pray in terms of it being legal to make Qadaa for it if it is missed and moves out of its set time, so whoever sleeps and he has not prayed Witr and then wakes up and Fajr has begun then it is allowed for him to pray Witr then. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<If one of you wakes up and he hasn't performed Witr, he should then perform it>> as related by Al-Haakim and Al-Bayhaqi, and Abu Sa'eed AL-Khudri (ra) said that the Messenger of Allah (saw) said: <<Whoever misses Witr due to sleep or forgetfulness then he should pray it when he wakes in the morning or when he remembers>> as reported by Al-Bayhaqi, Ad-Daaru Qutni and Al-Haakim. Abu Daawood related it except that he didn't

mention: <When he wakes up> and At-Tirmidhi related it as: <<Whoever misses his Witr due to sleep then he should pray it when he wakes>> and Al-A'izz Al-Muzani related: <<That a man approached the Nabi (saw) and said: O Nabi of Allah I woke up and I had not performed Witr. He (saw) replied: Then perform the Witr>> as recorded by At-Tabaraani.

The Qanoot in the Witr and in the Salaat-ul-Maktoobah:

In relation to the Qanoot in the Witr we say: It is Sunnah to perform the Qanoot in the last Rak'ah of the Witr prayer, it is done throughout the year and reinforced in the second half of Ramadhan. It is done after the Rukoo' however it is permissible to do it before the Rukoo' because the issue is wide however the Qanoot after the Rukoo' is preferable to be. Al-Bayhaqi said: [The narrations of the Qanoot after the Rukoo' are more and more preserved and the Khulafaa Ar-Raashidoon proceeded upon that] and Ahmad said: [The Qanoot before the Rukoo' has not been related from Anas except from 'Aasim Al-Ahwal alone].

It is recommended (Mandoob) to make the following Du'aa in the Witr:

(Allahumma-h-dini Fee man Hadaita, Wa 'Aafini Fee man 'Aafaita, Wa Tawallani Fee man Tawallaita, Wa Baarik Lee Feemaa A'ataita, Wa Qinee Sharra Maa Qadaita, Fa Innaka Taqdi Wa Laa Yuqdaa 'Alaika, Innahu laa Yadhillu Man Waalaita Wa Laa Ya'izzu Man 'Aadaita, Tabaarakta Rabbanaa Wa T'aalaita)

O Allah! Guide me among those whom You have guided, Pardon me among those whom You have pardoned, And take me in Your guardianship amongst those You have turned to, And bless me in what You have given me, and shield me from the evil that You have decreed. Verily You are the one who decrees and none can decree upon You. He who You show your allegiance to can never be abased (shamed/made low) and he who opposes You cannot gain honour (might). You are the Blessed and Exalted.

And also the Du'aa:

Allahumma Innee A'oodhu Bika Bi Ridaakak Min Sakhatika, Wa A'oodhu Bi Mu'aafatika Min 'Uqaabatika, Wa A'oodhu Bika Minka, Laa Uhsee Thanaa'an'Alaika, Anta Kamaa Athnaita 'Alaa Nafsika.

O Allah! I seek refuge in You in your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from Yourself. I cannot count your praises, You are like you have praised yourself.

By mentioning these it does not mean that it is not correct to use other than them, so the Muslin can call upon his Rabb (lord) in his need with these Du'aas or something other than them or combine between the Du'aa that has been related and a Du'aa related to his need. 'Ali (ra) related: <<That the Nabi (saw) used to say at the end of his Witr: Allahumma Innee A'oodhu Bika Bi Ridaakak Min Sakhatika, Wa A'oodhu Bi Mu'aafatika Min 'Uqaabatika, Wa A'oodhu Bika Minka, Laa Uhsee Thanaa'an'Alaika, Anta Kamaa Athnaita 'Alaa Nafsika>> as recorded by Ahmad, Al-Haakim, Abu Daawood, At-Tirmidhi and An-Nasaa'i. The Hadeeth stated: <<He used to say at the end of his Witr>> which means in the last Rak'ah. This Hadeeth mentions the second Du'aa we have presented above and Al-Hasan Bin 'Ali (ra) related: <<The Messenger of Allah (saw) taught me words that I should say in the Qanoot of the Witr: Allahumma-h-dini Fee man Hadaita, Wa 'Aafini Fee man 'Aafaita,

Wa Tawallani Fee man Tawallaita, Wa Baarik Lee Feemaa A'ataita, Wa Qinee Sharra Maa Qadaita, Fa Innaka Taqdi Wa Laa Yuqdaa 'Alaika, Innahu laa Yadhillu Man Waalaita, Tabaarakta Rabbanaa Wa T'aalaita>> as related by Ahmad, At-Tirmidhi, An-Nasaa'i, Ibn Khuzaimah and Abu Daawood and Al-Bayhaqi and At-Tabaraani related it with the addition: <<Wa Laa Ya'izzu Man 'Aadaita>> after <<Innahu laa Yadhillu Man Waalaita>> and it is a Saheeh addition so it is included in the Du'aa. Abu Daawood reported: <<That 'Umar Ibn Al-Khattaab gathered the people around Ubayy Bin Ka'b. He had been leading them in Salaah for twenty nights and he did not make the Qanoot with them except in the remaining half>> meaning the last half of Ramadhaan, because the narration is talking about the Taraaweeh prayer which only occurs in Ramadhaan and in another narration reported by Abu Daawood: <<That Ubayy Bin Ka'b led them - meaning in Ramadhaan - and he would make the Qanoot in the second half of Ramadhaan>>. The evidences regarding the permissibility of performing the Qanoot before the Rukoo' and after it will be presented shortly. As for the Qanoot in the obligatory five prayers; it is permitted in times of calamity and disaster only, so if a calamity or disaster strikes then it is permitted for the Qanoot to be performed in all of the five prayers. It is not allowed to take or dedicate a specific Salaah to the Qanoot, meaning that a certain Salaah is chosen over another Salaah, however if the calamity or disaster is no longer present then there is no Qanoot in the five prayers, and the Qanoot is only performed in the Witr at that time. Abu Maalik Al- related: <<I said to my father: O Father, verily you performed Salaah behind the Messenger of Allah (saw), Abu Bakr, 'Umar, 'Uthmaan and 'Ali here in Koofah only five years ago, did they used to perform Al-Qanoot? He replied: O son, it is an invented thing>> as recorded by Ahmad, An-Nasaa'i, Ibn Maajah, At-Tirmidhi and Ibn Abi Shaibah. Ibn Hibbaan related it with the wording: <<I prayed behind the Nabi (saw) and he did not perform the Qanoot, I prayed behind Abu Bakr and he did not perform the Qanoot, I prayed behind 'Umar and he did not perform the Qanoot, I prayed behind 'Uthmaan and he did not perform the Qanoot and I prayed behind 'Ali and he did not perform the Qanoot. Then he said: O son, it is a Bid'ah (innovation)>>. And I do not mean by calamities or disasters only the general things like wars, earthquakes, volcanic eruptions and floods but I also mean what a person is afflicted by in terms of trials and calamities. A person could be imprisoned, or a tyrant is after him, or he has become lost in his travel, or become very ill and in any of these types of personal calamities the Musalli can perform the Qanoot in any of the obligatory prayers and the evidence for performing the Qanoot in the time of the calamities is what Ibn 'Abbaas (ra) related when he said: <<The Nabi (saw) performed Qanoot for an entire month in Zhohr, 'Asr, Maghrib, 'Ishaa, and Subh at the end of every Salaah. When he said Sami'Allahu Liman Hamidah in the last Rak'ah he would make dua'a against the ones alive from Bani Sulaym, Dhakwan, and Ussayya; and those behind him (i.e. praying) would say "Ameen". He said: He (saw) sent them (Muslims) to call them to Islaam but they were killed by them>>. 'Ikramah said: [This (Hadeeth or occurrence) is the key (or beginning) of the Qanoot]. The Hadeeth was recorded by Ibn Khuzaimah, Ahmad, Abu Daawood, Al-Bayhaqi and Al-Haakim.

The Muslim continues to make Qanoot as long as the calamity remains and if the calamity goes away he refrains from the Qanoot, or he makes Qanoot as he wishes (during that time) and then stops and does not continue after the calamity or

disaster has ended. Anas Bin Maalik (ra) related: <<The Messenger of Allah (saw) made Qanoot for a month after the Rukoo'. He made Du'aa against Ri'l and Dhakwaan and said: 'Usayyah have disobeyed Allah and his Messenger>> as recorded by Ahmad, An-Nasaa'i and Al-Bukhaari and Muslim related it restricted to the Salaat-us-Subh. Anas Bin Maalik (ra) related: <<The Messenger of Allah (saw) made Qanoot for a month making Du'aa after the Rukoo' against those living from the 'Arab tribes and then he abandoned it>> as recorded by Ahmad, Muslim, Ibn Hibbaan, An-Nasaa'i and Abu Daawood. 'Aasim Al-Ahwal related about Anas (ra): <<I asked him about the Qanoot if it is before the Rukoo' or after the Rukoo'? He said: Before the Rukoo'. He said: I said: They claim that the Messenger of Allah (saw) made the Qanoot after the Rukoo'? He replied: They lied. The Messenger of Allah (saw) only performed the Qanoot for a month in which he made Du'aa against the people who killed a group of his companions and he would call them the Qurraa'a (Reciters of Qur'aan)>> as related by Ahmad and Muslim and Al-Bukhaari related it with the wording (Lafzh): <<That 'Aasim said: I asked Anas Bin Maalik about the Qanoot so he said: There was the Qanoot. I asked: Before or after the Rukoo'? He said: Before. I asked: So and so informed me that you had said after the Rukoo'. So he replied: He has lied. The Messenger of Allah (saw) only made the Qanoot after the Rukoo' for one month. He sent a group known as the Qurraa'a (reciters) consisting of seventy men to a Mushrik (polytheist) people and they had a covenant between them and the Messenger of Allah (saw) (but they violated it by killing the Qurraa'a). So the Messenger of Allah (saw) made Qanoot against them for a month>>. Abu Hurairah (ra) said: <<The Messenger of Allah (saw) performed the Qanoot for a month after the 'Atamah ('Ishaa) prayer and he would say in his Qanoot: O Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Yusuf (as). Abu Hurairah said: Then one day the Messenger of Allah (saw) stopped making Du'aa for them and this was mentioned to him so he said: Do you not see that they have come home (returned and saved)?>> As related by Ibn Hibbaan, Abu Daawood and Ibn Khuzaimah, and in a version recorded by Muslim: <<The Messenger of Allah (saw) recited Qanoot after Rukoo' in prayer for one month at the time of reciting (these words):" Allah listened to him who praised Him," and he said in Qanoot:" O Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Yusuf (as)." Abu Hurairah (further) said: I saw that the Messenger of Allah (saw) afterwards abandoned this supplication. I, therefore said: I see the Messenger of Allah (may peace be upon him) abandoning this blessing upon them. It was said to him (Abu Hurairah): Don't you see that (those for whom was blessing invoked by the Holy Prophet) have come (i.e. they have been rescued)?>>

These Ahaadeeth therefore indicate that the Qanoot is legislated at the times of calamity and this ends when the calamity ends or ceases to exist and Ibn Hibbaan said commentating on the last Hadeeth: [This report contains a clear explanation that the Qanoot is only performed in the prayers when something occurs like the enemies of Allah and the Muslims having dominance or an oppressor causing

oppression upon someone or nations and it is desired to make Du'aa for them, or Muslim prisoners in the hands of the Mushrikeen and it is desired to make Du'aa for them and their freedom from their hands, or something that resembles these situations. If any of what we have described is existent then the person can make the Qanoot in a single prayer or all of them or some of them and not others, after raising his head from the Rukoo' in the final Rak'ah of his prayer, making Du'aa for whom he wishes with his name and whom he desires with his name. If situations like this do not exist then he does not make the Qanoot in any of his prayer(s). When the Al-Mustafaa (saw) made Qanoot against the Mushrikeen and for the saving of the Muslims and then one day he left the Qanoot. This was mentioned by Abu Hurairah and He (saw) said: Do you not see that they have been saved. Therefore this is the clearest of explanations confirming the correctness of what we have arrive at]. And in my opinion Ibn Hibbaan has indeed hit the mark in what he has said.

However there are those that say that the Qanoot is only performed in Salaat-ul-Fajr alone and they are divided into two groups: The first group say: The Qanoot is performed in Salaat-ul-Fajri throughout the year and the second group says: The Qanoot is performed at times of calamity in Salaat-ul-Fajr only. They have used a collection of Ahaadeeth as evidence for their view and among them are:

a) Anas (ra) related: <<That the Nabi (saw) made Qanoot for a month calling against them, he then abandoned it. As for Subh he continued to make the Qanoot until he left the Dunyaa (this world)>> as related by Ad-Daaru Qutni, Al-Bayhaqi and Al-Haakim. Ahmad related the second half of this Hadeeth.

b) Ibn Seereen said: <<Anas Bin Maalik was asked: Did the Messenger of Allah make Qanoot? He said: Yes, after the Rukoo'. He was asked another time after that: Did the Messenger of Allah (saw) perform the Qanoot in the Subh prayer? He replied: He performed it after the Rukoo' for some time>> as recorded by Ahmad, Muslim, Abu Daawood, An-Nasaa'i and At-Tahaawi. Al-Bukhaari related it with the wording: <<From Muhammad Bin Seereen who said: Anas was asked: Did the Nabi (saw) make the Qanoot in the Subh prayer? He replied: Yes. It was said to him: Did he make the Qanoot before the Rukoo'? he replied: After the Rukoo' for some time>>.

c) Related about Anas Bin Maalik: <<He was asked about the Qanoot in the Subh prayer. So he said: We used to make the Qanoot before the Rukoo' and after it>> as related by Ibn Maajah.

d) Anas Bin Maalik (ra) said: <<The Nabi (saw) sent a group out called the Qurraa' and I had not seen the Nabi (saw) as sad for what happened to them. So he said: The people of 'Usayyah

have disobeyed Allah and His Messenger>> as related by Al-Bukhaari and Muslim.

e) Khufaa' Bin Eemaa'in Bin Rahdah Al-Ghifaari related: <<The Messenger of Allah (saw) prayed Subh whilst we were with him, then when he raised his head from the final Rak'ah he said: Allah's curse be upon Lihyaan, Ri'l and Dhikwaan and 'Usayyah have disobeyed Allah and his Messenger. Allah has granted safety to Aslam and Allah has forgiven Ghifaar. Then the Messenger of Allah (saw) went into Sujood and when he left he said to the people: O People I am not the one who has said this but Allah 'Azza Wa Jalla said this>> as related by Ahmad, Ibn Hibbaan and Muslim.

So we say to them in light of these Ahaadeeth: As for the fifth and fourth Hadeeth then they indicate that the Messenger of Allah (saw) made Qanoot in Salaat-us-Subh and that the Qanoot was only for the sake or reason of the incident of the killing of

the reciters. These two Hadeeth do not ascertain restricting the Qanoot to the Fajr prayer but rather just describe a reality that occurred that the transmitter witnessed and narrated. So the relating of the performance of the Qanoot in the Salaat-ul-Fajr does not negate that it was performed in other than the Fajr prayer as is clear and apparent. Indeed we have Ahaadeeth at our disposal that mention that the Qanoot was performed in the Subh prayer and in other than the Subh prayer in relation to the incident of these Qurraa (reciters) which negate restricting the occurrence of the Qanoot to the Fajr prayer alone. We mentioned earlier the Hadeeth related by Ibn 'Abbaas (ra) as recorded by Ibn Khuzaimah, Ahmad, Abu Daawood, Al-Bayhaqi and Al-Haakim in which it said: <<: <<The Nabi (saw) performed Qanoot for an entire month in Zhohr, 'Asr, Maghrib, 'Ishaa, and Subh at the end of every Salaah. When he said Sami'Allahu Liman Hamidah in the last Rak'ah he would make Du'aa against the ones alive from Bani Sulaym, Dhakwan, and Ussayya...>>.

And it has also been confirmed that the Messenger of Allah (saw) used to perform the Qanoot at times of calamities in the Subh prayer and in other than the Subh prayer which negates the specification of the Subh for the performance of the Qanoot. Abu Hurairah (ra) related: <<That the Nabi (saw) when he raised his head from the last Rak'ah in the 'Ishaa prayer would perform the Qanoot and say: O Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Yusuf (as)>> as related by Ahmad, Muslim, Ibn Khuzaimah, Abu Daawood and Ibn Hibbaan and we mentioned this Hadeeth earlier with the wording recorded by Ibn Hibbaan. So this Hadeeth discusses the occurrence of the Qanoot in the 'Ishaa prayer and also Abu Salamah reported from Abu Hurairah (ra) that he said: <<By Allah I will bring close to you (i.e. show you) the prayer of the Messenger of Allah (saw). He said: Abu Hurairah recited Qanoot in the Zhohr, in the 'Ishaa and in the Subh prayers. Abu 'Aamir said in his Hadeeth: In the last 'Ishaa prayer and the Subh and after Sami'Allahu Liman Hamidah he invoked goodness upon the Muslims and curse upon the unbelievers (kuffaar). Abu 'Aamir said: And he cursed the disbelievers (Kaafireen)>> as related by Ahmad, Muslim, Abu Daawood and An-Nasaa'i. So this Hadeeth mentions that the Qanoot was performed in the Zhohr, 'Ishaa and Subh prayers. Al-Baraa Bin 'Aazib (ra) related: <<That the Nabi (saw) made the Qanoot in Subh and Maghrib>> as recorded by Ahmad, Muslim, Abu Daawood, An-Nasaa'i and At-Tirmidhi. So this Hadeeth mentions that the Qanoot was performed in the Subh and Maghrib prayers and similar to this was related by Anas Bin Maalik (ra) when he said: <<The Qanoot was in the Fajr and Maghrib>> as related by Al-Bukhaari. So after this is there any legal proof or evidence remaining for those who have said that the Qanoot is restricted to the Subh (Fajr) prayer alone in the times of calamity?

As for the second and third Hadeeth they indicate that the Messenger of Allah (saw) made the Qanoot in Salaat-us-Subh and that came in an answer to a question where the questioner asked concerning the performance of the Qanoot in the Salaat-us-Subh and he received an affirmative response. The questioner did not ask about the performance of the Qanoot in other than the Subh prayer so that we could see whether there is confirmation or negation related to it (i.e. the restriction to the Subh. Therefore there is nothing within these Hadeeth that indicates that the

Qanoot is restricted to the Fajr (Subh) prayer and as such the only viable evidence that remains to limit the Qanoot to the Fajr prayer is the first Hadeeth alone which sated: <<And as for Subh he continued to make the Qanoot until he left the Dunyaa (this world)>> and we will respond to them with the following:

a) That this Hadeeth contradicts the Hadeeth we previously mentioned which included: <<I prayed behind the Nabi (saw) and he did not perform the Qanoot...>> as recorded by Ibn Hibbaan, An-Nasaa'i, Ibn Maajah, At-Tirmidhi and Ibn Abi Shaibah and narrated by Maalik Al-Ashja'i. And Ahmad related it with the Lafzh (wording): <<I said to my father: O Father, verily you performed Salaah behind the Messenger of Allah (saw), Abu Bakr, 'Umar, 'Uthmaan and 'Ali here in Koofah only five years ago, did they used to perform Al-Qanoot? He replied: O son, it is an invented thing>>. So how can we reconcile between these two Hadeeth which contradict each other? It is inevitable to discard one or to resort to interpretation (Ta'weel).

b) We have established that the Qanoot has only been restricted to the obligatory prayers in the presence of calamities and the evidences for this have been quoted so there is no need to return to them. Those Ahaadeeth contradict this Hadeeth so we can either discard this Hadeeth or resort to an interpretation (Ta'weel). And what Anas (ra) related also guides to our opinion when he said: <<That the Nabi (saw) did not make the Qanoot unless he was making Du'aa for a people or against a people>> as recorded by Ibn Khuzaimah and also by what Abu Hurairah (ra) narrated: <<That the Nabi (saw) did not make the Qanoot unless he was making Du'aa for a people or against someone. And when he said Sami'Allahu Liman Hamidah and say Rabbanaa Wa Lakal Hamdu then he would say: O Allah Save...>> as recorded by Ibn Khuzaimah and Ibn Hibbaan recorded similar to this as well. So what to they say in regards to this?

c) This Hadeeth is touched by some weakness as it was transmitted by Ja'far Ar-Raazi At-Tameemi and Ahmad said in respect to him: [He is not strong in the Hadeeth]. 'Ali Bin Al-Mudaini said: [He confuses (issues)], Abu Zur'ah said: [He is an old man that imagines (or presumes) a lot], Ibn Mo'een said: [He writes his Hadeeth but makes mistakes] and Ibn Hibbaan said: [He would go out alone against what was famous with what was disagreeable and it doesn't please me to use his Hadeeth as a proof unless it is in agreement with those who are trustworthy]. Therefore this Hadeeth is weak and is not used as a legal proof and it does not stand up to the many Saheeh and Hasan Ahaadeeth that oppose it (its meaning).

d) We have Saheeh Ahaadeeth that shed light upon the Qanoot being only temporarily performed in the Subh prayer for a month only and that occurred with the calamity of what happened to the reciters (Al-Qurraa). Anas Bin Maalik (ra) related: <<The Messenger of Allah (saw) made the Qanoot for a month after the Rukoo' in the Subh prayer calling against Ri'l, Dhakwaan and he would say: 'Usayyah have disobeyed Allah and his Messenger>> as recorded by Muslim. So based on this how can Ja'far Ar-Raazi relate from Anas (ra) that the Messenger of Allah (saw) continued making the Qanoot in the Subh prayer until he left this world?

e) There is no doubt that this Hadeeth is in opposition to many Saheeh Ahaadeeth and when there is a contradiction this Hadeeth is discarded and the many Saheeh Ahaadeeth are worked with and based on this it is necessary to work with what is clear from the Hadeeth without making Ta'weel (interpreting it so as not to reject it). However it is possible to make an interpretation as a mercy for those who have

classified this Hadeeth as Saheeh and try and reconcile it with the many other Saheeh Ahaadeeth. So we say: It is possible that this Hadeeth could mean by the Qanoot a longer period of standing and not the well known Du'aa meaning that the Messenger of Allah (saw) used to stand for longer in the Fajr prayer than he would in the other prayers. That this is the meaning that was meant in this Hadeeth and not that he (saw) used to make the Qanoot in the way of making Du'aa and that his long standing was for the sake of lengthening his Dhikr (remembrance) to Allah Subhaanahu. With this interpretation it is possible to work with both evidences without discarding either of them and this is supported by what Muhammad Bin Seereen related: <<Someone who prayed the morning prayer with the Nabi (saw) told me that when he raised his head from the second Rak'ah he would stand for a while>> as recorded by Abu Daawood and Ad-Daaru Qutni, and it was recorded by An-Nasaa'i with the Lafzh (wording): <<I was informed by some of those who prayed the morning prayer with the Messenger of Allah (saw) that when he would say Sami'Allahu Liman Hamidah in the second Rak'ah that he would stay standing for a while>>. In any case whether we take what is clearly apparent from the Hadeeth or if we take the Ta'weel (interpretation) then we can say that a continuous Qanoot is not legislated in the Subh prayer and not in any other obligatory prayer. And we say finally that the Du'aa of Qanoot whether it is said in the Fajr prayer or any other obligatory prayer in the case of a calamity or in the Witr prayer which is done continuously, that it said in an audible voice so that it can be heard by those behind and they can say Aameen with him. And we mentioned a little while ago the Hadeeth of Ibn 'Abbaas (ra) which was recorded by Ibn Khuzaimah, Ahmad, Abu Daawood, Al-Bayhaqi and Al-Haakim which stated: <<The Nabi (saw) performed Qanoot for an entire month in Zhohr, 'Asr, Maghrib, 'Ishaa, and Subh at the end of every Salaah. When he said Sami'Allahu Liman Hamidah in the last Rak'ah he would make Du'aa against the living from Bani Sulaym, Dhakwan, and Ussayya; and those behind him (i.e. praying) would say "Aameen"...>>. Notice here the statement: <<... in Zhohr, 'Asr, Maghrib, 'Ishaa, and Subh...>> and his words: <<Those behind him (i.e. praying) would say "Aameen">> which indicates the legality of saying the Qanoot aloud in all of the prayers including the Jahriyah (loud prayers) and the Sirriyah (quiet prayers). Abu Hurairah (ra) related: <<That the Messenger of Allah (saw) used to when he wanted to make Du'aa against someone or for someone he would make the Qanoot after the Rukoo'. Sometimes he said after saying Sami'Allahu Liman Hamidah: O Allah! Save Al-Waleed Bin Al-Waleed and Salamah Bin Hishaam Wa 'Ayyaash Bin ABi Rabee'ah and those weak on this earth (and in need of help) from amongst the believers and be severely aggressive against Mudar and cause them a famine (or disaster) like that (which was caused at the time) of Yusuf (as). He said it out aloud and in some of his Fajr prayer he would say: O Allah curse so and so, the living from among the Arabs (i.e. who betrayed the Muslims) and this was until Allah 'Azza Wa Jalla revealed: << Not for you (O Muhammad صلى الله عليه وسلم, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zhalimoon (oppressors)...>> as recorded by Ahmad. And it was mentioned in it: <<He said it out aloud>>.

e) Salaat-ut-Taraaweeh

Salaat-ut-Taraaweesh has been named with this name because the worshippers take a break after each four Rak'ah so they take a Tarweehah (break) and the plural is Taraaweesh. This Salaah is a form of Qiyaam-ul-Layl (night prayer) except it has been specified in the month of Ramadhaan so it represents Qiyaam-ul-Layl in Ramadhaan. The Hukm (ruling) for this prayer is that it is Mandoob and Mustahabb and whoever prays it with Imaan and Ihtisaab (anticipating Allah's reward) then all of his previous sins will be forgiven as Abu Hurairah (ra) related: <<The Messenger of Allah (saw) used to exhort (his Companions) to pray (at night) during Ramadan without commanding them to observe it as an obligatory act, and say: He who observed the night prayer in Ramadan because of faith (Imaan) and seeking his reward (from Allah), all his previous sins would be forgiven>> as recorded by Muslim, Maalik, Abu Daawood and Nasaa'i. His statement: <<Without commanding them to observe it as an obligatory act (Ghareemah)>> is clear in indicating that it is Mandoob and not Waajib and 'Aa'ishah Umm-ul-Mu'mineen (ra) narrated: <<That the Messenger of Allah (saw) prayed one night in the mosque and people also prayed along with him. He then prayed on the following night and there were many persons. Then on the third or fourth night (many people) gathered there, but the Messenger of Allah (saw) did not come out to them (for leading the Taraaweesh prayer). When it was morning he said: I saw what you were doing, but I desisted to come to you (and lead the prayer) for I feared that this prayer might become obligatory for you>> as recorded by Al-Bukhaari, Muslim, Abu Daawood and Maalik. So here the words: <<feared that this prayer might become obligatory for you>> indicate decisively that it is not Waajib and as such remains Mandoob.

It is permissible (Jaa'iz) to perform this Salaah in Jamaa'ah (congregation) and it is for sure permitted to pray in individually which is the origin in the Tatawwa' (non-obligatory) prayers and if it is prayed in a Jamaa'ah in the house then this is the best, and then the next best is to perform it in Jamaa'ah in the Masaajid, then in the house individually and lastly in the Masjid individually. Zaid Bin Thaabit (ra) related: <<The Messenger of Allah (saw) made an apartment with the help of the leaves of date trees or of mats. The Messenger of Allah (saw) went out to pray in it. People followed him and came to pray with him. Then they again came one night and waited (for him), but the Messenger of Allah (saw) delayed in coming out to them. And when he did not come out, they cried aloud and threw pebbles at the door. The Messenger of Allah (saw) came out in anger and said to them: By what you have been doing constantly, I thought that it (prayer) might become obligatory for you. So you must observe prayer (optional) in your houses, because the best prayer of a person is in his house except for the obligatory prayer>> as recorded by Muslim and Al-Bukhaari. An-Nasaa'i related it with the following Lafzh (wording): <<That the Messenger of Allah (saw) made for himself a room out of mats in the Masjid and the Messenger of Allah (saw) prayed in it in the nights until the people gathered towards him, then he lost his voice (i.e. was not heard) one night and the people thought that he was asleep. So some of them began to clear their throats beckoning him to come out to them. So he said: From what I saw you continuing in doing I feared that it (the prayer) would be made obligatory upon you and if it was made obligatory for you, you would not keep up with its performance. So O People! Pray in your houses because the best prayer of a person is in his house except for the obligatory

prayers>>. So this Hadeeth indicates that the performance of the Taraaweesh in the houses was better than in the Masjid. Abu Dharr (ra) related: <<We fasted with the Messenger of Allah (saw) in Ramadhaan and he did not pray anything with us from the month at night until only seven (nights) remained. So he stood in prayer with us until a third of the night had passed and on the sixth (from the end) he did not pray with us. On the fifth (from the end) he stood in prayer with us until half of the night had passed so I said: O Messenger of Allah what if you prayed Naafilah with us this night? He said: That the man who prays with the Imaam until he leaves is rewarded for praying the whole night. He said: Then on the fourth night (from the end) he did not come out and on the third night (from the end) he gathered all of his family, women and people and he stood in prayer with us until we thought that we would miss the Falaah. He said: I asked: What is the Falaah? He said: It is the Sahoor. And then he did not stand in prayer with us for the remainder of the month>> as recorded by Abu Daawood, Ahmad, An-Nasaa'i, At-Tirmidhi and Ibn Khuzaimah. In this Hadeeth: Until seven remained means the twenty-third night, sixth means the twenty-fourth night in which he did not lead them, fifth means the twenty-fifth night in which he led them, fourth refers to the twenty-sixth night in which he did not attend and the third night refers to the twenty-seventh night of Ramadhaan in which all the people were gathered which alludes to it being the best of the nights. This Hadeeth is explained by a narration from Nu'aim Bin Ziyaad that he heard Nu'maan Bin Basheer (ra) saying upon the Minbar of Homs: <<We stood in prayer with the Messenger of Allah (saw) in the twenty-third night of Ramadhaan for the first third of the night, we stood with him on the twenty-fifth towards half of the night and then on the twenty-seventh we stood in prayer with him until we thought that we would not make the Falaah. He said and we used to call the Sahoor the Falaah...>> as related by Ahmad, An-Nasaa'i and Ibn Khuzaimah.

This Hadeeth indicates the preference of performing the Taraaweesh in Jamaa'ah in the Masjid in the last half of the nights of Ramadhaan i.e. the nights in which the 'Night of Power' is sought in which the Messenger of Allah (saw) prayed in Jamaa'ah with the Muslims inside the Masjid. Here we have two evidences which may seem to carry a contradiction: The first indicates that it is better to pray the Taraaweesh prayer in the houses and the second indicates that it is better to perform it in the Masjid. And by relying completely on Allah Al-Mo'een we say in this regard: That his statement in the first text: <<So O People! Pray in your houses because the best prayer of a person is in his house except for the obligatory prayers>> it refers to the one who wishes to pray the Tatawwa' and the origin in the Tatawwa' is that it is prayed individually and therefore should be performed in the house because the prayer in the house is better than the prayer in the Masjid and this is a principle (Qaa'idah) and Asl (Origin) in this matter. So whoever wishes to perform the Taraaweesh then it is better for him to perform it in his house than in the Masjid and this has not been disagreed upon by the Fuqahaa. And as long as this is the origin then we build upon this the view that the Jamaa'ah in the house is undoubtedly better because the origin of the Jamaa'ah prayer is that it is better than the individual prayer which is an issue which has not been disagreed upon. So the one who prays the Taraaweesh in Jamaa'ah in the house has combined between the two origins and the best two acts. As for the one who prays individually in his house then he has acted according to one origin only and likewise the person who prays in

Jamaa'ah in the Masjid has also only acted upon one origin and here it is necessary to outweigh one origin over the other and the Hadeeth of Abu Dharr (ra) relates to this when it was stated within it: <<on the third night (from the end) he gathered all of his family, women and people and he stood in prayer with us>>. His (saw)'s gathering of his people (family) and women to pray the Salaat-ut-Taraaweeth in the Masjid on the twenty-seventh night - which is most likely the 'Night of power' - and not leaving them to pray in his home individually, indicates the preference of praying the Jamaa'ah in the Masjid over the praying individually in the houses and had it been the opposite then why did he gather his family and women for this Salaah (in the Masjid). So this indicates that acting upon the second origin - the Jamaa'ah in the Masjid - is better than acting upon the first origin - the individual prayer in the house - and therefore praying the Jamaa'ah in the Masjid takes the second spot and rank after the Jamaa'ah inside the house.

What remains is the issue of the individual prayer in the house and the individual prayer in the Masjid and here there is no hesitation in saying that the first is better than the second because the Messenger of Allah (saw) has settled this issue when he did not pray with the Muslims inside the Masjid and there was no choice for them to pray except on an individual basis and he said to them: <<The best Salaah of a person is in his house except for the obligatory prayers>> indicating that they should return to their houses and perform the Taraaweeth prayer there and not to pray individually inside the Masjid.

It could be said here: Why is it assumed that they were praying individually in the Masjid and not praying in Jamaa'ah? So we say: They would not have prayed in Jamaa'ah whilst the Messenger of Allah was present and not leading them and he did not order them to pray it in Jamaa'ah and appoint for them an Imaam to lead them from amongst them. This is what happened and they returned to their homes and prayed there in the nights in which the Messenger of Allah (saw) did not come out to lead them in the Salaah and there is no text that has reached us that they convened the Salaah in Jamaa'ah in the Masjid at this time.

It could also be said that if the Salaah in Jamaa'ah in the Masjid is better than the individual Salaah in the house then why did the Messenger of Allah (saw) order the Muslims to go and perform it in their homes individually? Meaning why has the preferred act been preferred over the best? The answer to this is the statement of the Messenger of Allah (saw): <<I feared that it would be made obligatory for you and that you would not fulfill it>>. So he (saw) feared that the Taraaweeth Salaah would be made obligatory upon the Muslims if they continued praying it in Jamaa'ah in the Masjid and this is what prevented him from performing the Jamaa'ah in the Masjid on a continuous basis and had it not been for this reason it is likely that the situation would have been different.

As for the number of Raka'at in the Taraaweeth prayer, the Shar'a did not define a set number to be bound to however the best number to be prayed is eight followed by three for Witr as this is the number that has been related that he (saw) performed. Abu Salamah Bin 'Abdur Rahmaan asked 'Aa'ishah (ra): <<How was the prayer of the Messenger of Allah (saw) in Ramadhaan? She replied: The Messenger of Allah (saw) did not exceed eleven Rak'ah either in Ramadhaan or outside of it, he would pray four and do not ask about its excellence and length, he would then pray a further four and do not ask about its excellence and length and then he would pray

three...>> as recorded by Al-Bukhaari, Muslim, Maalik and Abu Daawood. The statement: <<And then he prayed three>> refers to Witr. She (ra) also related: <<That the Nabi (saw) used to pray thirteen Rak'ah in the night which included the Witr and the two Rak'ah of Fajr (i.e. the Sunnah)>> as recorded by Al-Bukhaari and she (ra) related: <<He - i.e. the Messenger of Allah (saw) - used to pray thirteen Rak'ah. He would pray eight Rak'ah then perform Witr...>> as recorded by Muslim. So his (saw)'s prayer in the night consisted of eight Raka'at excluding Witr and Jaabir Bin 'Abdullah (ra) said: Ubayy Bin Ka'b approached the Nabi (saw) and said: <<O Messenger of Allah is there anything that I should do (specially) in the Night - meaning in Ramadhaan - He said: And what's that O Ubayy? He said: Women in my house have said: We will not read the Qur'aan but pray your prayer. He said: So I prayed with them eight Raka'at and then performed the Witr. He said: It looked like he accepted (was pleased at) this and he did not say anything>> as recorded by Ibn Hibbaan, it was also recorded by Abu-Ya'laa and At-Tabaraani in the Awsat and Al-Haithami verified the Isnaad as Hasan.

However it is permitted to increase the Taraaweeh prayer to twenty Raka'at followed by a single Rak'ah or three of the Witr prayer as has been reported from the Sahaabah (rah) of the Messenger of Allah (saw). Had eight Rak'ah been binding then why did the Sahaabah go beyond and exceed this number, so their exceeding of this number has indicated that it is not obligatory to stick to eight Rak'ah and this is especially so given that they did not exceed this number in their individual prayers or in their houses but rather this happened in the Masjid of the Messenger of Allah (saw). Nobody disagreed with this action and it was therefore an Ijmaa' (consensus) of the Sahaabah and the Ijmaa' of the Sahaabah (rah) is a Daleel Shar'i (legal evidence). Saa'ib Bin Yazeed related: <<In the time of 'Umar Ibn Al-Khattaab (ra) they would perform twenty Rak'ah in the month of Ramadhaan and they would recite the Suwar with over one hundred Ayaat, and in the time of 'Uthmaan they would lean upon their staffs due to the severity (length) of the standing>> as recorded by Al-Bayhaqi. This Hadeeth mentioned the Taraaweeh alone and that it consisted of twenty Rak'ah and 'Abdur Rahman Bin 'Abdin Al-Qaarri related: <<I went out in the company of `Umar bin Al-Khattaab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, `Umar said, 'In my opinion it would be better to gather these (people) under the leadership of one Qaari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubayy bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, `Umar remarked, What an excellent Bid'ah this is; but the prayer which they do not perform, but what they miss due to sleep is better than the one they are offering. He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night>> as related by Al-Bukhaari and Maalik. The word 'Bid'ah' (innovation) used by 'Umar here must be understood linguistically meaning wonderful and good and should not be understood from the meaning given in the Hadeeth of the Nabi (saw): <<Every newly invented thing is a Bid'ah and every Bid'ah is Dalaalah (misguidance)>> as related by Abu Daawood by way of Al-'Arbaad. This is because this action from 'Umar (ra) was not a newly invented thing, and was not from the prohibited acts of Bid'ah (innovation) because we reported a short while ago that the Messenger of Allah (saw) had prayed the

Taraaweesh prayers in Jamaa'ah on a number of nights in the Masjid: <<So when it was the third (night from the end i.e. 27th) he gathered his family and wives and people and prayed with them>> as reported by Abu Daawood and other than him from Abu Dharr (ra). So 'Umar (ra) did not invent a new matter by gathering the people behind Ubayy Bin Ka'b and therefore this action cannot be considered as following under the meaning of the Hadeeth: << Every newly invented thing is a Bid'ah and every Bid'ah is Dalaalah (misguidance)>>.

So the Messenger (saw) would suffice himself with eight Raka'at and his Sahaabah (rah) increased the number in the time of 'Umar (ra) to twenty Rak'ah and their Imaam was Ubayy Bin Ka'b who we related about previously that he led the women of his household with eight Raka'at so all of this indicates permission. I am not happy with those who have said that the Taraaweesh can be increased to forty Rak'ah as we have at our disposal the action of the Messenger of Allah (saw) and the action of his Sahaabah (ra) and after these two actions there is no merit to be looked for or goodness to be sought.

As for the recitation in the Taraaweesh prayer then specific Suwar have not been related for it so the Muslim can recite what he likes from the Book of Allah Subhaanahu and to lengthen the recitation according to his ability especially if he is praying individually.

As for what people do in our current time in terms of reading a short Ayah in one Rak'ah this perhaps does not realise the meaning of Qiyaam (i.e. standing in prayer) like:

وَالسَّمَاءِ وَالطَّارِقِ وَتَقُولُ بِكَ فِي السَّاجِدِينَ مُدَّاهِمَتَانِ

This indicates ignorance and against seeking the reward of Allah (swt) and an insult to the performance of the this prayer which has been named Qiyaam-ul-Layl (Standing in the Night) in Ramadhaan and the meaning of Qiyaam-ul-Layl includes that it should be long and take time.

f) Qiyaam-ul-Layl (Standing in prayer in the Night) (At-Tahajjud):

And Qiyaam-ul-Layl is also known as Salaat-ul-Layl and Tahajjud. Allah (swt) said:

يَا أَيُّهَا الْمَرْمَلُ قُمْ اللَّيْلَ إِلَّا قَلِيلًا

O you wrapped up. Stand (in prayer) in the night except for a little (of it) (Al-Muzammil 1-2)

And He (swt) said:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّخْمُودًا

And in some parts of the night (also) offer the Salaah (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer - Nawaafil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.) (Al-Israa 79).

And we mentioned in the section about 'Witr' the Hadeeth of Ibn 'Umar (ra) in which he said: <<That a man asked the Messenger of Allah (saw) about the Salaat-ul-Layl (Night prayer) so the Messenger of Allah (saw) said: The Salaat-ul-Layl is performed in pairs...>> as recorded by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and At-Tirmidhi.

And we are not in need of naming the night prayer Tahajjud if it is after sleep as a number of Fuqahaa have seen using as evidence the linguistic meaning of Tahajjud or Hujood which means sleep from Hajad/yahjudu to mean sleep and due to this they said: The Tahajjud does not exist except after sleeping in the night so when the Messenger of Allah (saw) prayed after 'Ishaa before sleeping then his Salaah in this case was not Tahajjud. Indeed, we are not in need of making this distinction, firstly because the ruling of Tahajjud is the same as the night prayer without any difference between them and secondly because the word Hajada Yahjudu just as it means sleep it also means Sahar Yasharu which means to stay up in the night so it is of the words that have the possibility of opposite meanings and as such it is correct to give the name Tahajjud to the Salaah before the sleep just as it is correct and valid to give it to the Salaah that occurs after the sleep.

As for the merit of Qiyaam-ul-Layl then there is nothing greater than it except the obligatory prayers and it is the best of all the Tatawwa' (non-obligatory) prayers included the fixed Sunan. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<The best fasting after the fasting of Ramadhaan is that of Muharram and the best Salaah after the obligatory Salaah is Salaat-ul-Layl (the night prayer)>> as recorded by At-Tirmidhi and in another report from Abu Hurairah (ra) he said: <<The Messenger of Allah (saw) was asked: Which Salaah is the best after the obligatory? He said: The Salaah in the depths of the night. It was (then) asked: Which Salaah is best after Ramadhaan? He (saw) said: The month of Allah which you call Muharram>> as related by Ahmad, Muslim and An-Nasaa'i.

A number of Ahaadeeth have come urging and encouraging the Qiyaam-ul-Layl and I will mention from them what was related by Abu Hurairah (ra) when he said that the Messenger of Allah (saw) said: <<Allah's mercy is upon a man who gets up in the night to pray and wakes his wife so that she prays and if she refuses he pours water in her face. And Allah's mercy is upon a woman who gets up in the night to pray and wakes her husband so that he prays and if he refuses she pours water in his face>> as related by Ahmad, Ibn Hibbaan, Abu Daawood, At-Tirmidhi and An-Nasaa'i. Abu Sa'eed (ra) said that the Messenger of Allah (saw) said: <<There are three people that Allah laughs at them (due to pleasure): A man who stands in the night to pray, a group when they make rows to pray and a group who form rows for battle>> as recorded by Ahmad and Abu Ya'laa. 'Abdullah Ibn 'Amru Al-'Aas (ra) said that the Messenger of Allah (saw) said to me: <<O 'Abdullah don't be like so and so, he used to perform the Qiyaam-ul-Layl and then abandoned it>> as related by Al-Bukhaari and Muslim and Abu Amaamah Al-Baahili related from the Messenger of Allah (saw) that he said: <<Perform the Qiyaam-ul-Layl because the Saaliheen (righteous) before you persevered with it, and it is a sacrifice from you to your Rabb, an expiation for your bad deeds and an eraser of sins>> as recorded by At-Tirmidhi, Ibn Khuzaimah, At-Tabaraani and I-Haakim.

The Qiyaam-ul-Layl had been an obligation for an entire year after the following speech of Allah Ta'Aalaa was revealed:

يَا أَيُّهَا الْمَرْمَلُ. قُمْ اللَّيْلَ إِلَّا قَلِيلًا

O you wrapped up. Stand (in prayer) in the night except for a little (of it) (Al-Muzammil 1-2)

and the rule of obligation was abrogated so that the Qiyaam-ul-Layl became Mandoob and Mustahabb only after He (swt) revealed:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنَصْفَهُ وَثُلُثُهَا وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ ... يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَلَّنْ خُصُّوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite of the Qur'an as much as may be easy for you... (Al-Muzammil 20)

Sa'd Ibn Hishaam Bin 'Aamir related: <<That he went to ask 'Aa'ishah (ra)... Inform me about the observance (of the night prayer) of the Messenger of Allah (saw). She said: Did you not recite:" O thou wrapped up"? He said: Yes. She said: Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this Soorah obligatory. So the Apostle of Allah (saw) and his Companions around him observed this (night prayer) for one year. Allah held back the concluding portion of this Soorah for twelve months in the Heaven till (at the end of this period) Allah revealed the concluding verses of this Soorah which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory one...>> as extracted from a long Hadeeth related by Muslim and An-Nasaa'i. Ibn 'Abbaas (ra) related about Al-Muzammil: <<That :('Stand for the night (in prayer) except for a little thereof') (Al-Muzzamil 1) was abrogated by: ('He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite of the Qur'an as much as may be easy for you') (Al-Muzammil 20)...>> as recorded by Abu Daawood.

As for the timing of the performance of the Qiyaam-ul-Layl then it is completely wide like the time of the Witr prayer and the time of the Taraaweeth lasting from after the performance of the 'Ishaa prayer up until the time of Adhaan of Fajr and its best time is the last part of the night as 'Amru Bin 'Abasah related: <<I said: O Messenger of Allah (saw) which part of the night is heard the most? He replied: In the depths of the last part of the night so pray what you wish>> as recorded by Abu Daawood, Al-Haakim and At-Tirmidhi. So the one that wants to take the complete merit and favour of Qiyaam-ul-Layl should perform it in the last part of the night and the closer he gets to the last part of the night the more he will realise and achieve the complete favours contained within it. Masrooq related: <<I asked 'Aa'ishah about the actions of the Messenger of Allah (saw)? So she said: He used to love the continuous action (consistency). I said: When did he pray? She said: He used to get up to pray when he heard the cockerel>> as recorded by Muslim, An-Nasaa'i, Abu Daawood, Al-Bukhaari and Ahmad. The cockerel would make its noise before the time of Fajr. And all of this is when the person wishes to pray a little of the night prayer.

However if he wishes to stand in prayer for a third of the night then he should make it in the last third of the night and if he wishes to pray for half of the night then he should begin in the middle of the night and pray until its end and if he wishes more than this then he should begin within the first third of the night and it is not preferable to increase upon that. Indeed it is necessary for the person to sleep for a section of the night and not pray its entirety and in relation to all of the above there is a Hadeeth connected to it. And I will mention from them the following: Jaabir (ra) said that the Messenger of Allah (saw) said: <<Whoever fears that he will not stand for prayer in the last part of the night then he should make Witr in its beginning part and who believes that he will stand for prayer in the last part of the night then he

should pray Witr then. This is because the prayer in the last part of the night is witnessed and it is the best time>> as recorded by Muslim, Ahmad, At-Tirmidhi and Ibn Maajah. In another narration recorded by Muslim from Jaabir (ra) he said: <<Whoever of you fears that he will not get up in the last part of the night then he should perform Witr and lay down to sleep. And whoever is confident that he will get up in the last part of the night for prayer then he should perform Witr in its last part. This is because the recitation in the last part of the night is attended and that is the best time>>. Both of these narrations were mentioned earlier in the section about the 'Witr'. Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<"Our Lord, the Blessed, the Superior, comes down every night on the nearest Heaven when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?">> as recorded by Al-Bukhaari, Muslim, Ibn Maajah and Abu Daawood. And in a report recorded by Muslim from Abu Hurairah (ra) the following Lafzh came: <<When a half of the night or two-thirds of the night have passed Allah Tabaarak Wa Ta'Aalaa descends to the lowest heaven...>> so here there is hesitation between the last half and third of the night and similar to this is what Muslim recorded from Abu Hurairah with the wording: <<Allah descends to the lowest heaven in the last half or the last third of the night>> so these two last reports mention both the last half and the last third of the night. In a fourth narration recorded by Muslim the following wording was used: <<Allah descends to the lowest heaven every night when the first third of the night has passed>.. Ahmad, Abu Daawood, An-Nasaa'i, At-Tirmidhi and Ibn Maajah reported similar narrations to this one from Abu Hurairah (ra) and Abu Sa'eed (ra). So these narrations mention the first third of the night and not the last third and are therefore contradictory to the first narrations and specifically the strong Saheeh narration related by Al-Bukhaari, Muslim, Ibn Maajah and Abu Daawood and the report related by them is given priority. The strong Saheeh Hadeeth of 'Abdullah Ibn 'Amru Al-'Aas (ra) supports this when he related: <<That the Messenger of Allah (saw) said to him: The most beloved Salaah to Allah (swt) is the Salaah of Daawood (as) and the most beloved fast to Allah is the fast of Daawood (as). He used to sleep for half of the night and stand in prayer for a third and then sleep a sixth and a used to fast a day and then break fast for a day>> as recorded by Al-Bukhaari, Muslim, Abu Daawood, Ibn Maajah and Ahmad.

If we were to assume that the night consisted of twelve hours of our current time then the last third of this would be the last four hours of the night and half would be six hours. So when Daawood (as) slept for the first half, then stood in prayer for one third of the night then in this case he would have prayed two hour in the last part of the night and then slept for two hours after which is a sixth of the night. So he prayed in the last third and therefore took the full merit (blessings) from it. This Hadeeth also sheds light on the previous two Hadeeth that mentioned the last half a night and the last third of the night as the full and complete reward can be gained by beginning the prayer at the middle of the night as Daawood (as) used to sleep for half of the night (e.g. 6 hours), he would get up then and pray for a third of the night starting from that time and as such would pray two hours (using our model as an example) before the last third of the night and then pray two hours within the last third of the night, making four hours in total which is a third of the night as

mentioned in the Hadeeth: <<And he stood in prayer for a third of it>>. This third therefore combines between two hours before the last third and two hours from the last third of the night and is therefore a combination between praying in the middle of the night and praying in the last third.

However I return to mentioning that the time for Salaat-ul-Layl (night prayer) is wide beginning after the 'Ishaa prayer, and only wished to present above the best time in which its full merit would be attained and this falls between the last half and the last third of the night.

As for His (swt)'s statement in Soorat-ul-Muzammil:

قُمْ اللَّيْلَ إِلَّا قَلِيلًا. نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا. أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

So stand (in prayer) in the night except a little thereof. Or shorten from that a little.

Or increase upon it. And recite the Qur'aan with Tarteel (Melodiously). (Al-

Muzammil 2-4).

And His statement in the same Soorah:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ

Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you (Al-Muzammil 20).

These two statements do not relate to the issue of the best time but rather related to the amount of time spent so it does not contradict with the Prophetic Ahaadeeth which have specified the best time as the last half and the last third of the night. The meaning of what came in the Kitaab of Allah Subhaanahu is that the Qiyaam-ul-Layl for the one who wishes to lengthen it then it should be to an amount of half the night and when this begins in the middle of the night it will also include the last third of the night. (The Ayaah) Also tells us that that a third of the night can be for the prayer which is apparent. It can also be two thirds of the night and if this begins after the first third of the night has passed then it would last until the end of the night and would as such include the last third of the night within it. Also : <<And increase upon it>> means starting before the middle of the night and continuing until its last part thus encompassing the last third and as such the last third of the night enters and is included into all of these situations that were mentioned in Soorah Al-Muzammil in both places.

All of this is related to the one who performs the Qiyaam-ul-Layl in his house individually however if the Qiyaam was in Jamaa'ah in the Masjid and it is Salaat-ut-Taraaweeh then it should be done in the first part of the night following the 'Ishaa prayer. This is what the Sahaabah (rah) of the Messenger of Allah (saw) did as mentioned earlier in the section about the 'Taraaweeh Prayer' from a Hadeeth recorded by Al-Bukhaari and Maalik: <<...What an excellent Bid'ah this is; but the prayer which they do not perform, but what they miss due to sleep is better than the one they are offering. He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night>>.

As for the number of Rak'ah that should be performed in the Qiyaam-ul-Layl? What I said in relation to the Taraaweeh prayer I will repeat here and that is that the Shar'a did not limit a specific number that should be committed to but the best that can be prayed is eight Rak'ah followed by three for Witr as this is the number than has been related from his (saw)'s actions. This is because the Taraaweeh prayer is Qiyaam-ul-Layl and is given this special naming in the month of Ramadhaan alone to the

exclusion of the other months in the year. In the section: (The Taraaweeh Prayer) we mentioned the Hadeeth from Abu Salamah Bin Abdur Rahmaan: <<That he asked 'Aa'ishah (ra): How was the prayer of the Messenger of Allah (saw) in Ramadhaan? She replied: The Messenger of Allah (saw) did not exceed eleven Rak'ah either in Ramadhaan or outside of it, he would pray four and do not ask about its excellence and length, he would then pray a further four and do not ask about its excellence and length and then he would pray three...>> as recorded by Al-Bukhaari, Muslim, Maalik, Abu Daawood and Ibn Khuzaimah and 'Aa'ishah (ra) also related: <<The Messenger of Allah (saw) used to pray thirteen Rak'ah in the night, five of which would be the Witr, and he would not sit in any of them except for the final Rak'ah>> as recorded by Muslim. And also from 'Aa'ishah (ra) the Mother of the Believers when questioned by Abu Salamah about the Messengers (saw)'s prayer: <<He used to pray thirteen Rak'ah, he would pray eight Rak'ah and then perform Witr, then he would pray two Rak'ah whilst sitting and when he wanted to perform Rukoo' he would stand for it, he would then pray two Rak'ah between the call for prayer and the Iqaamah of Salaat-us Subh>> as related by Muslim. 'Aamir Bin Ash-Sha'bi related: <<I asked 'Abdullah Ibn 'Abbaas and 'Abdullah Ibn 'Umar about the prayer of the Messenger of Allah at night and they said: Thirteen Rak'ah, eight, then three Witr and two after Fajr (i.e. Dawn and not the Fard prayer)>> as recorded by Ibn Maajah. So the Messenger of Allah (saw) would pray eight Rak'ah in the night and then pray Witr and sometimes he would pray three which is the most well known and dominant and sometimes five, and sometimes he would pray more than that or less. But our concern here is with the Qiyaam-ul-Layl, the first Hadeeth mentions that he prayed four and four and eight in total excluding the three for Witr, the second Hadeeth states that he prayed thirteen Rak'ah, five of which were for Witr meaning he prayed eight here as well. The third Hadeeth mentioned that he prayed thirteen Rak'ah which included the Witr and two Rak'ah of Fajr meaning that he prayed eight Rak'ah, then three for Witr and then two Sunnah of Fajr. The fourth Hadeeth mentions that he prayed thirteen Rak'ah and it came without detail and it was the report from Ibn 'Abbaas (ra) but in the sixth Hadeeth from Ibn 'Abbaas and Ibn 'Umar it included detail when it stated: << Thirteen Rak'ah, eight, then three Witr and two after Fajr>> so this also indicates that he prayed eight Rak'ah. The fifth Hadeeth mentioned that he (saw) prayed eight and then performed Witr. Therefore all of these Ahaadeeth indicate clearly that the night prayer was eight Rak'ah. There are other Ahaadeeth which are fewer in number which indicate that the Messenger of Allah (saw) prayed more than that sometimes and less than that sometimes. For example 'Abdullah Bin Qais Bin Makhramah related from Zaid Bin Khaalid Al-Juhani (ra) who said: << I clearly watched the night prayer observed by the Messenger of Allah (saw). He prayed two short Rak'ahs, then two long, long, long Rak'ahs, then he prayed two Rak'ahs which were shorter than the two preceding Rak'ahs, then he prayed two Rak'ahs which were shorter than the two preceding, then he prayed two Rak'ahs which were shorter than the two preceding, then observed a single one (Witr), making a total of thirteen Rak'ahs>> as recorded by Muslim and Maalik. This Hadeeth therefore mentions that the Messenger of Allah (saw) prayed ten Rak'ah with the exception of Witr and two light Rak'ah at the beginning of the Salaah. Al-Bukhaari related similar to this from Ibn 'Abbaas (ra).

In contrast Masrooq related: <<That he approached 'Aa'ishah (ra) and asked her concerning the prayer of the Messenger of Allah (saw) at night? So she said: He used to perform thirteen Rak'ah in the night, then he prayed eleven leaving two then he was caused to die when he was caused to die and at that time he was praying nine Rak'ah. He would perform his Salaah and Witr at the last part of the night and then sometimes lay down on my bed and then Bilaal would come and make the Adhaan for Fajr>> as recorded by Ibn Hibbaan. Here 'Aa'ishah (ra) mentions that the Messenger of Allah (saw) left two Rak'ah, meaning that he reduced his Qiyaam-ul-Layl by two. And when it is understood that she (ra) was elaborating about the eight Rak'ah when she mentioned the total as thirteen it is then understood from her what she meant when she said: <<That he prayed eleven Rak'ah and left two Rak'ah>> meaning that at the end of his life he would pray six Rak'ah of the night prayer and then three Witr so that the total would be nine Raka'at as was mentioned in the Hadeeth. As for when she said that he prayed eleven Rak'ah then it is probable that she included the two Sunnah Rak'ah of Fajr in that or two light Rak'ah and she did not count these as being part of the night prayer and as such the total number was eleven. So sometimes he increases and sometimes he decreased in the number of Rak'ah of the night prayer (Qiyaam-ul-Layl) in order to explain the permissibility of this and that it is not obligatory to stick and restrict the Salaah to eight Rak'ah. Therefore Salaat-ul-Layl is like Salaat-ut-Taraaweeth, it is eight Rak'ah but it is permitted to increase it and decrease it.

And it is Sunnah to open the night prayer with two light Rak'ah as was mentioned in the Hadeeth above related by Zaid Bin Khaalid Al-Juhani: <<Then he prayed two light Rak'ah>> in addition to what Abu Hurairah (ra) narrated from the Nabi (saw) who said: <<When one of you stands for night prayer then he should begin with two light Rak'ah>> as recorded by Muslim and Ahmad. 'Aa'ishah (ra) related: <<the Messenger of Allah (saw) used to begin his Salaah with two light Rak'ah when he was standing for the night prayer>> as recorded by Muslim, Al-Bukhaari, Ahmad and Abu Daawood.

It is also Sunnah for the individual to clean his teeth with a Siwaak or brush before beginning his Salaah. Hudhaifah (ra) narrated: <<That the Nabi (saw) used to clean his mouth with the Siwaak when he stood for Tahajjud (the night prayer)>> as related by Al-Bukhaari, Muslim, An-Nasaa'i and Ibn Hibbaan.

It is also Sunnah for the Muslim to make Du'aa with what he can comfortably do from the Adi'yah (invocations) that have come in the Ahaadeeth. I have chosen to present this Du'aa and Dhikr as was recorded from Ibn 'Abbaas (ra): <<When the Prophet got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakal-hamd. Anta qaiyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the

Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you>> as recorded by Al-Bukhaari and Ahmad, Abu Daawood, An Nasaa'i and At-Tirmidhi related it with different Alfaazh (wordings).

And whoever wishes to perform a Du'aa that is lighter and easier to memorise then 'Ubaadah Bin As-Saamit recorded from the Nabi (saw) that he said: <<Whoever gets up at night and says: 'La ilaha il-lallah Wahdahu la Sharika lahu Lahu-l-mulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Al hamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-billah.' (None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: Allahumma, Ighfir li (O Allah! Forgive me). Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted>> as recorded by Al-Bukhaari and Ibn Hibbaan and it was recorded by Ibn Maajah with the addition: <Al-'Aliy-ul-'Azheem> so that it would say <<Wa Laa Hawla Wa Laa Quwwatah Illah Billahi-l'Aliy ul-'Azheem>>.

It is permitted to pray aloud in the night prayer just as it is permitted to pray quietly and it is permitted to raise the voice just as it is permitted to lower it. This is when the Muslim is praying individually and he does not have somebody praying next to or close to him but if he is praying in the Masjid or place where others are praying then he should lower his voice so that he does not cause confusion to the other worshippers. 'Abdullah Ibn Qais related: <<I asked 'Aa'ishah...How was the recitation of the Messenger of Allah (saw) in his night prayer, did he recite aloud or quietly? She replied: He used to do both, sometimes he would pray aloud and sometimes quietly>> as reported by Ahmad, At-Tirmidhi, Abu Daawood, An-Nasaa'i and Ibn Maajah. Abu Hurairah (ra) related: <<The recitation of the Nabi (saw) at night would sometimes be loud and sometimes lowered (more quiet)>> as recorded by Abu Daawood and Ibn Maajah reported close to it. Sa'eed (ra) related: <<The Messenger of Allah (saw) made I'tikaaf in the Masjid and he could hear them reciting aloud so he opened his curtain and said: Each one of you is beseeching his lord so do not some of you bother others from among you and do not let some of you raise their voices above others in your recitations or he said in the Salaah>> as related by Abu Daawood and Ibn Khuzaimah.

And just as Qadaa can be made for the set Sunan then the one who likes to be consistent with the Qiyaam-ul-Layl but missed it due to sleep or illness in the night or

some form of business or distraction then he can make the Qadaa in the following daytime between the time of Fajr and Zhohr. Sa'd Ibn Hishaam related from 'Aa'ishah (ra): <<That the Messenger of Allah (saw) would pray twelve Rak'ah in the day if he had missed the night prayer due to pain or another reason>> as recorded by Muslim and An-Nasaa'i and in another report from Sa'd Bin Hishaam from 'Aa'ishah (ra) and collected by Muslim: <<That the Messenger of Allah (saw) would consistently practice an action once he had practiced it and if he slept through the night or was ill then he would pray twelve Rak'ah in the day....>> and 'Umar Ibn Al-Khattaab (ra) said that the Messenger of Allah (saw) said: <<Whoever sleeps (in the night) failing to read his portion (of the Qur'aan) or a part of it and then recites what he missed between Salaat-ul-Fajr and Salaat-uzh-Zhohr then it will be written for him as if he had recited it in the night>> as recorded by Muslim, An-Nasaa'i, Ibn Maajah, Abu Daawood and Ibn Khuzaimah.

And just as in any act of 'Ibaadah (worship) the Muslim should perform it according to his capability and what he has strength to do without causing hardship upon himself because Allah (swt) does not grow weary but he grows weary. 'Aa'ishah (ra) related: <<The Messenger of Allah (saw) came to me when a woman was sitting with me. He said: Who is she? I said: She is a woman who does not sleep but prays. He said: Do such acts which you are capable of doing. By Allah, Allah does not grow weary but you will grow weary. The religious act most pleasing to Him is one the doer of which does it continuously>> as recorded by Muslim and Ahmad and Ibn Hibbaan recorded it with the Lafzh: <<The girl Al-Hawlaa' passed by the place of 'Aa'isha whilst the Messenger of Allah (saw) was there. She ('Aa'ishah) said: I said: O Messenger of Allah, it is claimed that this Al-Hawlaa does not sleep in the night . He said: She does not sleep in the night! Perform actions according to your strength (capability) because By Allah, Allah does not tire but you tire>>. So the Muslim should perform Tahajjud for as long as he is capable until he feels strong discomfort and no longer has the strength to continue at which point he stops and sleeps. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qur'aan, and he does not know what he is reciting, he should go to sleep>> as reported by Ahmad, Muslim, Abu Daawood and At-Tirmidhi.

f) Salaat-ud-Duhaa:

This Salaah is also known as Salaat-ul-Awwaabeen. Abu Hurairah (ra) said that the Messenger of Allah (saw) said: <<None maintains the Duhaa Salaah except the Awwaab. He said it is Salaat-ul-Awwaabeen>> as recorded by Ibn Khuzaimah and Al-Haakim. The word Awwaab means: Going back to Allah 'Azza Wa Jalla a lot in seeking Taubah (repentance). The Duhaa prayer holds a great merit and large reward and from amongst the merits is that the one who prays twelve Rak'ah of this prayer then Allah will build for him a palace in Jannah and this is similar to the merit of praying the twelve set Sunan in the day which was discussed earlier in the section: (The Sunan attached to the set Mu'akkadah Sunan). It is like the Rak'ah of the Duhaa prayer is equal to the Rak'ah of the set Sunnah prayers. Anas Bin Maalik (ra) said that I heard the Messenger of Allah (saw) say: <<Whoever prays twelve Rak'ah for the

Duhaa prayer Allah will build for him a palace out of gold in Jannah>> as recorded by Ibn Maajah and At-Tirmidhi.

Another merit of this prayer is that two Rak'ah of it is rewarded with and equal to three-hundred and sixty acts of Sadaqah so this is merit is very generous. Buraidah (ra) said: I heard the Messenger of Allah (saw) say: <<A human has three-hundred and sixty joints and he should make an act of Sadaqah for each of these joints. He asked: And who has the capability of doing that O Nabi of Allah? He said: Then burying of the phlegm in the Masjid, or clearing something (an obstruction) from the road (path). And if you are not able then the performance of two Rak'ah of the Duhaa will reward you for that>> as recorded by Ibn Khuzaimah and Ibn Hibbaan and Abi Dharr (ra) related from the Nabi (saw) that he said: <<A Sadaqah can come from any of your bones (joints) in your hands and feet. So in every declaration of the glorification of Allah (i.e. saying Subhaanallah) there is a Sadaqah, and every Takbeer (i.e. saying Allahu Akbar) is a Sadaqah, and every praise of His (saying al-Hamdu Lillah) is a Sadaqah and every declaration that He is One (La Ilaahah ill-Allah) is a Sadaqah, and enjoining of good is a Sadaqah, and forbidding of that which is evil is a Sadaqah. And two Rak'ah of the Duhaa prayer is equal in reward to that>> as recorded by Muslim, Ahmad, Abu Daawood, An-Nasaa'i and Ibn Khuzaimah.

Also from amongst the merits of this Salaah is that Allah (swt) has guaranteed to the one who performs it then this will be sufficient for him in that day, and this general sufficiency includes protection from Shaytaan, the gaining of Halaal Rizq as well as the removal of evil and bad things and what is similar. Nu'aim Bin Hammaar Al-Ghatafaani related from the Messenger of Allah (saw) that his Rabb Tabaaraka Wa Ta'Aalaa said: <<O Son of Aadam pray four Raka'at in the beginning of the day to me and I will be sufficient for you the remainder of the day>> as recorded by Ibn Hibbaan, An-Nasaa'i, Abu Daawood and Ahmad.

And the one who has made many sins which have piled up and wishes to make Taubah and seek forgiveness for them then he should listen to this Hadeeth and act in accordance to it. Mu'aadh Bin Anas Al-Juhani (ra) related that the Messenger of Allah (saw) said: <<Whoever sits in his place of prayer when the Salaat-us-Subh has ended until he has prayed two Rak'ah for Duhaa and does not say except good then his sins will be forgiven even if they are greater than the foam on the sea>> as recorded by Abu Daawood and Al-Bayhaqi. And when we understand that the Subh prayer precedes the rising of the sun by roughly an hour or one and a half hours of our time and that the Duhaa Salaah begins when the sun has risen from the east like its rising from the west at the time of 'Asr this time can be estimated as two and a half hours to three hours. Therefore we understand that the ones who desires Taubah (repentance) and Maghfirah (forgiveness) from Allah (swt) for his sins then he should spend up to four hours in his place of prayer in which he prayed the Subh prayer, making Dhikr (remembrance) of Allah Subhaanahu, making Du'aa to him and reciting the Qur'aan and then after this he stands for two Rak'ah so this is a great door open to those who wish to repent.

As for the timing of the Duhaa prayer it begins when the sun rises in the sky and turns white and with more detail: It is the time when the sun rises from the eastern direction like when the sun rises from the western direction at the time of 'Asr so it is the reverse of the time of 'Asr and 'Asr is at the end of the day whilst the Duhaa is at the beginning of the day and continues until midday. Zaid Bin Arqam (ra): <<The

Messenger of Allah (saw) went out to the people of Qubaa and they were praying Duhaa so he said: The Salaah of the Awwaabeen is when young camels cannot walk in the scorched sand>> as recorded by Ahmad, Ibn Khuzaimah, Ibn Abi Shaibah and At-Tabaraani. Zaid Bin Arqam (ra) saw a group praying the Duhaa prayer and then said: <<Did they not know that Salaah in other than this hour is better. Verily the Messenger of Allah (saw) said: The Salaah of the Awwaabeen is when young camels cannot walk in the scorched sand>> as recorded by Muslim, Ibn Hibbaan and Al-Bayhaqi. In these two reports the Messenger of Allah (saw) said this to the people of Qubaa when he saw them praying the Duhaa prayer in the first part of the day and he explained to them that the time of the Duhaa prayer begins when the sun has risen and the ground has been heated by it and not at the very beginning of the day. This meaning has been related from 'Ali (ra) as Abu Ramlah related from 'Ali (ra): That he saw a people praying the Duhaa when the sun was rising so he said: Leave this! Until the sun has risen to the level of a spear or two spears then pray it, it is the Salaah of the Awwaabeen (those who turn to Allah frequently for repentance)>> as recorded by Ahmad, An-Nasaa'i, At-Tirmidhi and Ibn Maajah.

As for the number of Raka'at of the Duhaa prayer then its minimum is two and there is no maximum and the Messenger of Allah (saw) would usually pray between four and eight and it is prayed in twos. Abu Hurairah (ra) related: <<My close companion advised me to perform three and not to leave them until I die: Fasting three days of every month, Salaat-ud-Duhaa and to sleep after Witr>> as recorded by Al-Bukhaari, Muslim and Ahmad. The version of Ibn Hibbaan stated: <<And two Rak'ah of the Duhaa prayer>> and in a version from Al-Bayhaqi and Muslim: <<And the two Rak'ah of Duhaa>> and Ibn Khuzaimah: <<...And not to leave the two Rak'ah of Duhaa as it is the Salaah of the Awwaabeen>>. Abu Hurairah (ra) related: <<My close companion advised me to perform the two Rak'ah of Duhaa>> as recorded by Ibn Abi Shaibah. And we mentioned a short time ago the Hadeeth of Mu'aadh Bin Anas Al-Juhani in which it was said: <<And to pray the two Rak'ah of Duhaa>> and the Hadeeth of Abu Dharr in which it was stated: <<Two Rak'ah that are performed of the Duhaa>> and the Hadeeth of Buraidah: <<The two Rak'ah of Duhaa will compensate you>>. Therefore all of these texts state that the Duhaa prayer consists of two Rak'ah.

And Mu'aadhah related: <<That she asked 'Aa'ishah: How many did the Messenger of Allah (saw) pray for the Duhaa prayer? She responded: Four Raka'at and he would increase with what Allah willed>> as recorded by Muslim, Ahmad, Ibn Maajah, An-Nasaa'i and At-Tirmidhi and we mentioned a short while ago the Hadeeth from Nu'aim Bin Hamaar in which it was stated: <<O Son of Adam pray four Raka'at to me in the beginning of the day...>>. So these two texts indicate that the Duhaa prayer consists of four Raka'at.

Jaabir Bin 'Abdullah (ra) related: <<I approached the Nabi (saw) to show him a camel that I had and I saw him praying six Raka'at for the Duhaa prayer>> as recorded by At-Tabaraani. So this text indicates that the Duhaa prayer consists of six Raka'at.

Hudhaifah (ra) said: <<I went out with the Messenger of Allah (saw) to the Harrah of Bani Mu'aawiyah and then he prayed eight Raka'at for the Duhaa prayer and he made them long>> as recorded by Ibn Abi Shaibah. 'Aa'ishah (ra) said: <<The Messenger of Allah (saw) entered my house and then prayed eight Raka'at for the Duhaa prayer>> as recorded by Ibn Hibbaan and Umm Haani' (ra) related: <<That the

Nabi (saw) entered her house on the day that Makkah was opened, he washed and prayed eight Raka'at and I had never seen a Salaah lighter than it except that he completed (perfected) the Rukoo' and the Sujood>> as recorded by Al-Bukhaari, Muslim, Ibn Khuzaimah, Ahmad and Ad-Daraami. Ibn Hibbaan and Ibn Abi Shaibah related this Hadeeth as: <<Then he prayed the Duhaa with eight Raka'at>> and in a report from Muslim and Maalik it was said: <<Umm Haani' said: And that was Duhaa>>. So these texts indicate that the Duhaa Salaah consisted of eight Raka'at. And we mentioned earlier in this topic the Hadeeth from Anas bin Maalik (ra) in which it said: <<Whoever prays twelve Rak'ah of the Duhaa then Allah will build for him a palace in Jannah out of gold>>. So this text mentions twelve Rak'ah. From the above it is seen that the minimum number of Rak'ah for the Duhaa prayer is two and that there is no maximum number so the person can pray what he wishes and will attain from that what Allah (swt) has bestowed from his bounty in terms of reward and recompense.

And this Salaah is performed individually and in Jamaa'ah (congregation) as 'Itbaan Bin Maalik (ra) related: <<That the Messenger of Allah (saw) prayed the morning Duhaa in his house so they stood behind him and prayed with his prayer>> as recorded by Ahmad, Al-Bukhaari, Muslim and Ibn Khuzaimah.

However there are a number of Ahaadeeth that mention that the Messenger of Allah (saw) did not pray the Duhaa prayer at all and others that mention that he (saw) would only pray it when he had returned from a journey or period of absence. From these I will mention the following:

- 1) 'Aa'ishah (ra) said: <<I did not see the Messenger of Allah (saw) praying the prayer of Duhaa prayer at all...>> as recorded by Al-Bukhaari and Muslim. In another narration recorded by Al-Bukhaari 'Aa'ishah (ra) said: <<...And the Messenger of Allah (saw) did not pray the Duhaa prayer at all but I used to pray it>>.
- 2) Muwarriq related: <<I asked Ibn 'Umar: Do you pray the Duhaa? He replied: No. I then asked: Did 'Umar? He replied: No. I asked: Did Abu Bakr? He replied: No. I asked: Did the Nabi (saw)? He replied: I don't think so>> as recorded by Al-Bukhaari.
- 3) 'Abdullah Bin Shaqeeq related: <<I asked 'Aa'ishah: Did the Messenger of Allah (saw) pray Duhaa? She said: No, unless he was returning from a period of absence>> as recorded by Al-Bukhaari and Muslim.

So I say in relation to these:

- a) The third Hadeeth of 'Aa'ishah (ra) contradicts her first Hadeeth as the third establishes that he (saw) performed the Duhaa on returning from a journey and the first whilst the first Hadeeth completely negates his performance of the Duhaa in a 'Aamm (general) and Mutlaq (unrestricted) manner.
- b) 'Aa'ishah (ra) from whom the first Hadeeth was reported with its two narrations has also had related from her a Hadeeth that opposes and contradicts this Hadeeth. Yazeed Ar-Rishk related: <<Mu'aadhah told me that she asked 'Aa'ishah: How many did the Messenger of Allah pray for the Duhaa prayer? She said: Four Raka'at and would increase as he wished>> as recorded by Muslim and in another recorded by Muslim from Abu Sa'eed who related: Qataadah told us that Mu'aadhah Al-'Adawiyah told them that 'Aa'ishah said: <<The Messenger of Allah (saw) used to pray four for the Duhaa and increase as he wished>>. Therefore the narrations that have been reported from 'Aa'ishah are opposing in meaning and contradictory.

c) As for the second Hadeeth of Ibn 'Umar from which it is understood that the Messenger of Allah (saw) did not pray the Duhaa with the expression: <<Laa Ikhaalah/I don't think so>> then I will respond from a number of angles:

1) The expression: 'Laa Ikhaalah' contains within it uncertainty, doubt and lack of ascertainment. Due to this the report becomes 'Muhtamal' (an issue of probability) and as such is not used as an evidence.

2) Al-Bukhaari mentioned the Hadeeth under the heading: (The Duhaa prayer whilst in travel) and this means that Al-Bukhaari understood from this Hadeeth that Ibn 'Umar was denying the Duhaa Salaah only in the situation of travel and not in an absolute and unrestricted way. And there is no doubt that Al-Bukhaari based his placing of this Hadeeth under this heading for a firm reason as it his extreme precision in the recording and relating of Ahaadeeth has been seen and witnessed.

3) Ibn 'Umar has himself related what opposes the meaning of this Hadeeth if it is considered to imply the negation of the performance of the Duhaa prayer both whilst resident and in travel. Naafi' related: <<Ibn 'Umar did not pray the Duhaa except in two days, when he was heading to Makkah at that time... and when he would go to Masjid Qubaa...>> as related by Al-Bukhaari. Therefore the reports related from Ibn 'Umar are also opposing (contradictory).

Based on the above we have outweighed that the opinion that says that the Duhaa prayer has been legislated as confirmed by many Saheeh reports. And the confirmed correct view is that the Duhaa prayer is legislated and Mandoob (recommended) however it is not from amongst the set Sunan that the Messenger of Allah (saw) used to preserve and guard over. Abu Sa'eed Al-Khudri (ra) said: <<The Messenger of Allah (saw) used to pray the Duhaa prayer until we would say he does not leave it, and he would leave it (for a period of time) until we would say that he does not pray it>> as recorded by Ahmad and At-Tirmidhi.

g) Salaat-ul-Kusoof (The prayer of the Eclipse):

This Salaah is legislated and Mandoob (recommended) to be performed at the time of a solar or lunar eclipse (eclipse of the sun or the moon). The word Kusoof refers to the going away of light and blackening and just as it refers to the blackening or going dark of the sun it also means the blackening of the moon and if we wish to distinguish between them then we can say the Kusoof of the sun and the Khusoof of the moon and both of these are permitted in language and the Shar'a.

As for the time of the Kusoof prayer it starts at the beginning of the eclipse of the sun and it continues until the eclipse moves away and the light of the sun returns completely. The same applies to the moon as the prayer begins at the beginning of the eclipse and lasts until the moon is completely clear and shining its light. The Kusoof and Khusoof are exactly the same and are performed when the light of the sun or the light of the moon have gone either completely or partially without any consideration for the forbidden times of Salaah. So if the eclipse of the sun occurs after 'Asr then it is performed then without any Karaahah (dislike) according to the correct view because this time is the time for its performance.

The origin in the prayer of Kusoof is that it lasts its entire time, so the Muslim begins his Salaah at its beginning and ends it at its ending. Mugheerah Bin Shu'bah related: <<The Sun eclipsed in the time of the Messenger of Allah (saw) on the day that

Ibraaheem passed away. So the people said: The sun has eclipsed due to the death of Ibraaheem so the Messenger of Allah (saw) said: The sun and the moon do not eclipse due to the death or life of anyone so if you see it pray and make Du'aa to Allah>> as recorded by Al-Bukhaari, Ahmad, Al-Bayhaqi, Ibn Khuzaimah and Al-Bazzaar. Muslim related it as: <<...So if you see them (i.e. eclipse of the sun or moon) then make Du'aa to Allah and pray until they are revealed again>> and Abu Bakrah related: <<The sun eclipsed in the time of the Messenger of Allah (saw), so he went clutching his cloak until he reached the Masjid and the people went to him, and then he prayed two Rak'ah with them. Then the sun became clear and he said: The sun and the moon are two signs (proofs) from the signs of Allah and they do not eclipse due to the death of anybody so when the eclipse happens then pray and make Du'aa until they are clear again. This was because a son of the Nabi (saw) had died called Ibraaheem and the people had said that (i.e. the eclipse is due to his death)>> as recorded by Al-Bukhaari, Ibn Hibbaan, Ahmad and An-Nasaa'i. These two narrations indicate the following Ahkaam (rules/understandings):

- a) That the Kusoof and Khusoof prayers are one and the same. (The first mentions Kusoof of the sun and the second Khusoof of the sun).
- b) That the Salaah begins at the beginning of the Kusoof or Khusoof.
- c) That the Salaah lasts throughout its entire time meaning that it begins when the Kusoof begins and continues until it clears and goes away however long this takes whether this is an hour, more or less.

It is worth paying attention here to the point that the prayer of eclipse should not busy a person away from the obligatory prayer. So the obligatory prayer could be prayed first and this should occur when the time of the prayer is tight (narrow) and then after that pray the prayer of Kusoof. Or it could be performed first and finished before the end of the obligatory prayer and there is sufficient time left for its performance.

It is Sunnah to perform the eclipse prayer in Jamaa'ah in the Masjid and there is no Adhaan or Iqaamah for it and it is sufficient to invite the prayers by saying: 'As-Salaat Jamaa'ah (the prayer is congregating)'. Abu Bakrah related: <<We were in the company of the Messenger of Allah (saw) and then the sun eclipsed so the Messenger of Allah (saw) arose clutching his cloak until he entered the Masjid and then he prayed two Rak'ah with us until the sun was clear (again). Then the Messenger of Allah (saw) said: Verily the sun and the moon do not eclipse for the death of anyone. So if you see it then pray and make Du'aa until they are revealed again to you>> as recorded by Al-Bukhaari amongst others. This is therefore an evidence (Daleel) for the legality of praying the Salaah of Kusoof inside of the Masjid in Jamaa'ah. 'Abdullah Ibn 'Amru Bin Al-'Aas (ra) related: <<When the sun eclipsed in the time of the Messenger of Allah (saw) then the following call was made: Inna As-Salaata Jaami'ah (Verily the prayer is congregating) The Prophet (saw) performed two Rak'ah in one Sajdah. Then he stood up and performed two Rak'ah in one Sajdah. Then he sat down and finished the prayer; and by then the (eclipse) had cleared 'Aisha said: I had never performed a prostration as long as that ever>> as related by Al-Bukhaari, Muslim, Ibn Khuzaimah and An-Nasaa'i. 'Aa'ishah (ra) related: <<The sun eclipsed in the time of the Messenger of Allah (saw) so he sent out a caller saying: The Salaah is congregating (As-Salaatu Jaami'ah). So they gathered, he stepped forward and made Takbeer. He prayed four Raka'aat in two Rak'ahs and

four Sajdaat>> as recorded by Muslim. So these two narrations indicate that the call for the prayer of eclipse is made only with the words: As-Salaatu Jaami'ah.

And it is Mandoob to make lots of Du'aa at the time of the eclipse and to give Sadaqah especially if they finish the Salaah and there is still some time of the eclipse remaining in which time the Muslim can busy himself with Du'aa and making Dhikr of Allah. Said in a different way, when the eclipse occurs the Muslims attempt to pray a long prayer so that it takes up the entire time of the eclipse and if they finish the Salaah before its end then they spend the remaining time in Du'aa and Dhikr. As for if they are praying and then the eclipse ends then they should finish it lightly. We mentioned earlier the Hadeeth of Mugheerah related by Al-Bukhaari amongst others and included in it: <<Then if you see them (i.e. the eclipses) then pray and make Du'aa to Allah>> and also a similar Hadeeth from Abu Bakrah as recorded by Al-Bukhaari and others in which it was related: <<Then if that occurs then pray and make Du'aa until they are revealed (i.e. the eclipse ends)>>. Abu Moosa (ra) related: <<The Sun eclipsed so the Nabi (saw) stood up startled fearing that it was the hour (Day of Judgment). He went to the Masjid and prayed with the longest standing, Rukoo' and Sujood that I had ever seen him do. He said (after): These are Ayaat (signs) that Allah sends and they are not due to the death or life of anybody but rather Allah strikes fear into his servants through it. So if any of you see it then rush to the remembrance of Allah, to making Du'aa and to seek His forgiveness>> as recorded by Al-Bukhaari and Ibn Hibbaan. 'Aa'ishah (ra) related: <<The sun eclipsed in the time of the Messenger of Allah (saw)...then he addressed the people saying Al-Hamdu Lillah and praising him and said: Verily the sun and the moon are two signs from among the signs of Allah and they do not eclipse due to the death or (new) life of anyone. So if you see it happen then make Du'aa to Allah and make Takbeer and pray and give Sadaqah...>> as reported by Al-Bukhaari, Muslim, Ahmad, Maalik and An-Nasaa'i. Asmaa Bin Abi Bakr (ra) said: <<The sun eclipsed in the time of the Messenger of Allah (saw)...He then went up to the Minbar and said: O People verily the sun and the moon are two signs from the Ayaat of Allah and they do not eclipse due to the death or life of anybody. So if you see it (happening) then rush to the Salaah, Sadaqah and the remembrance of Allah...>> as recorded by Ahmad.

As for the description of the prayer of Kusoof then it is two Rak'ah and each Rak'ah has two Rukoo' and the remainder of the Salaah then the outweighed (strongest) opinion is that it is performed as follows: The Imam begins with Takbeer, he recites the Faatihah aloud and a long Soorah, he then makes long Rukoo' near to the length of his Qiyaam (standing). He then rises saying Sami' Allahu Liman Hamidah Rabbanaa wa Lakal Hamd, he then recites the Faatihah and a long Soorah however less than the recitation of the first standing. He then makes long Rukoo' less than the first Rukoo'. He then rises saying Sami' Allahu Liman Hamidah Rabbanaa wa Lakal Hamd and then makes a long Sujood (prostration). He then sits for a long period and then makes a long Sujood less than the first and then stand up. He then does the same in the second Rak'ah as the first except not as long and then leaves the Salaah with the Tasleem attempting to not finish the Salaah before the eclipse has finished. This is the correct way according to the Saheeh Ahaadeeth and each of these details was taken from the following evidences:

a) 'Aa'ishah (ra) the wife of the Nabi (saw) related: << A Jewess came to ask her (the wife of the Prophet) about something. She said to her, "May Allah give you refuge

from the punishment of the grave." So 'Aisha ' asked Allah's Apostle "Would the people be punished in their graves?" Allah's Apostle after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Apostle rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Rak'ah) for a long while but the standing was shorter than that of the first Rak'ah. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave>> as related by Al-Bukhaari, Muslim, Maalik, An-Nasaa'i and Ahmad.

b) 'Aa'ishah (ra) the wife of the Nabi (saw) related: << On the day when the sun Khasafat (eclipsed) Allah's Apostle prayed; he stood up and said Takbeer and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "Sami` Allahu Liman Hamidah," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second Rak'ah as in the first and then finished the prayer with Tasleem. By that time the sun (eclipse) had cleared He addressed the people and said, "The sun and the moon are two of the signs of Allah; they do not eclipse (Yakhsifan) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the prayer">> as recorded by Al-Bukhaari.

c) 'Abdullah Ibn 'Amru (ra) narrated: <<The sun eclipsed at the time of the Messenger of Allah (saw) so he stood for prayer and we stood with him. He then lengthened the standing until we thought that he would not make Rukoo', he then made Rukoo' and it seemed like he would not raise his head and then he arose from the Rukoo' until it seemed like he would not make Sujood, and then he made Sujood until it seemed like he would not raise his head. He then sat until it seemed like he would not make Sujood and then he did the same in the second Rak'ah as he did in the first. He would blow into the ground and cry whilst in Sujood in the second Rak'ah and would say: My Lord, why do you punish them whilst I am among them? My Lord, Why do you punish us whilst we seek forgiveness? He then raised his head and the sun had become clear so he finished his prayer and then said Al-Hamdu Lillah and praised Him (swt). He then said: O People! Verily the sun and the moon are two signs from the Ayaat of Allah 'Azza Wa Jalla so if one of you witnesses an eclipse then he should hasten to the Masaajid...>> as recorded by Ahmad, An-Nasaa'i and Ibn Khuzaimah.

d) 'Aa'ishah (ra) related: <<The sun eclipsed in the time of the Nabi (saw) so the Nabi (saw) went to the Musallaa. He made Takbeer and the people made Takbeer. He then recited aloud and stood for a long time, he then lengthened the Rukoo' and raised his head saying: Sami' Allahu Liman Hamidah. He then stood and lengthened

his recitation, then he made Rukoo' lengthening it. He then raised his head and made Sujood. He then stood and did the same in the second Rak'ah. He then said (after): Verily the sun and the moon are two signs from the Ayaat of Allah 'Azza Wa Jalla. They do not eclipse for the death or (new) life of anyone, so if one of you witnesses an eclipse then he should hasten to the prayer>> as reported by Ahmad, Al-Bukhaari, Muslim and At-Tirmidhi.

e) Jaabir (ra) related: <<The sun eclipsed in the time of the Messenger of Allah (saw)...Then he made Takbeer and recited lengthening the recitation and then made Rukoo' for roughly the same length of time he stood, he then raised his head from the Rukoo' and recited for a length less than that of the first recitation, he then made Rukoo' for roughly the same time as he stood...>> as recorded by Muslim, Ahmad, Abu Daawood and Al-Bayhaqi.

f) 'Aa'ishah (ra) related: <<The Nabi (saw) recited aloud in the Kusoof prayer and when he had completed his recitation he made Takbeer and went into Rukoo' and when he arose from the Rukoo' he said: Sami' Allahu Liman Hamidah Rabbanaa Wa Lakal Hamd. He then recited again for the Kusoof prayer in which there were four Rukoo' and four Sajdahs in two Rak'ah>> as recorded by Al-Bukhaari, Ibn Hibbaan and Muslim.

And when he has finished the Salaah then it is recommended for the Imaam to address those praying with what is suitable for the occasion and the Daleel (evidence) for a Khutbah in the Kusoof prayer is what was related in b) above from 'Aa'ishah (ra) and recorded by Al-Bukhaari in which it said: <<Then he addressed the people...> and c) from 'Abdullah Bin 'Amru (ra) as recorded by Ahmad among others in which he said: <<...he finished his prayer and then said Al-Hamdu Lillah and praised Him (swt). He then said: O People!...>> and also in what 'Aa'ishah (ra) related: <<In the lifetime of the Messenger of Allah (saw) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyaam, then bowed for a long while. He stood up again and performed a long Qiyaam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second Rak'ah as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutbah (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbeer, pray and give Sadaqah." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much>> as recorded by Al-Bukhaari, Muslim, Ahmad, Maalik and An-Nasaa'i. Likewise it has been related from Asmaa (ra) that she said: <<The Messenger of Allah (saw) then finished (the Salaah) and the sun had cleared. He then made a Khutbah praising Allah with what is fitting for Him and then said: 'Amma Ba'd...>> as recorded by Al-Bukhaari. There are many other Ahaadeeth that mention that he (saw) used to stand and make a Khutbah after completing his prayer.

It is worth mentioning that the Fuqahaa and A'immah (Scholars) have differed greatly in relation to the description of the Kusoof prayer. There are those who have said that it is two Rak'ah performed normally like any other Salaah like Fajr relying upon their understanding of the narrated Ahaadeeth. Others have said that it is two Rak'ah and each Rak'ah contains two Rukoo' and this is what we have said and affirmed it based on the many previously mentioned Saheeh Ahaadeeth. Others still have said that there are three Rukoo'aat in each of the two Rak'ah based upon their understanding of reported Ahaadeeth and there are also those who have said that there are four Rukoo'aat in each Rak'ah and others that have said that there are five based on reported Ahaadeeth. Others have said that there are two Rak'ah followed by two followed by two all of which are prayed normally like the Fajr prayer until the Kusoof (eclipse) has ended again basing this upon reported Ahaadeeth and I do not find it essential to quote all of these Ahaadeeth.

And I suffice myself to say the following: Yes Jaabir Bin 'Abdullah (ra) did relate that there was three Rukoo'aat in a Hadeeth recorded by Ahmad and Muslim just as 'Aa'ishah (ra) mentioned this in a Hadeeth also recorded by Ahmad and Muslim. It has been narrated that 'Ali Ibn Abi Taalib (ra) prayed four Rukoo'aat in a single Rak'ah as recorded by Ahmad and Al-Bayhaqi just as five Rukoo'aat in a single Rak'ah has been reported in a Hadeeth from Ibn 'Abbaas (ra) as recorded by Ahmad and Muslim and from Ubayy Bin Ka'b (ra) as recorded by Abu Daawood and Al-Haakim. It has been reported in Ahaadeeth from Mahmood Bin Labeed, An-Nu'maan Bin Basheer and 'Abdullah Ibn 'Amru (rah) that the Kusoof prayer is two normal Rak'ah and it was also reported from Nu'maan Bin Basheer (ra) in a Hadeeth that it is prayed two Rak'ah after each other as was recorded by Ahmad, Abu Daawood, An-Nasaa'i, Ibn Maajah and Al-Haakim.

It is not denied that a good number of these Ahaadeeth have Saheeh chains which are valid for deduction and it would have been possible to combine all of this Ahaadeeth to permit the performance of the Kusoof prayer according to a number of different ways and descriptions had it been narrated that the Messenger of Allah (saw) had indeed done all of that at different times and at a number of different occurrences of Eclipses. However the Messenger of Allah (saw) only prayed one prayer of eclipse and that occurred in the tenth year of Hijrah and that he prayed the day that his son Ibraaheem died and he (saw) passed away around four and a half months after that. Therefore it is not conceivable in this short space of time for two eclipses to have taken place and it has been reported from the Sahaabah (rah) of the Messenger of Allah (saw) that they were unaware about how to perform the Kusoof prayer before this incident indicating that he had not prayed it with them before that. Abu Shuraih Al-Khuzaa'i said: <<The sun eclipsed in the time of 'Uthmaan Ibn 'Affaan (ra) and 'Abdullah Ibn Mas'ood (ra) was in Al-Madeenah at the time. He said: 'Uthmaan came out and led this prayer performing two Rak'ah with two Sajdahs in each Rak'ah. He said: 'Uthmaan then finished and entered his house...>> as recorded by Ahmad, Al-Bayhaqi, At-Tabaraani and Al-Bazzaar. Al-Haithami said that the transmitters are trustworthy. This clearly indicates that the Kusoof prayer consists only of two Rak'ah and two Sajdahs in each of the two Rak'ah and that this was established amongst the Sahaabah (rah) of the Messenger of Allah (saw) otherwise why was the prayer of 'Uthmaan in the company of the Sahaabah not disagreed with or repudiated. So when we have understood all of this we understand that there is

only one story and that there were not a number of prayers for the eclipse that were performed by the Messenger of Allah (saw) but rather only one prayer of eclipse which was prayed on the day that Ibraaheem passed away which was less than five months before the Messenger of Allah (saw)'s passing. Therefore the possibility of there being numerous ways of performing this Salaah is not found and the only option that remains is for the opposing and contradicting evidences to be outweighed against each other.

And upon outweighing the evidences we find the Ahaadeeth that mention that the Salaah of Kusoof consisting of two Rak'ah to be the strongest as they have been related more frequently and with stronger chains and have been agreed upon by the two Imaams of Hadeeth Al-Bukhaari and Muslim and what these two accomplished Imaams agree upon is considered to be the highest pinnacle in strength and authenticity. Therefore we say that all of the parts of the Salaah excluding the way to perform the two Rukoo' in each Rak'ah are the strongest (outweighing the other views).

There is no harm to add here that he (saw) did not according to a single Saheeh or Hasan Hadeeth perform the Salaat-ul-Kusoof for the eclipse of the moon in any night and that the legality of performing the Kusoof or Khusoof prayer for the eclipse of the moon has not emanated from his actions but rather from his speech which has been transmitted in a number of reports in which he said that the Salaah should be performed when the sun or moon eclipse as found in the Ahaadeeth above. This also supports our view that the narrative should be taken and not the number in this issue (i.e. the circumstances) and also it supports the view of outweighing between the contradictory narrations where it is impossible to combine them when they are all related to a single incident preventing us from accepting all of these narrations except for the one that we have indicated alone.

h) Salaat-ul-Istisqaa (The prayer for rain):

According to the Arabic language Istisqaa means making the request for water to drink for himself or somebody else and according to the Shar'a (Islamic terminology) it is the request of somebody for water to drink from Allah 'Azza Wa Jalla when rain has ceased and drought has occurred as a specific act of 'Ibaadah (worship).

Allah (swt) said:

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا...

And (remember) when Musa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth there from twelve springs (Al-Baqarah 60)

And He (swt) said:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذْ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا...

We revealed to Musa (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs (Al-Aaraaf 160)

And rainfall is a mercy and its stopping for a long period is a punishment that Allah punishes those who have gone away from his path, have disobeyed him and do not fear Allah Subhaanahu.

He (swt) said:

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

If they (non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam)

We would surely have bestowed on them water (rain) in abundance (Al-Jinn 16)

And He 'Azza Wa Jalla said:

... وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا غَلْيَهُمْ بِرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). (Al-'Aaraaf 96).

And in the Noble Prophetic Ahaadeeth it has been related that there is not a people who withhold the giving of Zakaah except that they will be prevented from rain from the sky. Ibn 'Umar (ra) related: <<The Messenger of Allah (saw) turned to us and said: O gathering of Muhaajireen. There are five that can be a trial for you and I seek refuge in Allah from you (ever) facing them:... And they do not withhold the Zakaah except that the rain will be prevented from them and if there were no beasts (animals) it would not rain (at all)...>> as recorded by Ibn Maajah. And the Ulamaa and Fuqahaa have agreed that the Salaat-ul-Istisqaa is a recommended Sunnah and I do not know of a Faqeeh who has viewed it as Waajib (obligatory).

The origin of the legitimacy of this prayer is that the Messenger of Allah (saw) prayed it and the Sahaabah (rah) prayed it with him. 'Abdullah Bin Zaid (ra) (ra) said: <<That the Nabi (saw) went out to the Musallaa, he then made the Istisqaa (invocation for rain), then faced the Qiblah, turned his cloak inside out and prayed two Rak'ah>> as recorded by Al-Bukhaari, Muslim, Ibn Maajah, An-Nasaa'i and Ibn Khuzaimah.

'Abbaad Bin Tameem related from his uncle who said: <<I saw the Nabi (saw) one day going out to making Istisqaa. He said: So he turned his back to the people, faced the Qiblah and made Du'aa, he then turned his cloak inside out and led us in two Rak'ah with aloud recitation>> as recorded by Al-Bukhaari, Muslim and Ahmad.

The Jamaa'ah prayer has been legislated for the Salaat-ul-Istisqaa and it is performed without an Adhaan or an Iqaamah. Abu Hurairah (ra) related: <<The Nabi (saw) came out one day and made invocation for rain (Istisqaa). He prayed two Rak'ah with us without an Adhaan or an Iqaamah. He then addressed us and made Du'aa to Allah. He turned his face toward the Qiblah raising his hands, he then turned his cloak inside out (or folded it) and made the right go upon the left and the left upon the right>> as recorded by Ahmad, Ibn Maajah, Al-Bayhaqi, Al-Athram and Ibn Khuzaimah.

As for the timing of this Salaah then it can be performed in any time except for those times in which the Salaah is forbidden however the best time for its performance is the beginning of the day like the time of the 'Eid prayer. 'Aa'ishah (ra) said: <<The people complained to the Messenger of Allah (saw) about the cessation of rainfall. He ordered for a Minbar to be set up and put for him in the place of prayer and made an appointment for the people to come out (to the Masjid) in. 'Aa'ishah (ra) said: Then the Messenger of Allah (saw) went out when the sun began to show/rise. He then stood upon the Minbar and made Takbeer and praised Allah 'Azza Wa Jalla and then said: You have complained about the barrenness of your homes and the

delay of rainfall reaching you during this time. And Allah 'Azza Wa Jalla has commanded you to make Du'aa to him and promised to respond to your call. He then said: Al-Hamdu Lillahi Rabbil 'Aalaameen, Ar-Rahmaani-r-Raheem, Maaliki Yaumid-Deen. Laa Ilaahah Illallah, Yaf'alau maa Yureed(He (Allah) does what he wishes), Allahumma Anta Allahu Laa Ilaahah Illah Anta-l-Ghaniyu Wa Nahnu Fuqaraa (O Allah You are Allah, there is no God other than you the one who is rich/sufficient and we are poor/in need), Anzil 'Alainaa-l-Ghaitha Wa-j-'al Maa Anzalta Lanaa Quwwatan Wa Balaagahan Ilaa Heen (Descend help upon us and make what you cause to descend upon us a source of power and strength for us and what will last for a while). He then raised his hands until the white of his armpits were revealed. He then turned his back to the people and turned his cloak (inside out) whilst he was raising his hands. He then turned to the people descended from the Minbar and prayed two Rak'ah...>> as recorded by Abu Daawood, Ibn Hibbaan and Al-Haakim. As for the description of Salaat-ul-Istisqaa then it is two Rak'ah similar to Jumu'ah in terms of the Takbeers and being read aloud and we previously mentioned the Hadeeth of 'Abdullah Bin Zaid as recorded by Al-Bukhaari and others in which it was said: <<...and he prayed two Rak'ah>> and the Hadeeth of 'Abbaad Bin Tameem from his Uncle mentioned above from Al-Bukhaari and others in which it was said: <<Then he prayed two Rak'ah with us with loud recitation>>. Abu Ishaq related: <<'Abdullah Bin Yazeed Al-Ansaari went out along with Al-Barraa Bin 'Aazib and Zaid Bin Arqam (rah) and they made invocation for rainfall (Istisqaa). He stood with them upon his legs and not the Minbar and then asked for forgiveness, he then prayed two Rak'ah with loud recitation, and there was no Adhaan or Iqaamah. Abu Ishaq said: Abdullah Bin Yazeed related from the Nabi (saw)>> as recorded by Al-Bukhaari.

There are a group of Fuqahaa who have said that Salaat-ul-Istisqaa resembles the two 'Eid Salaah exactly including seven Takbeeraat in the first Rak'ah and five in the second using as evidence what was related from Ibn 'Abbaas (ra): <<That the Messenger of Allah (saw) came out humbly, modestly, simply dressed and in an easy (non-rushing) manner. Then he prayed two Rak'ah with the people like he prayed the 'Eid and he did not give a Khutbah like this Khutbah of yours>> as recorded by Al-Haakim, Ad-Daaru Qutni, Abu Daawood and At-Tirmidhi. They have said that the words of Ibn 'Abbaas: <<Like he prayed the 'Eid>> means that the Salaat-ul-Istisqaa has the same number of Takbeeraat as 'Eid and they also use as evidence what was related from Talhah: <<Marwaan sent me to Ibn 'Abbaas to ask him about the Sunnah of the Istisqaa. He said: The Sunnah of the Istisqaa is the same as the Sunnah of the two 'Eids except that the Messenger of Allah (saw) turned his cloak inside out making the right upon his left and the left upon his right. He prayed two Rak'ah and made seven Takbeeraat in the first and recited Sabbihisma Rabbikal-A'laa and recited Hal Ataaka Hadeeth-ul-Ghaashiyah in the second and made five Takbeeraat in it>> as recorded by Ad-Daaru Qutni, Al-Haakim and Al-Bayhaqi. So we say to them: As for the Hadeeth of Ad-Daaru Qutni it includes Muhammad Ibn 'Abdil 'Azeez about whom Al-Bukhaari said: [He is rejected in Hadeeth] and An-Nasaa'i said: [His Hadeeth are left] and Abu Haatim said: [His Hadeeth are weak]. Therefore this Hadeeth is weak and not suitable as a legal proof and is thrown out. As for the Hadeeth of Ahmad then its purport and meaning is not clear in supporting what they have said and it is not valid to restrict the many Saheeh Ahaadeeth that have mentioned that it is to Rak'ah, and this statement of Ibn 'Abbaas could be understood to mean that he

was saying that the two Salaahs are the same in terms of being two Rak'ah and this understanding is supported by what came in a narration from Abdur Razzaaq: <<...He made Du'aa and prayed like he would pray in 'Eid, two Rak'ah>>. Therefore Salaat-ul-Istisqaa is two normal Rak'ah that are prayed with audible recitation. The Imaam stands in front of those praying facing the Qiblah with his back turned towards the people he turns his robe (garment) inside out (or upside down/around) and the right side of his robe is upon his left and vice versa and those praying do the same and then they make Du'aa with what they wish and specifically ask for forgiveness a lot. He makes this short and then prays two Rak'ah aloud without Takbeeraat aside from the initial one until he makes Tasleem and finishes his Salaah. He then ascends the Minbar and addresses the people with a suitable Khutbah and then descends. When he makes Du'aa he raises his hands a lot where his palms face the sky and the back of his hands towards the ground.

It is Sunnah to perform this Salaah in the Musallaa meaning outside of the residential areas in the town and for there to be a Minbar for the Imaam to stand upon during the Khutbah. Also the worshippers should head to the Musallaa in a state of humility, humbleness, simplicity and calmly and they should not wear their most splendid clothing. There are Ahaadeeth in relation to all of these acts and from them we mention the following:

- 1) 'Abdullah Bin Zaid (ra) related: <<The Messenger of Allah (saw) invoked for rain and he had on a thick black robe. He wanted to make the top of it its bottom and it was heavy on him. He turned it around so that the right was upon the left and the left was upon the right>> as recorded by Ahmad, Abu Daawood and Al-Bayhaqi.
- 2) 'Abbaad Bin Tameem related from his uncle 'Abdullah Bin Zaid who said: <<The Nabi (saw) went out, performed the Istisqaa and turned his robe (round, inside out, upside down)>> as recorded by Al-Bukhaari and there is a second narration recorded by Al-Bukhaari and Muslim with a different wording but the same meaning.
- 3) 'Abdullah Bin Zaid (ra) said: <<I saw the Messenger of Allah (saw) when he was performing Istisqaa with us, he would lengthen the Du'aa and increase upon the issue. He said: He then turned towards the Qiblah and turned his cloak inside out and the people turned with him>> as recorded by Ahmad.
- 4) And we mentioned a little while ago the Hadeeth of Ibn 'Abbaas (ra) recorded by Ahmad among others in which he said: << That the Messenger of Allah (saw) came out humbly, modestly, simply dressed and in an easy (non-rushing) manner>> and An-Nasaa'i reported it as: <<The Messenger of Allah (saw) went out (to the Musallaa) simply dressed, in humility and humbleness, he then sat upon the Minbar...>>.
- 5) The Hadeeth of 'Aa'ishah (ra) mentioned earlier and recorded by Abu Daawood among others in which she said: <<... He ordered for a Minbar to be set up and put for him in the place of prayer...>>.
- 6) Anas Bin Maalik (ra) related: <<The Nabi (saw) did not raise his hands in any of his Du'aa except for in the Istisqaa (invocation for rain) and he would do so (in this case) until the whiteness of his armpits was visible>> as recorded by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and An-Nasaa'i.
- 7) Anas (ra) related: <<That the Messenger of Allah (saw) performed Istisqaa and he pointed the palms of his hands towards the sky>> as recorded by Ahmad, Muslim and Al-Bayhaqi.

8) And he (Anas) (ra) also related: <<That the Nabi (saw) used to make the invocation for rain like this, and he stretched his hands out and the back of his hands were in line with the ground, until I saw the whiteness of his armpits>> as recorded by Abu Daawood.

9) 'Abbaad Bin Tameem related from his uncle (ra) who said: <<The Nabi (saw) went out for the Istisqaa and he faced the Qiblah and made Du'aa, he turned his cloak round (inside out) and then prayed two Rak'ah reciting aloud>> as recorded by Al-Bukhaari, Ahmad, Muslim, Abu Daawood and An-Nasaa'i.

10) Abu Hurairah (ra) related: <<The Nabi (saw) went out one day to invoke for rain (Istisqaa) and he prayed two Rak'ah with us without Adhaan or Iqaamah, he then addressed us and made Du'aa to Allah, he turned his face towards the Qiblah raising his hand he then turned his cloak around placing the right upon his left and the left upon his right>> as recorded by Ahmad among others and we mentioned it previously.

11) 'Abdullah Bin Zaid Al-Maazini (ra) said: <<The Messenger of Allah (saw) went out to the Musallaa and performed the Istisqaa and turned his cloak around when he faced the Qiblah. Ishaq said in relation to the Hadeeth: He began the Salaah before the Khutbah (sermon), he then faced the Qiblah and made Du'aa>> as recorded by Ahmad, Muslim, Abu Daawood, An-Nasaa'i and Al-Bayhaqi.

12) Ash-Sha'bi related: <<'Umar Ibn Al-Khattaab (ra) went out with the people to pray for rain (Istisqaa) and he did not do more than seeking forgiveness until he returned. They said: O Ameer Al-Mu'mineen (leader of the Believers) we did not see you perform the Istisqaa. He said: Indeed I asked for rain from the clouds of the sky from which the rain will fall. So I said: Seek forgiveness from your Rabb because he is Ghaffaar and he will send the skies upon you with rain in abundance and will extend you in wealth and children. Seek forgiveness from your Rabb and repent to him sincerely he will send the skies upon you with rain in abundance and will increase strength to your strength>> as recorded by 'Abdur Razzaaq, Ibn Abi Shaibah and Sa'eed Bin Mansoor.

Just as the Istisqaa seeking water as a provision from Allah can be performed with a specific prayer it can also be performed by Du'aa alone without a specific prayer. So the Istisqaa can be restricted to the Du'aa and seeking forgiveness alone just as 'Umar Bin Al-Khattaab (ra) did: <<He did not do more than seek forgiveness until he returned>>. This means that 'Umar (ra) did restricted the Istisqaa to Du'aa alone and he did not pray and in another report recorded by Abdur Razzaaq: <<That 'Umar Bin Al-Khattaab left with the people to the Musallaa (place of prayer). He made Du'aa and asked for forgiveness and then descended. He then turned back and did not pray>>. And we will mention in addition that the Messenger of Allah (saw) used to make Du'aa without Salaah when invoking for rain.

And the Imaam can seek rain with Du'aa alone during the Khutbah of Jumu'ah without the prayer of Istisqaa. Anas (ra) related: << The Messenger of Allah (saw) was delivering the Khutbah (sermon) on a Friday when the people stood up, shouted and said, "O Messenger of Allah (saw)! There is no rain (drought), the trees have dried and the livestock are destroyed; Please pray to Allah for rain." So The Messenger of Allah (saw) said twice, "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet came down the pulpit and offered the prayer. When he

came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet started delivering the Friday Khutbah (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet smiled and said, "O Allah! Round about us and not on us." So the sky became clear over Al-Madeenah but it kept on raining over the outskirts (of Medina) and not a single drop of rain fell over Al-Madeenah. I looked towards the sky which was as bright and clear as a crown>> as recorded by Al-Bukhaari, Muslim, Ibn Khuzaimah, Ibn Hibbaan and An-Nasaa'i. In another report from Anas (ra) it stated: <<...So call upon Allah to help us. He said: So the Messenger of Allah (saw) raised his hands and said: O Allah give us rain, O Allah give us rain, O Allah give us rain...>>. In a third report from Anas (ra) it stated: <<O Allah help us...>> and it is also of course permitted to make the Du'aa after the obligatory prayers because that is the time when the Du'aa is responded to. And from among the Ad'iyah (supplications) that have been narrated are:

a) Allahumma-S-Qi 'Ibaadaka Wa Bahaa'imaka Wanshur Rahmatoka Wa Ahyi Baladaka Al-Mayyit

(O Allah give water to your servants and creatures and spread your Rahmah (mercy) and give life to your dead earth).

b) Allahumma-S-Qinaa Gheethan Mugeethan Mareean Tabaqan Muree'an Ghadaqan 'Aajilan Ghairu Raa'ith.

(O Allah provide us with water as a help in plentiful supply and bring it quickly and not delayed).

c) Allahumma-S-Qinaa Gheethan Mugeethan Mareean Muree'an Naafi'an Ghair Daaran 'Aajilan Ghairu Aajil.

(O Allah provide us with water as a help in plentiful supply, make it beneficial and not harmful, and bring it quickly and not delayed).

The evidences for these are:

1) 'Amru Bin Shu'aib related from his father from his grandfather (ra) who said: <<When the Messenger of Allah (saw) made the Istisqaa he would say: Allahumma-S-Qi 'Ibaadaka Wa Bahaa'imaka Wanshur Rahmatoka Wa Ahyi Baladaka Al-Mayyit. (O Allah give water to your servants and creatures and spread your Rahmah (mercy) and give life to your dead earth)>> as recorded by Abu Daawood and it was related by Maalik and Abdur Razzaaq without mentioning in the chain from my father from my grandfather.

2) Ibn 'Abbaas (ra) said: An 'Arab came to the Nabi (saw) and said: O Messenger of Allah (saw) I have come to you from a people whose farming, livestock and large animals are suffering (from drought). So he (saw) got up on to the Minbar, praised Allah and then said: Allahumma-S-Qinaa Gheethan Mugeethan Mareean Tabaqan Muree'an Ghadaqan 'Aajilan Ghairu Raa'ith.

(O Allah provide us with water as a help in plentiful supply and bring it quickly and not delayed).

3) Jaabir Bin 'Abdullah (ra) said: <<The Nabi (saw) came to a woman crying because of the sever drought so he said: Allahumma-S-Qinaa Gheethan Mugeethan Mareean Muree'an Naafi'an Ghair Daaran 'Aajilan Ghairu Aajil.

(O Allah provide us with water as a help in plentiful supply, make it beneficial and not harmful, and bring it quickly and not delayed).

So when Allah (swt) blesses the Muslims with help and rain then it is recommended for them to say: (O Allah, (you have provided us with) a beneficial rain cloud) as 'Aa'ishah (ra) related: <<That the Messenger of Allah (saw) used to say when the rain fell: O Allah, (you have provided us with) a beneficial rain cloud>> as recorded by Al-Bukhaari, Ahmad and An-Nasaa'i.

If the rain then descends in a way that harms the people then it is recommended that they say: (O Allah, around us and not upon us) or say and add: (O Allah, On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow) and these exact words are not binding in the Du'aa so a Muslim could say for example: <<O Allah upon the hills, mountains, farmlands, valleys and grazing lands>>. We mentioned the Hadeeth of Anas earlier as recorded by Al-Bukhaari, Muslim and other than them in which it was said: << the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet smiled and said, "O Allah! Round about us and not on us"... and not a single drop of rain fell over Al-Madeenah>> and in another Hadeeth from Anas (ra) he related: <<On the day of Jumu'ah a person entered the main Masjid through the gate facing the pulpit while the Messenger of Allah (saw) was delivering the Khutbah. The man stood in front of the Messenger of Allah (saw) and said, 'O Messenger of Allah! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "The Messenger of Allah (saw) raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle was delivering the Friday's Khutbah. The man stood in front of him and said, 'O Messenger of Allah! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.' " Anas added, "The Messenger of Allah (saw) raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun">> as related by Al-Bukhaari. It is allowed for the Muslims to choose somebody of merit and to invoke Allah for rain through him as 'Umar Ibn Al-Khattaab (ra) did with Al-'Abbaas (ra) the uncle of the Messenger of Allah (saw). Anas (ra) related: <<Whenever drought threatened them, `Umar bin Al-Khattaab, used to ask Al-Abbaas bin `Abdul Muttalib to invoke Allah for rain. He used to say: O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain. And so it would rain>> as recorded by Al-Bukhaari, Ibn Hibbaan and Ibn Khuzaimah.

And to complete the benefit from this topic I present in conclusion the following two noble Hadeeth:

1) Anas (ra) related: << It rained upon us as we were with the Messenger of Allah (saw). The Messenger of Allah (saw) removed his cloth (from a part of his body) till the rain fell on it. We said: Messenger of Allah, why did you do this? He said: It is

because it (the rainfall) has just come from the your Rabb the exalted>> as recorded by Muslim, Ahmad and Abu Daawood.

2) 'Aa'ishah (ra) the wife of the Nabi (saw) said: <<When it was a windy and cloudy day the Messenger of Allah (saw) would show his anxiousness in his face and uneasy constant movement and then if it rained he would be happy and the anxiety would leave him. 'Aa'ishah said: So I asked him about that and he said: I feared that it would be a punishment that would overcome my Ummah and he said when he saw the rain: Rahmah (mercy)>>.

i) Salaat-ut-Tasaabeeh/Tasbeeh:

The Hukm (ruling) for this Salaah is that it is Sunnah Mustahabb and it is from the Tatawwa' (non-obligatory extra) Salawaat and no two from among the 'Ulamaa have disagreed upon this. This Salaah does not have a specific time for its performance and can be performed in any time of the day and night excluding the forbidden times for Salaah. It is prayed once every day, if not once every week, if not then once every month, if not then once in every year and if not then once in a lifetime and it is enough of a merit for this Salaah that it leads to the forgiveness of all sins upon the differences in their types.

And the Salaat-ut-Tasabeeh or Salaat-ut-Tasbeeh can be performed individually or in Jamaa'ah, in the house, in the Masjid or any place because no restriction has been related to it and so the issue remains unrestricted (Mutlaq).

As for how the Salaah should be performed then it is as follows: This prayer consists of four Raka'at, Al-Faatihah is recited in the first Rak'ah and a Soorah or a few Soorah's, then you say when you are standing: (SubhaanAllahi Wal-Hamdu Lillahi Wa Laa Ilaaha Illallahu Wallahu Akbar) fifteen times. Then you go into Rukoo' and say the same Dhikr except ten times, you then straighten and say it ten times standing. Then you prostrate and say it ten times whilst in Sujood, then you straighten into the sitting position and say it ten times. You then say it ten times whilst in the second prostration followed by straightening again in a sitting position and saying it ten times. You then stand for the second Rak'ah and then do the same as you did in the first Rak'ah. The same should also be done in the third and fourth Rak'ahs and the Tasleem is done. By doing this you would have said the Dhikr three hundred times and seventy-five in each Rak'ah. Ibn 'Abbaas (ra) related that the Messenger of Allah (saw) said to Al-'Abbaas Bin Abdul Mutallib: <<O 'Abbaas, O Uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not tell you ten things which, if you do, Allah will forgive your first and last sins, past and present sins, intentional and unintentional sins, private and public sins? The ten actions are: pray four Raka'at, reciting in every Rak'ah al-Faatihah and a Soorah. And when you finish the Qur'aanic recitation of the first Rak'ah, say, while standing, 'Subhanallah, al-hamdulillah, wa la ilaha illallah, wa Allahu Akbar' ['Glory be to Allah. All praise is due to Allah. There is no God except Allah. Allah is the greatest.'] fifteen times. Then make Rukoo', and while you are in ruku', say the same ten times; then stand, and say the same ten times. Then go down and make sajdah, and while you're in sajdah, say the same ten times. Then sit after the Sajdah, and say the same ten times. Then make sajdah, and say the same ten times. Then sit after the second sajdah, and say the same another ten times. That is seventy-five [repetitions of the phrases] in each

Rak'ah. Do that in each of the four Rak'ah. If you can pray it once a day, do so. If you cannot, then once every Friday. If you cannot do that, then once a year. And if you cannot do that then do it once in your life>> as related by Abu Daawood, Al-Haakim, Ibn Khuzaimah, Ibn Maajah and Al-Bayhaqi. This Hadeeth has also been extracted by Ibn Maajah and At-Tirmidhi from Abu Raafi' and its chain (sanad) includes Moosa Bin 'Ubaidah who has been differed in regards to as some have classified him as sound and others as weak. The following came in this chain: <<So pray four Raka'at, recite Al-Faatihah in every Rak'ah and a Soorah and when you have finished the recitation then say: SubhaanAllahi Wal-Hamdu Lillahi Wa Laa Ilaaha Illallahu Wallahu Akbar fifteen times before the Rukoo', then make Rukoo' and say it ten times, then raise your head and say it ten times. Then prostrate and say it ten times, then raise your head and say it ten times, then prostrate and say it ten times and then raise your head (to sitting position) and say it ten times before standing. So that is seventy-five in every Rak'ah and three hundred in the four Raka'at. Then if your sins were as many as the sands of 'Aaliy (a place) the Allah will forgive them for you...>>.

j) Salaat-ul-Istikhaarah

Al-Istikhaarah is the Masdar (verbal noun) of the verb Istakhaara which means to seek (request) a choice (between things) and here it is requesting a choice (or decision) in a matter and seeking knowledge from Allah Subhaanahu in relation to it. Al-Istikhaarah is a Du'aa however it is a Du'aa that can be prayed with a Salaah like the Istisqaa (the invocation for rain). And it is the same as we said then: (Just as it can be performed with a specific prayer it can also be performed with the Du'aa alone without a specific prayer). So we say here that it is permitted that the Muslim makes the Istikhaarah by restricting himself to Du'aa alone and he doesn't pray a specific Salaah along with it. He could say for example: My Rabb I seek your guidance and decision in so and so matter... or O Allah I seek your counsel in the issue of this person... and this is sufficient however if he performs it along with a specific Salaah then this is better and more likely to being answered and responded to. The Salaah of Istikhaarah is Sunnah and Mandoob, it is two Rak'ah and it is allowed to be more than that so there is no harm for example if the one seeking Allah (swt)'s Counsel to pray two Rak'ah followed by a further two before making the Du'aa of Istikhaarah. The Du'aa of Istikhaarah is not built upon an obligatory prayer or a Naafilah in which Istikhaarah is not specifically sought in it. Indeed it is necessary for it to have a specific prayer so that it can really be a prayer of Istikhaarah.

As for the description of the Istikhaarah prayer then it is as follows: You pray two Rak'ah to Allah (swt) with the intention of Istikhaarah and after the Tasleem you make Du'aa with the following Du'aa:

اللهم إني أستخيرُكَ بعلمِكَ وأستقدرُكَ بقدرتِكَ وأسألكَ من فضلكَ العظيم، فإنكَ تقدر
ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب، اللهم إن كنت تعلم أن هذا الأمر - وتذكره هنا -
خير لي في ديني ومعاشي وعاقبة أمري - ولك أن تقول بدل وعاقبة أمري: وعاجل أمري
وأجله - فاقضه لي ويسره لي ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر - ويذكره هنا -
تذكره هنا مرة ثانية - شرٌّ لي في ديني ومعاشي وعاقبة أمري - ولك أن تقول بدل وعاقبة
أمري: وعاجل أمري وأجله - فاصرفه عني واصرفني عنه، واقض لي الخير حيث كان ثم
أرضني به

Allahumma inni astakheeroka bi 'ilmik. Wa'astaq-diroka biqodratik. Wa'as'aloka min fadlikal-azeem. Fa'innaka taqdiru wala aqdir. Wa ta'lamo wa la-a'lam. Wa'anta-

allaamul ghuyoob. Allahumma in kunta ta lamu anna (hathal-amra*) khayul-lee fi deenee wama ashi wa ajila amri wa'ajilah, faqdorho lee, wayassirho lee, thomma-barik lee fih. Wa'in konta ta'lamo anna (hadhal-amra*) sharrul-lee fi deenee. Wama ashi. Wa ajila amri. Wa'ajilaho. Fasrifho annee. Wasrifnee anh. Waqdur leyal-khayr haytho kaan. Thomma ardini bih

Oh Allah! I seek Your guidance by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power; I have none. And You know; I know not. You are the Knower of hidden things. Oh Allah! If in Your knowledge, (this matter*) is good for my religion, my livelihood and my affairs, immediate and in the future, then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge, (this matter*) is bad for my religion, my livelihood and my affairs, immediate and in the future, then turn it away from me, and turn me away from it. And ordain for me the good wherever it may be, and make me content with it.

So for instance if someone wishes to seek counsel in Allah about choosing a girl called Faatimah as his wife then he would say:

O Allah if you know that my marriage to Faatimah is good for my religion, my livelihood and my affairs, immediate and in the future, then ordain it for me, make it easy for me, and bless it for me and if you know that my marriage to Faatimah is bad for my religion, my livelihood and my affairs, immediate and in the future, then turn it away from me, and turn me away from it. And ordain for me the good wherever it may be, and make me content with it.

After he has prayed the two Rak'ah and made this Du'aa then he leaves his previous inclinations in this matter in which he sought Allah's counsel in and waits for what Allah makes happen in his heart in terms of inclination towards doing this action or not doing this action and if he does not sense this inclination from the first prayer then he repeats the Salaah again once or twice or three times etc... until he attains the inclination and then acts according to it whether it is positive or negative. Jaabir Bin 'Abdullah (ra) related: <<The Messenger of Allah (saw) used to teach us the way of doing Istikhaarah in all matters as he taught us the Soorahs of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two Rak'ah prayer other than the compulsory ones and say (after the prayer): (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet added that then the person should name (mention) his need>> as recorded by Al-Bukhaari, Ahmad and At-Tirmidhi. Ibn Maajah related it as: <<...O Allah if You know that this issue - so name the issue here - good for me in my Deen... and if You know that this issue - he says what he said the first time - is bad for me...>> and Abu Ya'laa recorded the Hadeeth from Abu Sa'eed (ra) and added at the end: <<Wa Laa Hawla Wa Laa Quwwatah Illa Billah/There is no power and might except in Allah>> so whoever wishes to include this addition it is ok

for him to do so. Abu Ayyoob Al-Ansaari (ra) related from the Messenger of Allah (saw): <<Conceal your engagement then make Wudoo' and make it perfectly, then pray what Allah has written for you (indication to pray two or more) then praise Allah and glorify him then say: O Allah you are all capable and I am not, you know and I do not and you are all knowledgeable about all that is unseen so if you see that this so and so person (then name her with her name) is good for my Deen and my Dunyaa and Aakhirah then let it be for me and if other than her is good for my Deen, Dunyaa and Aakhirah then decree that for me or he said let that be for me>> as related by Al-Haakim and Ahmad. It is noticeable in these two Hadeeth that the wordings and expressions differ and this difference that the purpose of the Du'aa is the meaning of it and not a specific wording however the Lafzh (wording) recorded by Al-Bukhaari is better to be taken.

There is nothing contained in the texts that specifies certain Suwar or Aayaat that should be recited in the Istikhaarah prayer so it is up to the Muslim to recite what he wishes from the Qur'aan and its Aayaat.

The Noble Shar'a has encouraged Istikhaarah and has made it legitimate in every issue large or small as was mentioned above in the narration of Al-Bukhaari: <<The Messenger of Allah (saw) used to teach us to perform the Istikhaarah in all issues>> so the Muslim should not be averted from seeking Istikhaarah from Allah in any matter in which the truth or correct view is hidden or obscured from him whether this is big or small, whether it is great or pitiful and in doing so he gains reward.

As for the issues in which the truth or correct view or stance is apparent then the Istikhaarah is not legislated in this case, so going out for Jihaad (when it is obligatory), providing for his family, performing 'Umrah, cultivating the land and forbidding somebody from drinking alcohol are examples where the correct stance or truth is apparent and Istikhaarah would not be performed.

Istikhaarah brings happiness (contentment) and leaving it brings the opposite as Sa'd Ibn Abi Waqqaas (ra) related when he said that the Messenger of Allah (saw) said: <<From the happiness of the son of Aadam is seeking Istikhaarah (counsel) with Allah and from the happiness of the son of Aadam is his contentment with what Allah has decided for him, and from what brings him discontentment is not seeking Istikhaarah from Allah and the son of Aadam feels (further) discontentment from not being content (or averse) to what Allah 'Azza Wa Jalla has decreed for him>> as recorded by Ahmad, Al-Haakim, Al-Bazaar and At-Tirmidhi.

In conclusion I say that many people head to sleep after performing Istikhaarah waiting for Allah Subhaanahu to show them in their dreams the answer to the issue they were seeking and according to this understanding they delay it until after the 'Ishaa prayer. They pray Salaat-ul-Istikhaarah before they go to sleep and then sleep awaiting an answer from Allah Subhaanahu shown in their dreams and this action known as 'Tabyeet/Going to sleep' has no origin in the Shar'a and it is better to leave it and to stick to what the texts have indicated and guided to.

k) Sajdat-ut-Tilaawah (The prostration of recitation):

There are a number of places in the Qur'aan Al-Kareem that it is recommended for the one reciting them to prostrate a single Sajdah (prostration) to Allah (swt) and this is known as Sajdat-ut-Tilaawah or Sujood-ut-Tilaawah. The Shar'a has encouraged

the Sujood at these places as Abu Hurairah (ra) related that the Messenger of Allah (saw) said: <<When, the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell>> as recorded by Ahmad, Muslim, Ibn Maajah, Ibn Hibbaan and Al-Bayhaqi.

The Hukm of this Sajdah is that it is recommended and not obligatory as he (saw) performed it at times and left it at other times which makes the command carried over to recommendation (nadb) and not obligation (Wujoob). Abu Hurairah (ra) related: <<That the Nabi (saw) recited An-Najm and then prostrated and the people prostrated with him except for two that wished to stand out>> as recorded by Ahmad, At-Tabaraani and Ibn Abi Shaibah. 'Abdullah Ibn Mas'ood (ra) related: <<The Nabi (saw) recited Surata-n-Najm (103) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer>> as recorded by Al-Bukhaari, Muslim, Ahmad, An-Nasaa'i and Abu Daawood. And it was said that this old man mentioned in this Hadeeth was Umayyah Bin Khalaf. 'Ataa Bin Yaasir related: <<I asked Zaid bin Thaabit about prostration on which he said that he had recited An-Najm before the Nabi (saw), yet he (the Prophet) did not prostrate>> as recorded by Al-Bukhaari, Muslim, Ahmad, An-Nasaa'i and Abu Daawood.

His (saw) Sahaabah (rah) also did this as they used to make Sujood sometimes and not make Sujood at other times as related to us by Rabee'ah Bin 'Abdillah: <<That 'Umar Bin Al-Khattaab (ra) recited Soorat-un-Nahl upon the Minbar on the day of Jumu'ah until the time of the Sajdah at which time he descended into Sujood and the people prostrated with him. In the following Jumu'ah he recited it again and when he came to the Sajdah he said: O People! We are passing by a place of Sujood so whoever prostrates is right and whoever does not has no sin upon him, and 'Umar (ra) did not make Sujood>> and in another report from Ibn 'Umar it was said: <<Verily Allah did not obligate the Sujood however if we wish (we can)>> as recorded by Al-Bukhaari and Al-Bayhaqi.

As for the places in which it is Mustahabb (recommended) to perform this Sujood then there are places which have been agreed upon and others where disagreement has occurred. As for those which have been agreed upon, they are found in: Al-A'araaf, Ar-Ra'd, An-Nahl, Al-Israa, Maryam, Al-Hajj, Al-Furqaan, An-Naml, Alif Laam Meem Tanzeel and Haa Meem As-Sajdah and they number ten in total. As for the places which have been disagreed upon they are in the following Suwar: A second Sajdah in Al-Hajj and this was established by Ahmad and Ash-Shaafi', Soorah Saad and this was established by Abu Haneefah, Ahmad and Maalik, the three Mufassal Suwar: An-Najm, Al-Inshiqaaq and Al-'Alaq and these were established by Abu Haneefah, Ash-Shaafi' and Ahmad (Al-Mufassal are the Suwar beginning from Al-Hujuraat until An-Naas) and these number five in total. Therefore the total of those agreed upon and those disagreed upon is fifteen and no one confirmed all of these except Imaam Ahmad.

What I view and gone towards is that it has been made Sunnah to perform Sujood in all of these fifteen places and that it is Mustahabb with the exception of Soorah

Saad as I view the Sujood in it to be Mubaah and a matter of choice so whoever wishes to make Sujood here can and whoever wishes not to can leave it. Ibn 'Abbaas (ra) said: <<Saad is not a Sujood from those that should be done ('Azaa'im) but I saw the Nabi (saw) make Sujood in it>> as reported by Al-Bukhaari, Ahmad, Abu Daawood, Ad-Daarami and At-Tirmidhi and this statement of Ibn 'Abbaas (ra) is clear in its meaning (Dalaalah). Abu Sa'eed Al-Khudri (ra) related: <<The Messenger of Allah (saw) recited Saad whilst he was on the Minbar and when he reached the place of Sajdah he prostrated and the people prostrated with him. Then on another day he recited it and when he reached the place the people were preparing to make Sujood so the Nabi (saw) said: This (Ayah) relates to the repentance of the Nabi (meaning Daawood (as)) however I saw you preparing for the Sujood so he prostrated and they prostrated>> as recorded by Abu Daawood, Ad-Daarami, Ibn Hibbaan, Al-Haakim and Ad-Daaru Qutni and here the Nabi (saw) made Sujood because the people had prepared and positioned themselves for it. This was recorded by An-Nasaa'i from Ibn 'Abbaas (ra) as: <<That the Nabi (saw) made prostration in Saad and said: Daawood prostrated this as Taubah and we prostrate it out of gratefulness (Shukr)>>. So whoever wishes to prostrate in Saad can do so and whoever wishes to leave it can do so.

In relation to the second Sajdah in Al-Hajj then this is firmly established and should not be dropped as many reports concerning it have been related from the Sahaabah (rah) of the Messenger of Allah (saw). Ibn Abi Shaibah recorded from way of Ibn 'Umar about 'Umar (ra): <<That he prostrated two Sajdahs in Al-Hajj and then said: This Soorah has been favoured over the other Suwar due to containing two Sajdahs>> and Maalik related a similar Athar (report) to this. Ibn Abi Shaibah also recorded from Ibn 'Abbaas (ra) that he said: <<There are two Sajdahs in Soorat-ul-Hajj>> and Abdur Razzaaq related from 'Abdullah Bin Deenaar that he said: <<I saw Ibn 'Umar make two Sajdahs in Al-Hajj>>. In addition there have been narrated a number of other reports from the Sahaabah (rah) of the Messenger of Allah (saw) that show that they prostrated two times in Soorat-ul-Hajj.

Even though these texts are Aaathaar (reports of the Sahaabah) they indicate an issue that is required because in these kinds of issues the Sahaabah of the Messenger of Allah (saw) would not act from their own selves.

As for the place of Sujood in the Mufassalaat - An-Najm, Al-Inshiqaaq and Al-'Alaq - then some have said that Sujood is not made in them based on some Ahaadeeth. From among them is what was related by Ibn 'Abbaas (ra): <<That the Messenger of Allah (saw) did not make Sujood in any of the Mufassalaat after he moved to Al-Madeenah>> as recorded by Abu Daawood and also what Zaid Bin Thaabit (ra) related: <<I recited An-Najm to the Nabi (saw) and he did not prostrate>> as recorded by Ahmad, Al-Bukhaari, Muslim, Abu Daawood and At-Tirmidhi. In response we say that the first Hadeeth includes in its Isnad (chain) Abu Qudamah and his name is Al-Harith Bin 'Ubaid and Ahmad said in regards to him: [Unreliable with Hadeeth] and Abu Haatim said: [His Hadeeth are not used as evidence]. This Hadeeth was also declared Da'eef (weak) by Yahyaa Ibn Mo'een and An-Nawawi and is therefore not suitable as a legal proof. As for the second Hadeeth then the lack of prostration from the Messenger of Allah (saw) at the place of Sujood does not mean that it is not a place for prostration and it is possible and can be understood that his abstaining from prostration was as an indication to show that it is not Waajib

(obligatory). And we mentioned earlier the Hadeeth from 'Abdullah Ibn Mas'ood (ra) as recorded by Al-Bukhaari among others in which it was stated: <<The Nabi (saw) recited An-Najm in Makkah and he prostrated and those with him prostrated...>> and also the Hadeeth from Abu Hurairah (ra) in which it stated: <<That the Nabi (saw) recited An-Najm and then prostrated and the people with him prostrated...>> as recorded by Ahmad among others. Therefore the abstention from prostration one time when An-Najm was being recited can indicate that he (saw) wanted to show that it was not obligatory and does not indicate that this Soorah does not contain a place of Sujood.

As for the two Sajdahs in Al-Inshiqaaq and Al-'Alaq then there are Ahaadeeth that establish them: Abu Hurairah (ra) related: <<We prostrated with the Nabi (saw) in - Idhaa-s-Samaa'un-Shaqqat and Iqraa Bismi Rabbika - (i.e. Al-Inshiqaaq and Al-'Alaq) as related by Muslim, Ahmad, Abu Daawood, AT-Tirmidhi and An-Nasaa'i. And Abu Raafi' related: <<I prayed with Abu Hurairah the 'Ishaa ('Atamah) prayer and he recited - Idhaa-s-Samaa'un-Shaqqat - and then prostrated. I said (after): What was this for? He replied: I made Sajdah in it behind Abu-l-Qaasim (i.e. The Nabi) (saw) and I will continue to prostrate with it until I meet him>> as recorded by Al-Bukhaari, Muslim, Ahmad, Abu Daawood and An-Nasaa'i and this was mentioned previously in the section: (The recitation of the Qur'aan in the five prayers) in the chapter: (The description of the Salaah). It is therefore Mustahabb (recommended to make a Sajdah in these fourteen places and there is no harm in performing a Sajdah in Soorah Saad.

And just as it is Mustahabb for the one reciting to make Sujood it is also recommended for the one who is present at the recitation and hears and listens to it however the Sujood of the one listening to or hearing it is tied to the prostration of the one reciting, therefore if the one reciting does not prostrate then those present do not prostrate as the Qaari (reciter) is the Imaam of those attending the recitation (Tilaawah) and without the Imaam there is no Sujood for those in attendance. This came in the Ahaadeeth we mentioned previously: <<That the Nabi (saw) recited An-Najm and then prostrated and the people with him prostrated...>> and: <<The Nabi (saw) recited An-Najm in Makkah and then prostrated in it and those who with him prostrated...>> and <<That 'Umar Ibn 'Al-Khattaab (ra) recited An-Nahl from the Minbar on the day of Jumu'ah until he came to the Sajdah, he then descended and prostrated and the people prostrated...>> and: <<The Messenger of Allah (saw) recited Saad when he was on the Minbar and when he reached the point of Sajdah he prostrated and the people prostrated with him...>> and: <<We prostrated with the Nabi (saw) in - Idhaas-Samaa'un Shaqqat and Iqraa Bismi Rabbika ->> and: <<I prostrated with it behind the Abu-l-Qaasim (saw)>>. All of these relate to prostrating behind the Qaari (reciter) when he prostrates.

As for the evidence that indicates that those present do not prostrate when the Qaari does not prostrate then it was related from Zain Bin Aslam: <<That a boy recited in the presence of the Nabi (saw) a place of Sajdah, then the boy waited for the Nabi (saw) to prostrate and when he didn't he said: O Messenger of Allah is there not a Sajdah in this Soorah? He (saw) replied: <<Indeed there is but you were our Imaam in it so had you prostrated we would have prostrated>> as recorded by Ibn Abi Shaibah and Abdur Razzaaq. It was also related by AL-Bayhaqi and Ash-Shaafi' from 'Ataa Bin Yaasir and even though it is Mursal it is still valid for Istidlaal (as an

evidence to derive from) as the missing name of a Sahaabi does not make a Hadeeth Da'eef because all of the Sahaabah (rah) are trustworthy.

It is recommended to make the Sujood of Tilaawah (recitation) in the Salaah just as it is outside of the Salaah and it is recommended in the obligatory and Naafilah Salawaat and the Hadeeth from Abu Raafi' was mentioned earlier as recorded by Al-Bukhaari among others in which it was said: <<I prayed the 'Ishaa prayer with Abu Hurairah and he recited - Idhaas-Samaa'u-nshaqqat - and then he prostrated>>. The description of the Sajdah of Tilaawah is as follows: He makes Takbeer and then prostrates and says: (Subhaana Rabbiyal A'ala) three times and he can also add to this is he wishes with: (Sajada Wajhi lilladhee Khalaqahu Wa Sawwarahu Wa Shaqqa Sam'ahu Wa Basarahu BiHawlihi Wa Quwwatihi FaTabaarakallahu Ahsanul-Khaaliqeen/My face has prostrated to the one who created it, fashioned it and made from it its hearing and vision with His might and power. So Glorified be Allah the best of creators) and he can also add if he wishes: (Allahumma-h-Tat 'Anni Wizran Waktub Lee Bihaa Ajran Waj'Alhaa Lee 'Andaka Dhakhran Wa Taqabbalhaa Minnee Kamaa Taqabbaltahaa Min Abdika Daawood/O Allah make the sin fall from me, and write for me a reward and make it something preserved with You and accept it from me like you accepted it from Daawood). It is also possible for him to repeat these two Du'aas three times and then raise himself and say Salaam to his right and then to his left without the Tashahhud.

As for the Takbeer Naafi' reported from Ibn 'Umar (ra) that he said: <<The Messenger of Allah (saw) used to recite the Qur'aan to us and when he passed through a point of Sajdah he would say Allahu Akbar and prostrate and we would prostrate>> as recorded by Abu Daawood, Al-Bayhaqi and Abdur Razzaaq. And 'Abdullah Ibn Muslim related: <<When Ubayy recited a Sajdah he would say Allahu Akbar and then prostrate>> as related by Ibn Abi Shaibah. In addition it has not been reported that a Sahaabi left the Takbeer or instructed that it should be left at the time of the Sujood of Tilaawah.

In relation to the Tasbeehah (Words of glorification) : (Subhaana Rabbiyal A'ala) then we have previously mentioned three Ahaadeeth regarding saying it in Sujood:

a) 'Uqbah Bin 'Aamir (ra) said: <<...When Sabbihismi Rabbikal A'ala was revealed he said: Put it in your Sujoods>> as recorded by Ahmad, Ibn Maajah and Ibn Hibbaan.

b) Abu Bakrah (ra) related: <<That the Messenger of Allah (saw) used to make Tasbeeh in Rukoo' with Subhaanah Rabbiyal Azheem three times and in his Sujood with Subhaana Rabbiyal A'ala>> as recorded by Al-Bazzaar.

c) Hudhaifah Bin Al-Yaman (ra) related: <<...And when he made Sujood he said: Subhaana Rabbiyal A'ala three times>> as recorded by Ibn Maajah and all of these were mentioned earlier in the chapter: (The description of the Salaah) and in the case where the Sajdah of Tilaawah is Sujood then it is Sunnah for : 'Subhaana Rabbiyal A'ala' to be said in it.

As for the second form of Dhikr: (I Prostrate my face...) then this came in what 'Aa'ishah (ra) narrated: <<The Messenger of Allah (saw) used to say in the prostration of the Qur'aan: Sajada Wajhi lilladhee Khalaqahu Wa Shaqqa Sam'ahu Wa Basarahu BiHawlihi Wa Quwwatihi>> as recorded by Ahmad, Abu Daawood and An-Nasaa'i. At-Tirmidhi and Al-Haakim recorded it with the addition:

<<FaTabaarakallahu Ahsanul-Khaaliqeen>> and Al-Bayhaqi and Ibn Abi Shaibah

recorded it with the addition: <<Wa Sawwarahu>> after <<Khalaqahu>> and it was recorded by Ibn-us-Sakan with: <<Said three times>> at the end.

As for the third form of Dhikr Ibn 'Abbaas (ra) related: <<I was with the Nabi (saw) and a man approached him and said: Verily I saw yesterday in my dreams that I was praying towards the base of a tree, then I recited a point of Sajdah and prostrated and the tree prostrated to my prostration and I heard it saying: Allahumma-h-Tat 'Anni Wizran Waktub Lee Bihaa Ajran Waj'Alhaa Lee 'Andaka Dhakhran. Ibn 'Abbaas said: Then (after) I saw the Nabi (saw) recite a Sajdah and then prostrate and then I heard him saying the same as what the man had informed him about what the tree had said>> as recorded by Ibn Maajah and in a version from At-Tirmidhi and Ibn Hibbaan: << Wa Taqabbalhaa Minnee Kamaa Taqabbaltahaa Min Abdika Daawood>> was included in the Dhikr.

In regards to the Tasleem Ibn Abi Shaibah and 'Abdur Razzaaq mentioned this from a number of the Taabi'een that when they finished the Sajdah of Tilaawah they would make Tasleem/ I have not found any Hadeeth related about the Messenger of Allah (saw) or from any of his Sahaabah (rah) related to this however where the Sajdah of Tilaawah is considered to be a Salaah (prayer) and it has a Takbeer of Ihraam then the origin is that there should be a Tahleel (making Halaal again what was prohibited due to the Salaah) from the Ihraam (Forbidding what was Halaal before) with Tasleem and we have mentioned earlier in this book the Hadeeth of 'Ali Ibn Abi Taalib (ra) when he related that the Messenger of Allah (saw) said: <<The key to Salaah is the Wudoo', its Tahreem (prohibiting) is the Takbeer and its Tahleel (making Halaal) is its Tasleem>> as related by Ahmad and At-Tirmidhi and this can be looked back to in the section: (The ruling of the Takbeer of Ihraam) in the chapter: (The description of the Salaah). What also indicates that the Sajdah of Tilaawah is considered Salaah and as such takes the rule of Salaah in relation to the Tasleem is the Hadeeth we mentioned a little earlier from Zaid Bin Aslam: <<....But you were our Imaam in it and had you prostrated we would have prostrated>> as recorded by Ibn Abi Shaibah among others. Therefore when the Qaari of the Qur'aan prostrates those present follow him as their Imaam and prostrate with him and this would not occur if the Sajdah of Tilaawah was not Salaah.

Following on from this it is a requirement for the Sajdah to be accompanied by Wudoo', complete purity (Tahaarah) of the body, clothing and of place just like the rest of the Salawaat. Just as it is require to face the Qiblah unless riding (or in transport) according to the rules of the Tatawwa' (non-obligatory) Salawaat which are permitted upon riding or travelling.

The Sajdah of Tilaawah is permitted in the forbidden times because it is a Salaah linked to a Sabab (causality) and the time for the Sajdah of Tilaawah is when it occurs (i.e. when it is recited) and this is similar to the Tahiyat-ul-Masjid and prayer of Kusoo'f (eclipse).

1) Sajdat-ush-Shukr and Salaat-ush-Shukr (The Du'aa and prayer of gratitude/thanks):

It is Mustahabb (recommended) for the Muslim at the time of attaining a Ni'mah (Blessing/favour) from Allah or when a harm has been removed to make a Sujood to

Allah (swt) and this Sajdah (prostration) which is called Sajdat-ush-Shukr is similar to the Sajdah of Tilaawah in terms of Takbeer, the Sujood and Dhikr in it and then the sitting up, Takbeer and Tasleem. And whatever is Waajib in any Salaah in terms of Wudoo', covering of 'Awrah, cleanliness of clothes and place, facing the Qiblah and intention (Niyah) is also Waajib (obligatory) in relation to this Sajdah. 'Abdur Rahmaan Bin 'Auf (ra) related: <<The Messenger of Allah (saw) went out and I followed him until he entered Nakhlan. He then prostrated and he was in Sujood for so long until I feared that Allah had caused him to pass away or taken him. He said: So I approached and looked and then he raised his head and said: What's the matter Yaa Abdur Rahmaan? He (Abdur Rahmaan) said: So I mentioned what I noticed to him so he (saw) said: That Jibreel (as) said to me: Should I not give you good tidings? That Allah 'Azza Wa Jalla said to you: Whoever prays upon you then I have prayed upon him and whoever says Salaam upon you then I have said Salaam upon him<< as recorded by Ahmad, Al-Haakim and Al-Bayhaqi. And in a second path recorded by Ahmad and Al-Bayhaqi from 'Abdur Rahmaan Bin 'Auf (ra) with the wording: <<...Then he said: That Jibreel (as) came to be and gave me good tidings and then said: Verily Allah 'Azza Wa Jalla said: Whoever prays upon you I have prayed upon him, and whoever says Salaam upon you then I have said Salaam upon him, so I made Sajdah to Allah 'Azza Wa Jalla as Shukr (gratitude). Al-Baraa (ra) said: <<The Nabi)(saw) sent Khaalid Bin Al-Waleed to the people of Yemen to call them to Islaam however they rejected the call, then the Nabi (saw) sent 'Ali Bin Abi Taalib and commanded him to stop Khaalid and those with him from going on except or some men that wanted to follow on with 'Ali (ra) and accompany him. Al-Baraa said: And I was among those who accompanied him. Then when we got near to the people they came out and the 'Ali (ra) led us in prayer and we formed one row. They (the people) then came in front of us and he ('Ali) recited to them from the Book of the Messenger of Allah (saw) and then the whole of Hamdaan (a Yemeni tribe) accepted Islaam. Then 'Ali (ra) wrote to the Messenger of Allah (saw) about their conversion to Islaam. When the Messenger of Allah (saw) read the letter he fell down in prostration. He then raised his head and said: As-Salaam upon Hamdaan, As-Salaam upon Hamdaan>> as recorded by Al-Bayhaqi. Abu Bakrah (ra) related: <<That the Nabi (saw) when something that pleased him happened or he was pleased with something then he would fall down in prostration in thanks and gratitude to Allah Tabaaraka Wa Ta'Aalaa>> as recorded by Ibn Maajah, Al-Haakim, Ad-Daaru Qutni, Abu Daawood and At-Tirmidhi. Abu Bakrah (ra) also related: <<That he witnessed the Nabi (saw) that when he heard the good news of a soldier of his overcoming an enemy whilst he was with 'Aa'ishah (ra) and he stood up and fell down in prostration...>> as recorded by Ahmad. So these are evidences for the validity of the Sajdah of Shukr.

And 'Abdullah Ibn Abi Awfaa related: <<That the Messenger of Allah (saw) prayed two Rak'ah when he was given the glad tidings of the head of Abu Jahl>> as recorded by Ibn Maajah and Al-Bazaar reported it as: <<That the Messenger of Allah (saw) prayed two Rak'ah when he was given the glad tidings of Al-Fath (opening of Makkah) and when he was given the glad tidings of the head of Abu Jahl>>. This evidence therefore indicates the validity of the prayer of Shukr (Salaat-ush-Shukr) and that it consists of two Rak'ah. So there is good for the one who wishes to make a single Sujood and for the one who wishes to pray two Rak'ah.

m) The Salaah after finishing the Tawaaf (circumambulation) at the Maqaam:

It is Sunnah for the one who enters Al-Bait Al-Haraam and goes around the Ka'bah seven times (laps) to then pray two Rak'ah behind the Maqaam of Ibraaheem (as) with the Maqaam positioned between himself and the Ka'bah and these two Rak'ah are called the two Rak'ah of Tawaaf. Allah 'Azza Wa Jalla says:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّوْنَ وَعَوَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqaam (place) of Ibraaheem [or the stone on which Ibrahim (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrahim and Isma'el that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaaf), or bowing or prostrating themselves (there, in prayer). (Al-Baqarah 125)

Anas Bin Maalik (ra) related: <<Umar Ibn Al-Khattaab said: I said: O Messenger of Allah, what if I took the Maqaam as a place of prayer? Then Allah revealed: . And take you (people) the Maqaam (place) of Ibraaheem [or the stone on which Ibrahim (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer>> as recorded by At-Tabari in his Tafseer.

And it is Sunnah to perform two Rak'ah and if you wish to follow the Messenger of Allah's (saw) recitation then recite Qul Huwallahu Ahad in the first Rak'ah and Qul Yaa Ayyuhal Kaafiroon in the second. Ja'far related from his father: <<We came to Jaabir Bin 'Abdullah and we asked him about the Hajj of the Nabi (saw). He then mentions the full Hadeeth. And says: When he finished - meaning from the Tawaaf - he then headed to the Maqaam of Ibraaheem and prayed two Rak'ah behind it. He (Jaabir) then recited: And take you (people) the Maqaam (place) of Ibraaheem [or the stone on which Ibrahim (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer. He said: He recited At-Tawheed (Qul Huwallahu Ahad) and Yaa Ayyuhal Kaafiroon in them>> as related by Ibn Khuzaimah and Muslim related in a long Hadeeth from Jaabir describing the Hajj of the Messenger of Allah (saw) the following: <<... but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four. And then going to the Maqaam of Ibrahim, he recited: "And take the Maqaam of Ibrahim as a place of prayer." And this Station was between him and the House. My father said: And I do not know except he had made a mention of it but that was from the Messenger of Allah (saw) that he recited in two Rak'ahs: Qul Huwallahu Ahad and Qul Yaa Ayyuhal Kaafiroon...>> and also recorded by Ahmad and something similar by Abu Daawood, Ibn Maajah and At-Tirmidhi. Ibn 'Umar (ra) said: <<...and I heard him (meaning the Messenger (saw) saying: Whoever makes Tawaaf seven times counting them and then prays two Rak'ah then it will be equal to the freeing of a slave...>> as recorded by Ahmad. And this Sunnah - meaning praying two Rak'ah behind the Maqaam as well as the Tawaaf around the Ka'bah for the one who enters Al-Masjid Al-Haraam - are performed at any time in the day or night without any dislike in any of the times and this is something special Allah Subhaanahu has

distinguished his Sacred House with to the exclusion of all other places in the world. This is because there are no disliked or prohibited times for any Salaah in His (swt)'s Sacred House (Al-Bait Al-Haraam) whether obligatory (Fareedah) or non-obligatory (Tatawwa'). Jubair Bin Mut'im related from the Nabi (saw): <<O Banu Manaaf do not prevent anyone from making Tawaaf in this house or praying in it at any hour of the night or day>> as recorded by At-Tirmidhi, Ahmad, Abu Daawood, An-Nasaa'i and Ibn Maajah. And the Maqaam of Ibraaheem is the place in which Ibraaheem (as) used to stand in upon a rock when he was building the Ka'bah with his son Ismaa'eel (as).

n) The Salaah following the Adhaan:

It is also Mandoob to perform Salaah after the Adhaan and before the Iqaamah for the obligatory prayers. 'Abdullah Ibn Mughaffal (ra) related that the Nabi (saw) said: <<Between every two Adhaans is a Salaah, between every two Adhaans is a Salaah and then after he said it a third time he said: For the one who wishes>> as recorded by Al-Bukhaari, Muslim, Abu Daawood and Ahmad. The two Adhaans mentioned here refers to the Adhaan and the Iqaamah. Anas Bin Maalik (ra) related: <<When the Mu'adhdhin made the Adhaan the people would hurry to the pillars (of the Masjid) until the Nabi (saw) came out and they were like that praying two Rak'ah before Maghrib. There was very little (time) between the Adhaan and the Iqaamah>> as related by Al-Bukhaari, Muslim, An-Nasaa'i, Ibn Hibbaan and Ahmad. This Hadeeth was also mentioned in a previous section: (The Sunnah prayers attached to the fixed Mu'akkadah Sunan).

o) Salaah after making Wudoo':

It is Sunnah for the Muslim to pray two Rak'ah when he has made Wudoo'. Humraan the servant of 'Uthmaan (ra) related: <<I saw 'Uthmaan bin 'Affaan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: The Messenger of Allah (saw) said: If anyone Performs ablution like that of mine and offers a two Rak'ah prayer during which he does not think of anything else then his past sins will be forgiven>> as recorded by Al-Bukhaari, Muslim and Abu Daawood. Abu Hurairah (ra) related: <<That the Nabi (saw) said to Bilaal at the time of the Fajr prayer: O Bilaal tell me about with an act of yours in Islaam that you hope will gain you the most reward because I heard the sound of your sandals in front of me in Jannah? Ne said: The action that I hope to gain from this that when I purify myself during hours of the night or day I observe prayer with that purification what Allah has ordained for me to pray>> as recorded by Al-Bukhaari, Muslim and Ahmad. And 'Uqbah Bin 'Aamir said: << We were entrusted with the task of tending the camels. On my turn when I came back in the evening after grazing them in the pastures, I found Allah's Messenger (saw) stand and address the people. I heard these words of his: If any Muslim performs ablution well, then stands and prays two Rak'ahs setting about

them with his heart as well as his face, Paradise would be guaranteed to him...>> as recorded by Muslim, Abu Daawood, Ibn Khuzaimah and An-Nasaa'i.

The times in which the Salaah is forbidden to be performed:

I have only placed this discussion in the section: (The Tatawwa' prayer) because it relates mostly to the performance of the non-obligatory prayer (Tatawwa') and not the obligatory (Fareedah) prayer. There are five of these times and only three are related to the movement of the sun, they are:

- a) At the beginning of the emergence of the sun until it rises into the eastern horizon and turns white.
- b) When the sun is at the highest point in the sky and when the shadow falls under it and does not incline in either the eastern or the western direction.
- c) At the yellowing of the sun and its hanging and falling in the direction of the west until it disappears completely behind the western horizon.

There are two other times related to the action of the Musalli, they are:

- a) When the Muslim as prayed obligatory Fajr prayer until the sun has risen.
- b) When the Muslim as prayed obligatory 'Asr prayer until the sun the hanging and falling of the Sun in the western direction.

These five times have been mentioned in the following Ahaadeeth:

- 1) 'Uqbah Bin 'Aamir (ra) related: << There were the times at which Allah's Messenger (saw) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets>> as recorded by Muslim, Abu Daawood, Ahmad, At-Tirmidhi and An-Nasaa'i.
- 2) Abu 'Abdullah As-Sunaahabi (ra) said that the Messenger of Allah (saw) said: <<The sun rises from the two horns of Shaytaan (the devil) and when it rises he leaves it and when it is in the middle of the sky he comes back to it and then when it moves on he goes away and when it is close to setting in the west he comes back and when it has descended in the west he leaves. So do not pray in these three times.
- 3) Ibn 'Umar (ra) related that the Messenger of Allah (saw) said: <<Do not seek to observe prayer at the time of the rising of the sun nor at its setting>> as recorded by Al-Bukhaari, Maalik, Ibn Khuzaimah and Muslim. And in another report recorded by Muslim from Ibn 'Umar (ra) it stated: << When the rim of the sun starts appearing defer prayer till it completely appears, and when the rim of the sun disappears defer prayer till it completely disappears>> and in another report from Ibn 'Umar recorded by Ahmad, An-Nasaa'i and Muslim he (saw) said:<<Do not seek to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Satan. So if the rim of the sun rises then do not pray until it has completely risen and if the rim of the sun is disappearing then do not pray until it has completely vanished>>.
- 4) Samurah Bin Jundub (ra) related that the Nabi (saw) said: <<Do not pray when the sun is rising and when it descends because it rises between the horns of Shaytaan and descends between the horns of Shaytaan>>. This expression means that this is when Shaytaan seeks to misguide the people and lead them astray.

The first and second Hadeeth mention the three times linked to the movement of the sun and the third and fourth Hadeeth mention two of these three times only. Now I will present a number of Ahaadeeth that mention the two times where the action of the Musalli (one praying) defines the times:

1) 'Umar (ra) narrated that the Nabi (saw) said: <<There is no Salaah after the Subh prayer until the sun has risen and there is no Salaah after the 'Asr prayer until the sun has set>> as recorded by Abu Daawood and Ahmad.

2) Sa'd Ibn Abi Waqqaas (ra) said: I heard the Messenger of Allah (saw) say: <<There are two prayers which one does not pray after them, the Subh until the sun rises and the 'Asr until the sun sets>> as recorded by Ahmad, Ibn Hibbaan and Abu Ya'laa.

3) Abu Sa'eed Al-Khudri (ra) said: I heard the Messenger of Allah (saw) say: <<There is no Salaah after the Subh prayer until the sun rises and there is no Salaah after 'Asr until the sun has disappeared>> as recorded by Al-Bukhaari and Muslim. The first two Hadeeth have been mentioned in full and the third Hadeeth as an indication were all previously mentioned in the section: (The set Sunnah Mu'akkadah prayers) in the chapter: (The Tatawwa' prayer).

4) Abu Hurairah (ra) said: <<The Messenger of Allah (saw) forbade two prayers: after Fajr until the sun rises and after 'Asr until the sun sets>> as recorded by Al-Bukhaari. These four Ahaadeeth mention the two times in which the action of the Musalli defines the time period. Therefore the forbidden time begins after the Musalli has finished his Subh Salaah and whether he performs it early or delays it then this time happens after he has finished it so the forbidden time could be long if he prays early and it could be short if he prays late and this timing is as a result of the Musalli's action and this is the same in relation to the second forbidden time as it begins when the Musalli finishes his 'Asr prayer. So whether he prays it early or late the forbidden time begins when he has finished his prayer and this time will be long or short according to when he has prayed so the Musalli determines the two parts of the prayer time (i.e. the permitted part and the forbidden part) by himself and the time he has chosen to perform the prayer.

I will now present a Hadeeth that mentions these two times as well as those which are determined by the movement of the sun meaning that this Hadeeth has combined all of the forbidden times for performing the Salaah. 'Amru Bin 'Absah As-Sullami (ra) said: <<...So I said: O Nabi of Allah, teach me that which Allah has taught you and which I do not know, tell me about the prayer. He said: Observe the dawn prayer, then stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer, then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate

themselves before it>> as recorded by Muslim, Abu Daawood, An-Nasaa'i, Ibn Maajah and Ahmad. It was mentioned earlier in the section related to : (The set Sunnah Mu'akkadah prayers) in the chapter: (The Tatawwa' Salaah) and this Hadeeth was also reported by Ahmad and Ibn Maajah by way of Safwan Bin Al-Mu'attal with a difference in the words used.

In order to give greater clarity to this topic I say that these five times occur in the day and night in the following way:

- 1) From the time that the Muslim prays Salaat-us-Subh until the top part of the sun appears upon its rising, and this is the situation where the Musalli interferes with his action to determine one of the two parts, and this is the first part.
- 2) From when the sun starts to appear until it rises and is white, and this from among the three times which are determined by the sun's movement.
- 3) When the sun reaches the middle of the sky, and this is only for a short time, and this is also from among the three times that are determined by the movement of the sun.
- 4) After the Muslim has prayed 'Asr the second time in which the interference of the Musalli determines this first part of it.
- 5) When the sun turns yellow (paler) the third of the times determined by the sun's movement begins and it ends when the highest rim or part of the sun disappears behind the western horizon.

And it is possible to combine these two types of forbidden times (with its five timings) in to three times in the following way:

- 1) The first time begins after the Musalli has prayed the Subh prayer and extends until the sun rises and is white.
- 2) The second time begins when the sun centres in the middle of the sky and ends when the sun inclines to the west and even if only a little.
- 3) The third time begins after the Musalli prays 'Asr and extends until the entire disc of the sun disappears behind the western horizon. This way of arranging the times is easier and clearer however we have kept the first arrangement due to differences in the Ahkaam related to it.

It is my view which I have outweighed that performing Salaah in the three times related to the movement of the sun are Haraam and not just Makrooh and that the Salaah in the two other times is Makrooh and not Haraam. Meaning that the 2nd, 3rd and 5th times from the first ordering are Haraam and that the 1st and 4th are Makrooh. Therefore the Salaah after the completion of the Subh prayer until the rising of the sun is Makrooh and similarly after the 'Asr prayer has been performed until the yellowing of the sun (on the horizon) is Makrooh.

The other three times are Haraam, meaning from the time that the sun begins to show until it rises in the sky and whitens, and when the sun levels in the middle of the sky in addition to when the sun yellows and is hanging (descending on the horizon) until it has descended and Salaah in the Haraam time is not permitted. As for why I have distinguished between the two, this is because the texts mentioning the forbiddance at these two times have not included a Qareenah (linkage or connotation) that makes this forbidding prohibited (Haraam): <<There is no Salaah after the Subh prayer...and there is no Salaah after the 'Asr prayer>>, <<There are two prayers in which there is no Salaah after them, Subh until the sun has risen and 'Asr until the sun has gone down>>, <<There is no Salaah after Subh...and there is no Salaah after 'Asr>> and <<The Messenger of Allah (saw) forbade two prayers, after Fajr...and after 'Asr>>. Therefore the forbidding from the Salaah at these two times does not have a Qareenah that makes the command of forbiddance obligatory, therefore the forbidding remains without that makes it obligatory and as such it takes the rule of Karaahah (Makrooh/disliked). In addition there is a text concerning

the Salaah performed after 'Asr as 'Ali (ra) related that the Messenger of Allah (saw) said: <<Do not pray after 'Asr except if the sun is raised high and white>> as recorded by Ibn Khuzaimah and An-Nasaa'i, and Al-Bayhaqi related it as: <<Do not pray after 'Asr except if you pray when the sun is pure/clear>>. And in a second report from Ibn Khuzaimah, Abu Daawood and Ahmad the following wording came: <<Do not pray after 'Asr except if you pray and the sun is raised high>>. So this acts as a Qareenah suitable to take the forbidding away from Wujoob (obligation) and what bears witness to this understanding and supports it is what Rabee'ah Bin Darraaj related: <<That 'Ali Bin Abi Taalib (ra) prayed two Rak'ah after 'Asr on his way to Makkah and then 'Umar saw him and was angry and said: By Allah you have known that the Messenger of Allah (saw) forbade their performance>> as recorded by Ahmad and At-Tahaawi. This Hadeeth shows the Ijtihaad of 'Ali (ra) that the prayer after 'Asr is not prohibited (Haraam) especially that he did it with knowledge of it being forbidden and if he had understood this forbidding as being Haraam then why would he have done it. This is in relation to the Salaah after the 'Asr prayer. As for the Salaah after the Subh (Fajr) prayer then our view is supported by what Muhammad Bin Hay Bin Ya'la Bin Umayyah related from his father (ra) who said: <<I saw Ya'la praying before the rising of the sun and then a man said to him or it was said to him: You are a man from amongst the Sahaabah of the Messenger of Allah (saw) who prays before the sun rises? Ya'la said: I heard the Messenger of Allah (saw) say: That the sun rises between the horns of the Shaytaan. Ya'la said to him: When the sun is rising and you are performing the command of Allah is better than it rises whilst you are wasting time>> as recorded by Ahmad. And it is unlikely that Ya'la was praying the Subh (Fareedah) prayer here and was rather praying the Tatawwa' (non-obligatory) prayer otherwise why would he have said what he did. So he made an Ijtihaad (personal exertion of the rule of Allah) just as 'Ali (ra) had done in that the forbidding of the prayer at these two times is not a decisive forbidding and prohibition (i.e. Haraam).

This is in relation to the dislike (Karaahah) of performing the Salaah after the Subh and 'Asr prayers where we have found the command to be different from the prohibition related to the Salaah in the three times that are related to the movement of the sun. And by returning to some of the texts that are related to this issue we find the following: <<There are three times in which the Messenger of Allah (saw) used to forbid us from praying in or to bury our dead in...>>, and <<The sun rises between the horns of the Shaytaan and when it has risen (fully) he departs, and when it (the sun) is in the middle of the sky he returns, and when it moves on he departs and then when it is close to setting he returns and when it is set he departs...>>, and <<Do not seek to pray when the sun is rising and descending because it rises between the horns of Shaytaan...>>, and <<Do not pray when the sun is rising and when it comes down because it rises between the horns of Shaytaan and descends between the horns of Shaytaan>>, and <<...He then abstained from the Salaah until the sun rose and had completely risen because it rises when it does between the horns of Shaytaan and at that time the Kuffaar (disbelievers) prostrate to it....until the shadow from a spear has gone then abstain from the Salaah because at this time Jahannam (hell) heats up..., then abstain from the prayer when the sun goes down because it sets between the horns of Shaytaan and at that time the Kuffaar prostrate to it...>>. Do you notice along with me that the forbidding in

relation to these three times has come in a different manner? The forbidding has come attached to indications and signs that indicate its decisiveness. In the first Hadeeth it said: <<Or to bury our dead>> despite the burial of the dead being an obligation (Fard) and hastening to bury the dead is also Fard and had it not been for a decisive prohibition then it would have been obligatory to bury the dead at its time and quickly so when the burial has been requested to be delayed then this indicates that the prohibition is Waajib (obligatory). And in the second Hadeeth we notice the mention the connecting of the horns of Shaytaan to these three times and the third Hadeeth which mentions two of these three times also mentions the connection with the Horns of Shaytaan just as the fourth Hadeeth does. As for the fifth Hadeeth it mentions the horns of Shaytaan connected to two of the times and the heating up of Jahannam (hellfire) in relation to the other time and may we seek refuge in Allah from that. Therefore these Qaraa'in (indicators) and Amaaraat (signs/clues) are clear in guiding towards the decisive prohibition in these three times.

Additionally Anas Bin Maalik (ra) related: <<I heard the Messenger of Allah (saw) saying: That is the Salaah of the Munaafiq (Hypocrite), he sits monitoring the sun until it is between the horns of the Shaytaan, he then stands and prays four quickly, not mentioning Allah in them except a little>> as recorded by Muslim, Ahmad, Abnu Daawood, At-Tirmidhi and An-Nasaa'i. Ahmad and Maalik also reported from Anas Bin Maalik (ra) the following Lafzh (wording): <<That is the Salaah of the Munaafiqeen (Hypocrites), (he said it) three times. One of them sits until the sun becomes yellow (upon the horizon) and is between the horns of the Shaytaan and then stands to pray four quickly, not mentioning Allah in them except a little>>. And there is a third report collected by Ahmad from Anas with the Lafzh: <<Shall I not inform you about the prayer of the Hypocrite? He puts off his Salaah until it (the sun) is between the horns of Shaytaan or upon the horns of the Shaytaan. He then stands and prays four quickly like a chicken (i.e. goes up and down quickly) and does not mention Allah in them except a little>>. The quickness referred to in this Hadeeth is because he rushes due to his delaying of its ('Asr prayer) performance.

In these reports another Qareenah (clue/indication) is brought in addition to those previously mentioned. So in the first narration it said: <<That is the Salaah of the Munaafiq>> and in the second: <<That is the Salaah of the Munaafiqeen. Three times>>. Maalik mentioned it in his collected report as: <<That is the Salaah of the Munaafiqeen, that is the Salaah of the Munaafiqeen, that is the Salaah of the Munaafiqeen>> and in the third narration it stated: <<Shall I not inform you about the Salaah of the Munaafiq?>>. So which description can be clearer than condemnation with this description? (i.e. being a Munaafiq (hypocrite).

We will summarize what has been said previously by saying that the forbidden time of prayer after the Subh prayer lasts until the sun starts rising in the east and the time after the 'Asr prayer until the yellowing of the sun (beginning of sunset) and these two are not decisive prohibitions and these two times of prayer are Makrooh only. And the forbidding of Salaah at the time of sunrise until it has risen and whitens, and when it is at its highest point until it moves away from it, and when it begins to sink at sunset until it has disappeared; it is Haraam to pray in all of these times and not permitted. So in the times of the decisive forbidding, when the Salaah is prohibited (Haraam) it is not permitted for the Muslim to pray any Naafilah (non-obligatory) Salaah whether it has a cause (Sabab) or not. So the prayer of Tahiyat-ul-

Masjid, the Sajdah of Tilaawah is not allowed just as the Salaah of Istikhaarah or Istisqaa is not permitted to be performed in these three times. This is because their performance is Mandoob (recommended) and the Salaah in these three times is prohibited (Haraam) and it is not valid to fulfil a Mandoob act by committing a Haraam act. However in the two times which are not decisively forbidden, meaning the two times in which it is Makrooh (disliked) to perform the Salaah then those Nawaafil that are linked to a Sabab (cause) like the Tahiyat-ul-Masjid, Salaat-ul-Kusoof and Sajdah of Tilaawah are performed without Karaahah (dislike) because their times have occurred in these two times, they are Mandoob and the times are disliked and I hope that the Mandoob dominates over the Makrooh and the one who performs it will be rewarded Insha'Allah. Similar to the Salawaat that have a cause are the (Qadaa) prayers to make up for the obligatory missed prayers and even the fixed Sunan that have been missed. Therefore in these two times it is permitted (Yajooz) and not disliked (Makrooh).

In relation to the obligatory prayers (As-Salawaat-ul-Mafroodah/Maktoobah) then there is no question that delaying the Subh prayer until the disc or rim of the sun begins to show is Haraam and similarly to delay the 'Asr prayer until the yellowing of the sun and its setting in the west deliberately is a shortcoming that the servant will be held accountable for and until its disappearance is decisively Haraam. However if the Musalli begins the Subh prayer and the sun rises whilst he still praying then there is no sin and the same applies to Salaat-ul-'Asr when he is praying and the sun starts to set and disappears whilst he still praying, his Salaah is accepted in these two situations if he has prayed a Rak'ah of these two prayers before the rising or setting has happened and it is possible to revise this issue in the sections: (The time of Salaat-ul-'Asr) and (The time of Salaat-ul-Fajr) in the chapter: (The Salaah: Its ruling and timings).

General rules related to the Tatawwa' (non-obligatory) Salaah:

1) It is not permitted to pray the Fareedah (obligatory prayer) whilst sitting or lying down except due to necessity like illness or incapability however it is permitted in the Naafilah Salaah whether it was necessary (due to a condition) or not. The one sitting however only attains half of the reward of the one standing and the one lying down attains half the reward of the one sitting or a quarter of the reward of the one who stands in his Salaah, Due to this the origin of the Tatawwa' prayer is to perform it like the obligatory in the standing position for the one who is capable and the Musalli wishes to attain the best reward and does not want to prevent himself from attaining half of it or three-quarters of it by sitting or lying down. And indeed we have in the Messenger of Allah (saw) the best of examples and he (saw) used to strive always to pray the Tatawwa' standing and did not pray sitting until he grew old and his body became weak. 'Aa'ishah (ra) said: <<When the Messenger of Allah (saw) put on weight and became heavier (in his old age) he prayed sitting more often>> as recorded by Muslim and Hafsah (ra) said: <<I did not see the Messenger of Allah (saw) pray his non-obligatory prayer sitting until a year before his death when he began to pray it sitting and he used to recite a Soorah with Tarteel (excellence) and

would continue to lengthen the recitation>> as recorded by Muslim, Ahmad, An-Nasaa'i, At-Tirmidhi and Maalik.

And his (saw) devotion concerning standing in the Tatawwa' prayers whilst in a state of weakness has reached us and that he even when he would pray sitting (whilst weak) would also pray many times standing and carry this burden upon himself.

'Abdullah Bin Shaqeeq said: <<I asked 'Aa'ishah about the Messenger of Allah (saw) and his Tatawwa' prayers so she said:... and when he would recite sitting he would make Rukoo' and Sujood whilst sitting...>> as recorded by Muslim, Abu Daawood, Ahmad, At-Tirmidhi and Ibn Maajah. And this mentioned state of his (saw)'s prayer here in the Hadeeth was not continuous and constant meaning that if he recited standing he would also make Rukoo' and Sujood from a standing position and if he was reciting in a sitting position that he would make Rukoo' and Sujood from this position as other than this happened with him a number of times. 'Aa'ishah (ra) Umm-ul-Mu'mineen said: <<That she did not see the Messenger of Allah (saw) praying the night prayer sitting at all until he was old, he would recite sitting until he wanted to make Rukoo' at which point he would stand and then recite a further thirty or forty Aayaat or so and then bow down in to Rukoo'>> as related by Maalik, Al-Bukhaari and Muslim. In another version from 'Aa'ishah (ra) also recorded by Maalik, Al-Bukhaari and Muslim it was related: <<That the Messenger of Allah (saw) used to pray sitting and recite whilst sitting and then when there remained between thirty to forty Aayaat of his recitation he would stand and recite them whilst standing and then make Rukoo' and then Sujood. He would do the same in the second Rak'ah>>. So the Muslim can choose between praying the whole Rak'ah standing or praying it sitting and standing and both of these actions have been reported from the Messenger of Allah (saw).

As for the permission of performing the Tatawwa' sitting and lying down and the loss of reward from the prayer if performed standing then 'Imraan Bin Al-Hussain (ra) related: <<I asked the Messenger of Allah (saw) about the prayer of a man if performed standing so he said: If he prays standing it is better, and whoever prays sitting then he will attain half of the reward of the one who stands and whoever prays lying down then he will attain half of the reward of the one sitting>> as related by Al-Bukhaari, Abu Daawood, At-Tirmidhi, An-Nasaa'i and Ibn Maajah. 'Aa'ishah (ra) related similar to this recorded by An-Nasaa'i. This Hadeeth applies to the Naafilah and Tatawwa' prayers just as this Hadeeth applies to the strong Muslim and that is because the sick person and the one incapable of standing whether in the obligatory or non-obligatory prayers prays sitting or lying down anyway and he receives the full reward and this is discussed in the section: (The Salaah of the sick person).

And when a Muslim prays sitting he should do so Mutarabi'an and not Muftarish or Mutawarrikan. Muftarish means to sit on your left foot and erect your right foot and Mutawarrik means to place the left foot forward between his thigh and leg and sit upon his buttocks. 'Aa'ishah (ra) related: <<I saw the Nabi (saw) praying Mutarabi'an>> as related by Ad-Daar-Qutni, AN-Nasaa'i, Ibn Hibbaan and Al-Haakim. 'Abdullah Ibn Zubair (ra) related: <<I saw the Messenger of Allah (saw) pray like this, and he placed his hands upon his knees and he was sitting Mutrabi'>> as recorded by Al-Bayhaqi. However it is permitted to pray Muftarishan and Mutawarrikan however it is recommended (Mustahabb) to pray sitting Mutarabi'an (on four parts/knees and feet).

2) If the Muslim is in the Masjid and then the Iqaamah for the obligatory is made it is Makrooh for him to perform his Tatawwa' prayer however if he had already begun his Tatawwa' prayer before the Iqaamah for the obligatory prayer and then the it is made then he should complete it but make it light (i.e. not lengthen it), and then join the Musalleen in the obligatory Salaah without further delay. Abu Hurairah (ra) related that the Nabi (saw) said: <<When the Iqaamah is said for the Salaah then there is no Salaah except the Maktoobah (obligatory)>> as recorded by Ahmad, Muslim, Ad-Daarami, Abu Daawood and At-Tirmidhi. And Maalik Bin Buhainah (ra) related: <<That the Messenger of Allah (saw) saw a man praying two Rak'ah and the Iqaamah of the Salaah had been made then when he finished the people surrounded him and the Messenger of Allah (saw) said to him: Is the Subh four, is the Subh four? >> as recorded by Al-Bukhaari, Ahmad, Muslim and An-Nasaa'i.

We have said that it is Makrooh and not forbidden because the Salaah of the Jamaa'ah is not Fard according to the correct view and is Mandoob and Mustahabb. Therefore entering into the Jamaa'ah (congregational) prayer is Mandoob and leaving a recommended act is not Haraam and secondly 'Abdullah Bin Sarjis related: <<The Iqaamah for the Subh prayer was made, then the Messenger of Allah (saw) saw a man praying the two (Sunnah) Rak'ah of Fajr so he said to him: which one out of these two prayers did you count (as your Fard prayer), the one that you observed alone or the prayer that you observed with us?>> as recorded by Ahmad, Muslim, Abu Daawood, An-Nasaa'i and Ibn Maajah. So here the Messenger of Allah (saw) considered what the man did as two prayers, one which he prayed alone, and this was the Sunnah of the Subh prayer at the same time as the Iqaamah for the obligatory prayer. So had his prayer not been accepted and prohibited then why did he (saw) count it and not order him to pray it again and as he (saw) did not do this then that indicates and guides to the Salaah having been accepted. It should be noticed that the statement in the first Hadeeth: <<There is no Salaah except the Maktoobah (obligatory)>> does not mean to prohibit or to negate the validity and its meaning is: Do not pray other than the Maktoobah and not that no prayer is convened (valid) except the Maktoobah.

3) The origin of the obligatory prayer is that it should be prayed in the Masjid in Jamaa'ah whereas the origin of the Tatawwa' prayer is that it should be performed in the house and not in the Masjid because its performance in the house is better and greater in reward and this is all specific to men. As for the women then both prayers are better in the house, Al-Maktoobah and the Tatawwa' as Ibn 'Umar (ra) related that the Messenger of Allah (saw): <<do not prevent our women from the Masaajid and the homes are better for them>> as recorded by Ahmad, Abu Daawood, Ibn Khuzaimah, Al-Bayhaqi and At-Tabaraani. Therefore the prayer of women in their houses is better than their prayer inside the Masaajid and this is even if the Masjid is the Masjid of the Messenger of Allah (saw). Umm Humaid the wife of Abu Humaid As-Saa'idi (ra) related: <<That she approached the Nabi (saw) and said: O Messenger of Allah, verily I love to pray the Salaah with you. He said: I have come aware that you love to pray with me and your Salaah in your Bayt (room where you sleep) is better than the Salaah in your Hujrah (open space in front of your room) and the Salaah in your Hujrah is better than the prayer in your Daar (land) and your prayer in your Daar is better than the prayer in the Masjid of your people and the your prayer in the Masjid of your people is better than your prayer in my Masjid>> as recorded

by Ahmad, At-Tabaraani, Ibn Khuzaimah and Ibn Hibbaan. And from this Hadeeth it is understood that the Salaah of a woman in the place of her sleep is better than her prayer in the Masjid of the Messenger of Allah (saw) even though the Salaah in it is equal to one thousand times any other Masjid except for Masjid Al-Haraam.

We will now return to the beginning of this discussion and say: That the origin of the Tatawwa' Salaah for men is that it is performed in the home and not in the Masaajid and that the Salaah in the house holds greater reward so that the homes do not become lifeless and forsaken to the Salaah like the graveyards. Jaabir (ra) said that the Messenger of Allah (saw) said: <<If one of you performs his Salaah in the house then let him give a share of his prayer to his home because Allah has made goodness out of his prayer in his home>> as recorded by Muslim and Ahmad and Zaid Bin Thaabit (ra) related that the Messenger of Allah (saw) said: <<...You should perform the Salaah in your homes because the best Salaah of a person is in his house except for the Maktoobah>> as recorded by Muslim and Abu Daawood. Al-Bukhaari related it with the wording: <<... So pray O people in your homes because verily the best Salaah of a person is in his house except for the Maktoobah (obligatory)>> and Zaid Bin Khaalid Al-Juhani (ra) said: the Messenger of Allah (saw) said: <<Pray in your houses and do not take them as graveyards>> as recorded by Ahmad, At-Tabaraani and Al-Bazzaar. Ibn 'Umar (ra) said: the Messenger of Allah (saw) said: <<Make the prayer a part of your homes and do not take them as graves>> as recorded by Al-Bukhaari, Muslim, Abu Daawood and Ahmad. So the Naafilah Salaah is performed in the house and that is better than performing it in the Masaajid and even the Prophets (saw) Masjid in Al-Madeenah as 'Abdullah Ibn Sa'd (ra) related: <<I asked the Messenger of Allah (saw) which is better, the prayer in my house or the Salaah in the Masjid? He replied: Do you not see how close my house is to the Masjid? This is because the prayer in my house is dearer to me than the prayer in the Masjid except if it is the Maktoobah (obligatory) Salaah>> as recorded by Ibn Maajah, Ahmad, Abu Daawood and At-Tirmidhi.

4) Just as it is permitted to pray the Naafilah individually it is also permitted to pray it in Jamaa'ah and there is no difference between one type of Naafilah and another. 'Itbaan Bin Maalik Al-Ansaari (ra) said: <<I used to lead my people at Bani Saalim in prayer and then rain came down in the valley that separated us and it made it difficult to traverse it and reach them. I came to Allah's Messenger (saw) and said, "I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Apostle said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Apostle and Abu Bakr came and Allah's Apostle asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Apostle stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two Rak'ah prayer and ended it with Tasleem>> as recorded by Al-Bukhaari, An-Nasaa'i, Ibn Maajah and Ahmad. Anas Bin Maalik (ra) said: I prayed with the Nabi (saw) in the house of Umm Haraam, he made me stand to his right and Umm Haraam was behind us>> as reported by Ahmad, Muslim and Abu Daawood, and Umm Haraam was the maternal aunt of Anas. Ibn 'Abbaas (ra) related: <<That the Nabi (saw) performed the night prayer so I got up,

made Wudoo' and stood by his left side so he pulled me so that I was by his right side. He then prayed thirteen Rak'ah and his standing in them was equal (in length)>> as reported by Ahmad, Al-Bukhaari and Muslim.